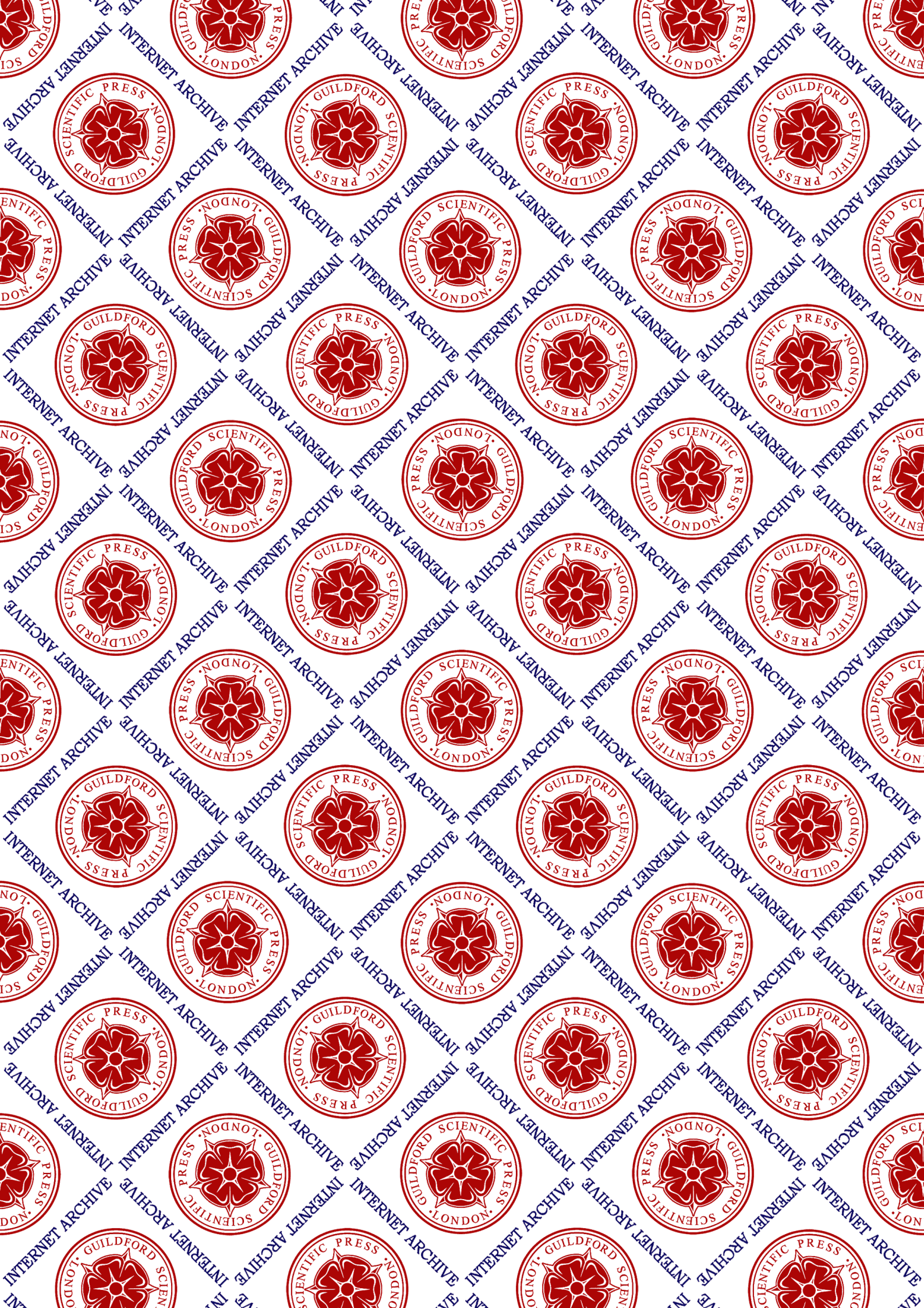
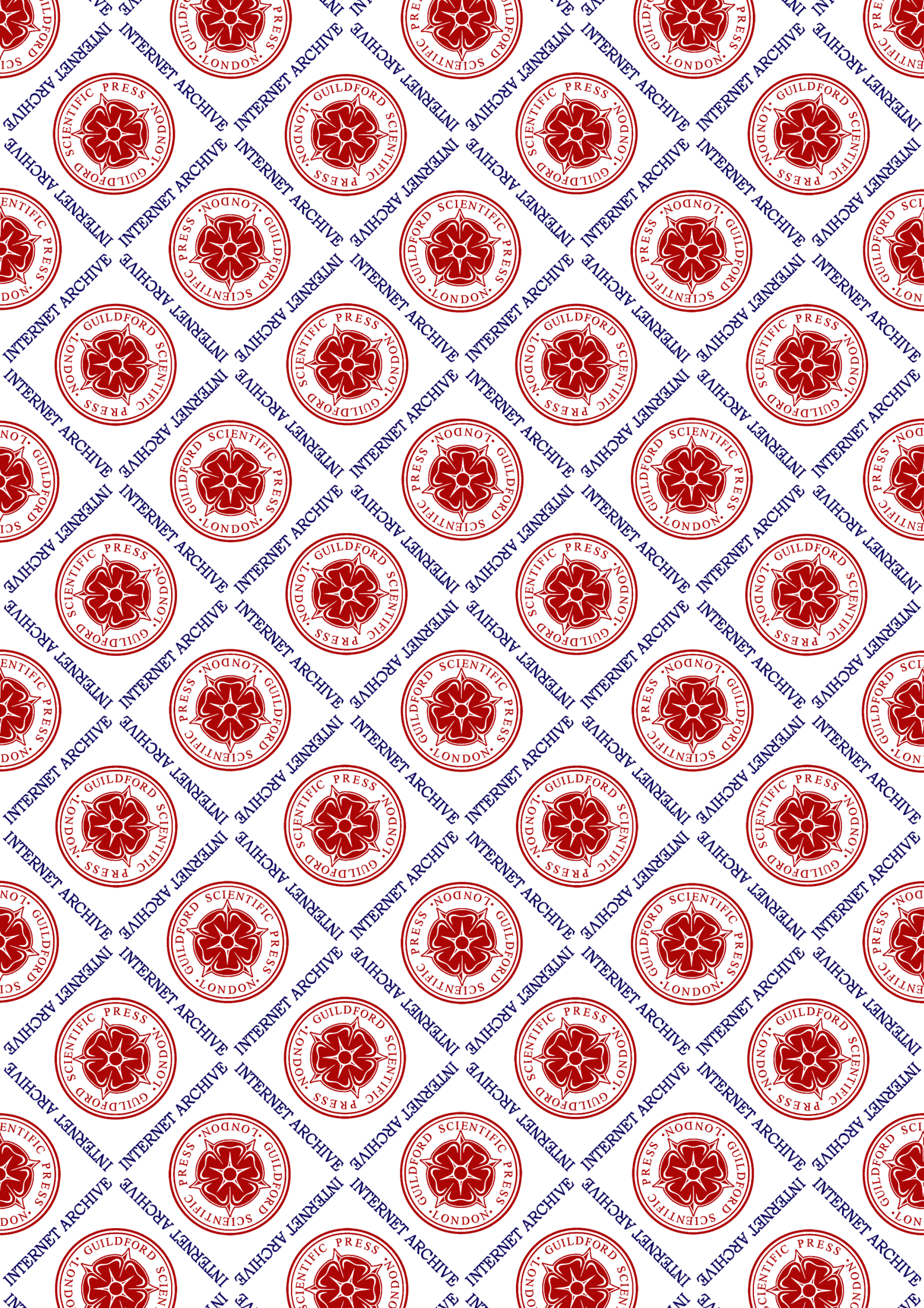
The Lord Henfield Edition

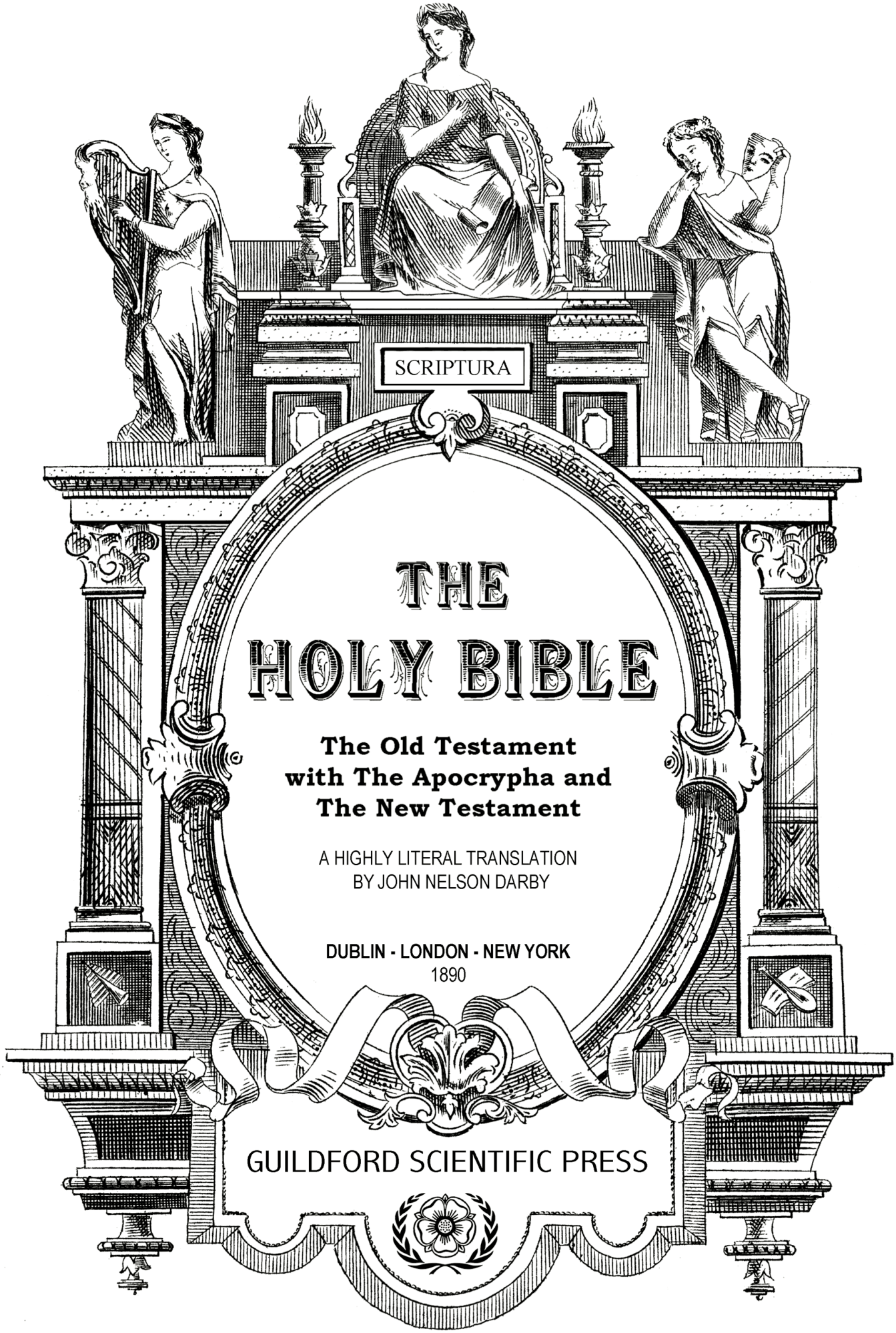
The Holy Bible

DARBY TRANSLATION
WITH DEUTEROCANON
1890

GUILDFORD SCIENTIFIC PRESS


GUILDFORD SCIENTIFIC PRESS LONDON
INTERNET ARCHIVE


GUILDFORD SCIENTIFIC PRESS LONDON
INTERNET ARCHIVE



THE HOLY BIBLE

The Old Testament with The Apocrypha and The New Testament

A HIGHLY LITERAL TRANSLATION
BY JOHN NELSON DARBY

DUBLIN - LONDON - NEW YORK
1890

GUILDFORD SCIENTIFIC PRESS

DOCUMENT FORMAT: SEARCHABLE AND PRINTABLE PDF
SOME TRANSLATIONS MAY BE SUBJECT TO COPYRIGHT
ALL DOCUMENTS ARE FREE AVAILABLE ONLINE.

**YOU MAY SHARE THIS WORK WITH ANYONE.
HOWEVER, ANY COMMERCIAL DISTRIBUTION OF
THIS WORK, OR PARTS OF IT, IS PROHBITED.**

PLEASE SEE OUR ADVERTISINGS AT THE END OF THE BOOK

In the Lord Henfield Edition, each and every
sacred text begins with an introduction.
The Appendices contain an
Exploration on History, historical texts,
230 detailed maps and large illustrations.
Additional materials are in The Grand Bible.

Original Title:
THE HOLY SCRIPTURES
A New Translation from the Original Languages
Based on works originally published by John Nelson Darby, 1890

Full Title:
THE HOLY BIBLE
The Old Testament with Apocrypha
And the New Testament,
Based on works by John Nelson Darby, 1890
Edited and published by Lord Henfield, 2025

THIS DOCUMENT CONTAINS:
approximately 1,736,000 WORDS
with over 9,323,000 CHARACTERS
in circa 53,500 PARAGRAPHS
in over 194,400 LINES
on 1,868 PAGES
Latest Update: 2026-03-24

MANAGING EDITOR
Lord Henfield

CONSULTANT EDITOR
Aurelia Koning

SECOND EDITION
Copyright © 2025 by Lord Henfield
Copyright © 2025 by Guildford Scientific Press
All rights reserved.
http//www.Internet Archive.org
email to: GSP.UK@protonmail.com

The ancient Bible translations are Public Domain, therefore they are not subject to any copyright.
However, the original texts, designs and illustrations by Lord Henfield are subject to copyright.
This work is an educational project and is therefore available for free on the Internet.
You may share this work with anyone. Any commercial distribution of this work is prohibited.

MADE IN ENGLAND

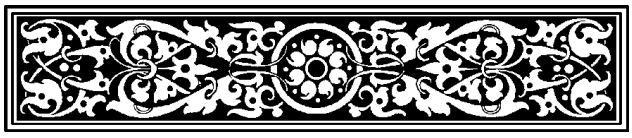
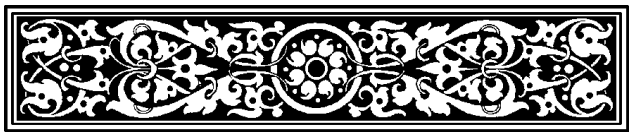
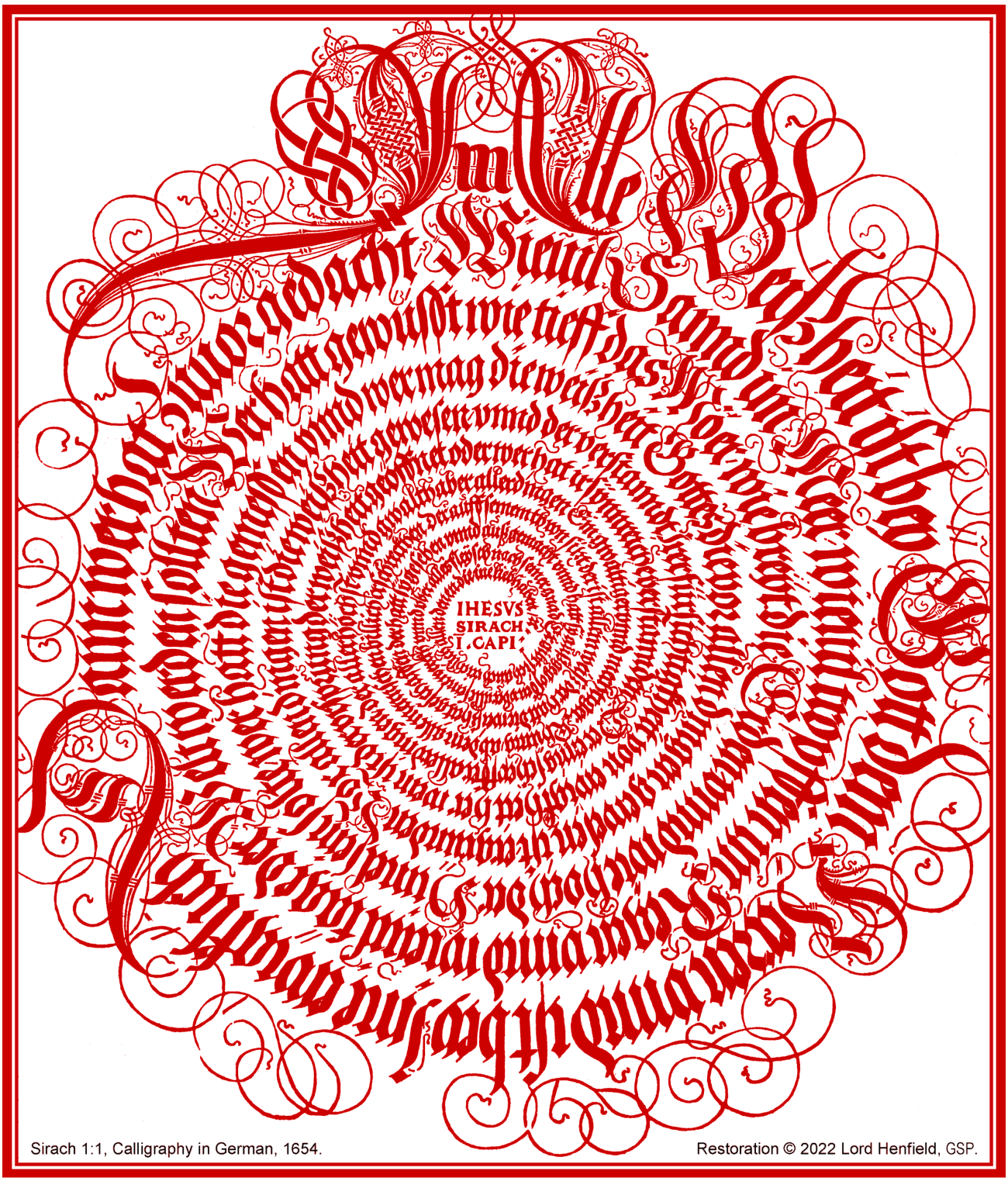


TABLE OF CONTENTS

THE BIBLE CANON
INTRODUCTIONS, DETAILS
APPENDICES





Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created in 1654 by an unknown artist as a snail-shaped calligraphy (source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

TABLE OF CONTENTS

Book Title, Original or alternative Name — **Page**

Table of Contents 9
Foreword 19
Introduction 1: Origin, Languages and Versions ... 23
Introduction 2: Jewish and Christian Laws; Creed 59

NAMES AND ORDER OF ALL BOOKS

OLD TESTAMENT – The Hebrew Bible 143

Pentateuch (The Torah, Teaching of the Law) 145
Genesis, Bereshit, In the Beginning; Creation 151
Exodus, Shemot, Names of the Sons; Migration 189
Leviticus, Vayikra, And He Called; Basic Law 222
Numbers, Bemidbar, In the Desert; Arrival 246
Deuteronomy, Devarim, Moses' Words; Law 279

Historical Books 308
Joshua, Yehoshua (Greek: Iesous / Jesus) 308
Judges, Shofetim 329
Ruth, Rut, * 348
1 Samuel, Shemuel, 1 Reigns 351
2 Samuel, Shemuel, 2 Reigns 376
1 Kings, Melakhim, 3 Reigns 395
2 Kings, Melakhim, 4 Reigns 419
1 Chronicles, Divrei Hayamim, Paralipomenon 441
2 Chronicles, Divrei Hayamim, Paralipomenon 465
Ezra, 1 Ezra 489
Nehemiah, 2 Ezra 500
Esther, Ester, * 512

Books of Wisdom (or Poetry) 519
Job, Iyob, Iyov 519
Psalms (& 151-155), Tehillim, (sacred songs) 540
Proverbs, Mishlei Shlomo 595
Ecclesiastes, Qohelet, Kohelet (Preacher), * 613
Song of Solomon, Shir Hashirim, * 619

Major Prophets 623
Isaiah, Yeshayahu 623
Jeremiah, Yirmeyahu 661
Lamentations, Eikhah Yirmeyahu, * 702
Ezekiel, Yekhezkel, Hesekiel 707
Daniel, Daniyel 745

The Twelve Minor Prophets, The Trei Asar 758
1 Hosea, Osee 758
2 Joel, Yo'el 764
3 Amos 767
4 Obadiah, Obadya 771
5 Jonah, Yona 773
6 Micah, Mika 776
7 Nahum 780
8 Habakkuk, Habaqquq 782
9 Zephaniah, Sefanya 784
10 Haggai, Haggay 787
11 Zechariah, Zekarya 789
12 Malachi (Ezra), Malaki 796

[* Part of the Hamesh Megillot, 5 Lectionary Scrolls]

APOCRYPHA (Hidden Books) being the Hebrew Deuterocanon (The 2nd Jewish Canon) 803

3 Ezra (1 Esdras) from Greek 804
4 Ezra (4 Esdras): ch. 1-2 from Latin; ch. 3-4 from Latin; ch. 5-16 from Hebrew 817
Book of Tobit, Tobias, Tobi 839
Book of Judith 847
Additions to Esther (The Rest of Esther) 859
Wisdom of Solomon or Book of Wisdom 863
Ecclesiasticus or Wisdom of Jesus ben Sirach 875
Prayer of Solomon (Sirach 52) 915
1 Baruch (Extant original: Greek) 908
Epistle of Jeremiah (Addition to 1 Baruch) 913
The Prayer of Azariah and Song of the Three Holy Children 916
Susanna and the Elders (Addition to Daniel) 918
Bel and the Dragon (Second addition to Daniel) ... 921
Prayer of Manasseh 923
1 Maccabees (Hebrew), Sefer Makabi 924
2 Maccabees (Greek), Vivlio ton Makkavaion 950

NEW TESTAMENT – The Christian Bible 973

The Four Gospels 974
Gospel According to Matthew, Matityahu 978
Gospel According to Mark, Marcus 1004
Gospel According to Luke, Lucius 1021
Gospel According to John, Yohanan 1049

History 1070
Acts of the Apostles 1070

Pauline Epistles – The Epistles of Paul 1098
Epistle of Paul to the Romans 1098
1 Epistle of Paul to the Corinthians 1110
2 Epistle of Paul to the Corinthians 1120
Epistle of Paul to the Galatians 1127
Epistle of Paul to the Ephesians 1132
Epistle of Paul to the Philippians 1136
Epistle of Paul to the Colossians 1140
1 Epistle of Paul to the Thessalonians 1143
2 Epistle of Paul to the Thessalonians 1146
1 Epistle of Paul to Timothy, Timotheus 1148
2 Epistle of Paul to Timothy, Timotheus 1152
Epistle of Paul to Titus 1154
Epistle of Paul to Philemon 1157
Epistle of Paul to the Hebrews 1158

General Epistles 1166
Epistle of James, Yakob 1166
1 Epistle of Peter, Shimon Petros 1170
2 Epistle of Peter, Shimon Petros 1173
1 Epistle of John, Yohanan 1175
2 Epistle of John, Yohanan 1178
3 Epistle of John, Yohanan 1179
Epistle of Jude, Yehuda (Judas Thomas) 1180

Apocalypses
Revelation (The Apocalypse of John) 1182

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

DETAILS OF THE TWO INTRODUCTIONS

INTRODUCTION 1 (details)

The Canon Of The Bible 23
• The Hebrew Canon 23
• The Christian Canon 24

Chapters And Verses Of The Bible 25
• History of the Chapter Division 25
• History of the Verse Division 26
• Bible Statistics 26

Bible English 27
• Bible English 27
• On Early Modern English Grammar 28
• A List of Abbreviations of the Books of the Bible 29

Genres In The Bible 30
• Genres in the Bible and Examples 30

Of Originals, Translations And Versions 31
• The Hebrew Bible / Old Testament 31
• The Masoretic Text 32
• The New Testament 32
• The Samaritan Pentateuch 33

History Of Translations 34
• Translation into Greek - The Septuagint (LXX) 34
• The Peshita - Translation into Syriac-Aramaic ... 35
• Coptic (Egyptian) Scripture 36
• The Constantine Bible 36
• The Gothic Bible or Wulfila Bible 37
• The Vetus Latina 37
• The Bible Canon in Ethiopia and Eritrea 38
• Translation into Armenian 38
• Translation into Georgian 39

Middle Ages 39
• Translation into Arabic 39
• High Middle Ages 39
• Late Middle Ages 39
• The Gutenberg Bibles .....

Approaches To Translation 40
• Single source translations 40
• Deliberate changes 40
• Textual criticism: scholarly problems 41
• Names of Persons 41
• Semitic patronym (bar, ben, etc.) 41
• Name Corruptions and Misleadings 42
• Modern Translation Efforts 45
• Differences in Bible translations 45
• Dynamic or formal translation policy 46
• Other translation approaches 46
• Doctrinal differences and translation policy 46

Translations triggered by the Reformation 46
• Slavic Versions 47
• Hungarian versions 48
• Non-European Versions 48

Translations Into Romance Languages 49
• Italian Versions 49
• Spanish Versions 49
• Portuguese Versions 49
• French Versions 49

Translations Into Germanic Languages 50
• Translation into German 50
• Translation into Swiss German 51
• Translation into Dutch 51
• Translations into Germanic Scandinavian 51

Translations Into English 52
• Humble Beginnings 52
• Modest Renderings into Anglo-Saxon 52
• Translation into Old English 52
• Translation into Anglo-Norman (French) 52
• Translation into Middle English 53
• The translation by Wycliffe 53
• Translation into Early Modern English 53
• Translation into Modern English 54

English translations after the Reformation 54
• The translation of William Tyndale 54
• The translation of Miles Coverdale 54
• The Thomas Matthew version 54
• The Great Bible (Henry VIII) 54
• The Geneva Bible 55
• The Bishops' Bible 55
• Catholic Versions 55
• The Douay–Rheims Bible 55

The King James and Subsequent Versions 56
• The King James (Authorised) Version 56
• The English Revised Version 56
• The American Standard Version 57
• The Revised Standard Version 57
• Jewish Translation into English 57
• Jewish Versions 57
• The New English Bible 58
• Individual translations (List) 58

INTRODUCTION 2 (details)

JEWISH LAW 59
• The Holiness Code 59
• The Large and the Small Covenant Codes 60
• The Ritual Decalogue, The Ethical Decalogue 61
• Commandments of the Parashah 62
• The Priestly Code / Torat Kohanim 63
• The 613 Mitzvoh or The 613 Jewish Precepts 64
• Rabbinical Mitzvot & The Six Constant Mitzvot 74
• Noahidism or The Laws Of Noah 74
• The Halakha / Jewish Law 75
• The Sanhedrin Court of Law, and explanations to Jewish Law 76

CHRISTIAN LAW 77
• The Didache or Teaching (of the twelve Apostles) 77
• The Didascalia Apostolorum 81

• Creed, Nicene, Roman, Apostolic, other Creeds .. 128

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

APPENDICES

NAMES AND ORDER OF THE APPENDICES

Appendix A: Photo Documentation **1201**
Appendix B: Map Documentation **1257**
Appendix C: Exploration on History **1303**
Biblical Studies 1317
Historical Events (Science, Debate) ... 1321
Appendix D: Supplements **1415**

Appendix A: PHOTO DOCUMENTATION 1201
1. Ancient Documents:
A.) Early Christian codices were found at Nag Hammadi, Egypt, 1945 1201
B.) The Dead Sea Scrolls were found at Qumran, Israel, 1947 1201
C.) Hebrew and Aramaic documents were found at Dunhuang, China, 1907 1201
D.) Collection of Christian codices from Nag Hammadi opened 1201

2. Locations of Discovery:
A.) Letters of Bar Kokhba were found in this cave near the Dead Sea, Israel 1202
B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel 1202
C.) Tonnes of texts were found in the Mogao Caves at Dunhuang, China 1202
D.) Sir Aurel Stein found more documents in such a watchtower 1202

Instructions of Shuruppak (c. 2600 B.C.), the origin of the Ten Commandments 1203

Maxims of Ptah-Hotep (c. 2600 B.C.), another origin of the Laws of Moses 1204

Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq; origin of Noah's Flood Story 1205

Hyksos-Canaanites in a wall painting, tomb of Khnumhotep II (died in c.1950 BC) 1206

1. The Canal of the Pharaos, built in c. 1850 BC, seen from space 1207

2. The Blue Nile in northern Ethiopia connected Hebrew Elephantine with Hebrew Ethiopia 1207

The 282 laws of the Code Hammurabi (c. 1790–1750 B.C.); origin of Jewish and Islamic Law 1208

Amarna Letter written by Pharao Akhenaten in c. 1350 BC. Akhenaten established monotheism first 1209

1. This is the oldest known alphabet. Cuneiform tablet from Ugarit, Syria, dated: 1360 BC 1210

2. The Tel Dan Stele, earliest reference to the name David; c. 830 BC 1210

1. The Siloam Inscription (KAI 189), found in the Siloam tunnel; 8th century BC 1211

2. The Temple Warning inscription (c. 23 BC - 70 AD). One of two tablets, found in 1871..... 1211

Edict of Restoration on the Cylinder of Kurush II the Messiah (Cyrus the Great), 6th century BC 1212

The Behistun Inscription, Persia, confirms the monotheistic character of Zoroastrianism 1213

Petition to rebuild the Jewish Temple in Egypt; Elephantine papyrus, Document 1, 407 BC 1214

The Story of Ahikar. Elephantine papyrus P13446F, 525-404 BC 1215

Draft letter in Aramaic,353 BC. Hebrews came to Bactria, northwest India in the 6th century BC 1216

The Great Isaiah Scroll (1 QaIsa), 3rd century BC, is the oldest known Old Testament text 1217

The Temple Scroll (11Q20) from Qumran was written by one of the Messianic Movements 1218

The Messianic Rule (1Q28a) talks about a messiah who will bring military victory to the Hebrews 1219

1. The War Scroll talks about apocalyptic warfare
2. A letter of Simon bar Kokhba found in 1960 1220

The Dead Sea Scrolls were kept in such massive jars, so they survived for 2,000 years 1221

The Gospel of Thomas, found in Egypt, 1945, quotes from the Buddhist Lotus Sutra 1222

End of Ephesians and the start of Galatians, by Saul of Tarsos, Paul the Apostle, c. 55-65 AD) 1223

The Gospel of Matthew, here a copy from the 200s AD. Possible author: Yosef bar Matityahu 1224

The Gospel of Peter. The Church deemed it as heretical for telling "the wrong" narrative 1225

Luke 13:29-35 and 14:10. Chester Beatty Lib 1 f 15r. Possible author: Lucius Mestrius Plutarchus .. 1226

"Jesus with his mother Mary and the (three) Wise Men from the East ... celebrating a Eucharist" 1227

1. Mithraeum of the Baths of Mithras in Ostia.
2. Mithraeum in Carrawburgh, England 1228

'Codex Sinaiticus,' from Egypt, dating from 325 AD was commissioned by Flavius Constantinus I ... 1229

'Codex Vaticanus.' One of 50 complete Bibles that were commissioned by Flavius Constantinus I 1230

Manichaean psalm, 3rd century AD. The Mani Faith became the first world religion 1231

In about 405 AD, the Vulgate, the standard Latin Bible. Codex Sangallensis, 8th century AD 1232

Codex Sassoon 507, 8th century AD. In the 500s, Masoretic scholars improved the Old Testament 1233

Selihah leaf written in Hebrew Aramaic. 8th or 9th century, Mogao Caves, Dunhuang, Gansu, China .. 1234

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Uncial 0177. Luke 1:59-73, Coptic translation from c. 950 AD 1235

The Christian 'Sayings of the Elders,' Sogdian in Syriac script, Turfan, China; 9th century AD 1236

Page of Ruth from the 'Peshita' the Syriac standard Bible of the Nestorian Church of the East 1237

Page from Leviticus, Samaritan Bible, Pentateuch, (Ms 201) from Ascalon, Israel; 1189 AD 1238

Illuminated page with Lollard text from the 14th century AD. British Museum, London 1239

Page of The Jewish War by Titus Flavius Josephus, his works were part of the first Bibles, 75 AD 1240

Illuminated page of a Bible made by Johannes Gutenberg, 1455. His printing changed the World 1241

9 portraits of Greek men whose philosophy and deeds founded Western Civilisation 1242

9 portraits of the Flavian Dynasty who first promoted Roman Judaism and Roman Christianity 1243

9 portraits of Roman rulers and their family members who were already Christians 1244

9 portraits of people were engulfed in religious conflicts after huge losses of the Black Death 1245

1. The so-called Kalabsha Temple of Elephantine in Egypt might have been a Jewish temple 1246

2. Reconstruction of Solomon's Temple in Jerusalem as described in the Greek Septuagint Bible 1246

1. The Kaba-ye Zartosht (the Cube of Zoroaster) located at the Imperial Necropolis near Persepolis 1247
2. The Kaaba of Mecca without its black cover, a cube-shaped emulation of the Temple of Jerusalem 1247

1. The Great Temple of Yeha, Ethiopia emulates the Temple of Jerusalem; **2.** Stone inscriptions 1248

1. Interior of the Temple of Yeha, direction: east
2. Interior of the Temple of Yeha, direction: west 1249

1. The Temple of Yeha had 2 floors like Solomon's temple, reconstruction; **2.** Hidden room 1250

1. The Barran Temple at Marib by the Queen of Sheba, copy of Solomon's Temple; **2.** Aerial photo 1251

The temple built by the Queen of Sheba (Saba): **1.** Plan; **2.** Reconstruction; **3.** Appearance 1252

Maps of the Sabaean Kingdom and its sites. **1.** 900 BC; **2.** 700 BC; **3.** 200 AD; **4.** Sites in Yemen 1253

Appendix B: MAP & TABLE DOCUMENTATION 1255
Eleven **History Maps - The Holy Land**
1. Abraham's Journey, Part 1: From Ur to Harran. "abraham" means "many people." c. 1990s BC 1257
2. Abraham's Journey, Part 2: From Harran to Egypt, c. 1960s BC 1258
3. The Travels of Jacob. His other name, "Israel," means "he rules with God." c. 2nd millenium BC ... 1259
4. The Territories of the legendary 12 Tribes; their existence is still debated. c. 2nd millenium BC 1260
5. The Exodus of the Isrealites is a story confirmed by Egyptian documents, c. 15th century BC 1261
6. Joshua the Conqueror, his name Yeshua (Jesus) means "saviour;" c. 14th centuries BC 1262
7. The Kingdoms of Saul, David, and Solomon; c. 11th and 10th centuries BC 1263
8. The Kingdoms of Israel and Judah, the rule of King Hezekiah, c. 8th century BC 1264
9. Kingdom of Judah in the Days of Josiah, c. 7th century BC 1265
10. Division of the Kingdom of the foreign (Arab) king Herod the Great, 1st century BC 1266
11. The Road to Jerusalem, Jesus' ministry bears similarities to the conquests of Titus; c. 36 AD 1267

The Beta Israel (the House of Israel in Ethiopia), Hebrew Territories in (ancient) Ethiopia 1268

1. Paul's First Missionary Journey; c. 50 AD 1269
2. Paul's Second Missionary Journey; c. 55 AD 1270
3. Paul's Third Missionary; c. 55-60 AD 1271
4. Paul's Journey to Rome; c. 61-62 AD 1272

1. Metal Production in Ancient Middle East (from Egypt to India) , from c. 3000 BC to 500 AD 1273
2. The Middle East between the 16th - 14th centuries BC; Akenaten introduced monotheism ... 1273

1. The Persian Empire, Achaemenid Dynasty, c. 500 BC 1274
2. The Greek Empire of Alexander the Great, c. 323 BC 1275
3. The Roman Empire, Development 200 BC - 117 AD 1276

Indian Ocean Trade Routes, c. 400 BC - 1225 AD (showing material trade) 1277

Jerusalem in the Time of Jesus, first half of the 1st century AD (with detailed explanations) 1278

Coins - Description (2 pages and 5 charts) 1279
1. Cyprus, Phoenicia, Commagene, Hasmonians ... 1281
2. Herods, Shekels, 1st Jewish War, the Flavians .. 1282
3. Christian symbolism on Coins of Flavian victors 1283
4. 3rd Jewish War of bar Kokhba, Ethiopia, Persia 1284
5. Second Flavian Dynasty of Constantinus I 1285

1. Family Tree of Jesus;
2. Family Tree of the Flavian Dynasty 1286

Map of Semitic Languages 1287

Map of Languages, Scripts, Belief Systems, Laws 1288

Important Writing Systems, Abjads & Alphabets 1289
1. Ugaritic, Phoenician (early, middle), Punic 1291
2. Greek, Italic 1292
3. Aramaic, Palmyrene Syriac, Hebrew, Indic 1293
4. Nabataean Aramaic, Syriac Aramaic, Sabaean .. 1294

Comparative Charts, Bible Canons, Introduction 1295
1. Books of the Old Testament, The Tanakh 1296
2. & 3. Apocrypha, Deuterocanonical Books 1297
4. Books of the New Testament 1299

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Appendix C: EXPLORATION ON HISTORY 1301
(Historical discoveries presented in small chapters)

The Quest for the Origin of Holy Books 1303
Deuterocanon 1303
The 613 Mitzvot (Precepts) 1310
The two Parts of the Ten Commandments 1310
The Seven Laws of Noah 1311
The Ten Commandments in Islam 1311
The Ten Commandments in the Koran 1311
The Koranic Commandment of Abrogation 1312
The chronological sequence of the Koran 1312
The Five Precepts In Buddhism 1313
The Five Jain Vows 1314
The Five Yamas And The Five Niyamas (10 Commandments) In Hinduism 1314
The Instructions of Shuruppak 1315
Final Remarks 1315

BIBLICAL STUDIES, Some Known Facts 1317
The Original Languages of the Bible 1317
Biblical Criticism 1317
Biblical Exegesis 1318
Textual Criticism 1318
Biblical History 1318
Biblical Archaeology 1319
History of Biblical Archaeology 1319
Archaeological and Textual Forgeries 1320
Biblical Archaeology and Doctrines 1320

KEY EVENTS IN HISTORY 1321
Catastrophes And Paradigm Shifts 1321
A.) The Great Flood (2500 - 2100 BC) 1321
B.) The Bronze Age Volcano Eruptions (2000 - 1400 BC.) 1323
The Avellino eruption of Mount Vesuvius (in c. 1995 BC.) 1323
The Thera Volcano Eruption (in 1627 BC.) 1324
C.) The 4 Volcano Eruptions And Climate Change Of 535 AD..... 1325
D.) The 5 Volcano Eruptions And Climate Change (The Little Ice Age) of 1228-1284 AD 1326
Direct and Indirect Consequences 1328
Gutenberg, Luther, the 30-Years War 1329
E.) The 3 Volcano Eruptions And Climate Change Of 1783 (1708-1812) AD 1332
The Second Thirty Years' War (1914-1945) 1333
Overview On The War Between Semitic And Western Civilisations 1335
The Line Of Wars From Alexander To Mohammed In Detail, The 10 Jewish Wars 1339

HISTORICAL EVENTS
Analyses, Archaeology, Debate 1348
Abrahams Journey 1348
How Jacob changed into Israel 1349
Jacob (Israel) and his 12 Tribes 1349
Mose 1349
Joshua the Conqueror 1351
First Kingdoms 1351
David 1351
Solomon 1351
Historicity of Solomon 1351

INTERLUDE, Comparative Archaeology 1353
Description of the Temple in the Bible 1353
Architecture 1353
Relationship with the Queen of Sheba 1354
Theodore Bent Discovers a Solomonic Temple 1355
Modern Archaeology Analyses Finds 1356
The Temple of Yeha, Province Tigray, Ethiopia 1357
The "Solomonic" Temples In Yemen 1358
The Temple 1 at as-Sawda, Yemen 1358
The Temple 1 in Baraqish (Nakrah / Yathill), Yemen 1359
The "Throne of the Queen of Sheba" in Marib 1362
Description of Walls, Entries and other Installations 1363
The Divine Purification Spring 1363
The Temple Building itself 1363
Wall Inscriptions 1364
Analysed Range of Dating 1364
Sabaean - Linguistic-Geographical Assessment 1364

King Hezekiah 1365
King Josiah 1365
Captivity of the Hebrews in Babylon 1366
Emperor Kurush the Messiah 1366
Ezra, Nehemia and the Papyri of Elephantine 1366

THE ELEPHANTINE PAPYRUS FIND 1367
The Emergence of Judaism and the Elephantine Papyri 1367
The Discovery of the Papyri 1368
The City of Elephantine and its Remains 1368
External Shape of the Papyri. The Language 1370
The Jewish Military Colony in Elephantine 1372
The Introduction of Jewish Law .....
The Destruction of the Jewish Temple at Elephantine 1375
The Petition to rebuild the Temple 1377

Alexander the Great and the Greeks 1380
Yehuda Makabi's Fight for Freedom 1380
Into the Roman Empire 1380
Jesus, James, Paul, and Christianity 1380

FACTS ON JESUS AND HIS TIMES 1381
A.) The Pilate-Inscription of Caesarea Maritima ... 1382
B.) Ameria Inscription 1383
C.) Inscribed Fingerring of Pilate 1383
Census Edict Of Gaius Vibius Maximus 1385

The Real Jesus, reconstruction of the events after Jesus' death, Channel 4, 1999, Transcript 1386

Caesar's Messiah: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012 1393

The James Ossuary Interview, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004 1404

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Appendix D: SUPPLEMENTS

Supplements from the Septuagint
• The Letter of Aristeas to his brother Philocrates . 1417
• 3 Maccabees 1437
• 4 Maccabees 1445

Supplement from the Ethiopian Orthodox Bible
• Book of Jubilees / Lesser Genesis 1458

Supplements from the the Constantine Bible
• The Letter of Barnabas 1508
• The Shephard of Hermas 1518

Supplements From the Apostolic Fathers
• 1 Clement 1553
• 2 Clement 1566

Supplements According to the Muratorian Canon
• The (Greek) Apocalypse of Peter 1571
• The (Coptic) Apocalypse of Peter 1579

Supplements from the Gnostic Library
• The Gospel of Didymus Judas Thomas 1581
• The Gospel of Mary Magdalene 1588
• The Gospel of Philip (the brother of Mary Magdalene) 1590
• The Gospel of Judas (Iscariot) 1599
• The Apocryphon (Secret Book) of James (the Just, the brother of Jesus) 1605
• The Apocryphon (Secret Book) of John 1608
• The Sentence of Sextus 1616
• The Gospel of Truth 1618

Texts on Christianity as State Religion
• Life of Flavius Josephus, Titus Flavius Josephus 1624
• Muratorian Canon; The New Testament Canon 1647
• The Edict of Toleration / Edict of Serdica 1649
• The Edict of Milan by Constantine and Licinius 1652
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History 1653
• The Life of Flavius Constantinus (Constantine I) 1655

Texts on Reformation and Religious Conflicts 1707
• Martin Luther: The 95 Theses, 31 Oct. 1517 1707
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517 1710
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points triggering the Protestant Revolution, March, 1518 1711
• Letter to John Staupitz , 1518 1713
• Letter to Pope Leo X, 1518 1715
• Another Letter of Martin Luther to Pope Leo X, 6th September, 1520 1716
• Martin Luther on Islam and the Koran, Forewords to two Koran translations, 1530 and 1543 .. 1720
• An Open Letter on Translating, 8th of Sep. 1530 1725
• The (39) Articles of Religion / The39 Articles 1732

Mesopotamian Precepts And Laws 1740
• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C. 1741
• The Law Code of Ur-Nammu; Sumer; c. 2100-2000 B.C. 1745
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C. 1747
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C. 1750
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C. 1751
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C. 1762

Egyptian Precepts And Laws 1764
• The Teaching of Kagemna c. 2613-2589 BC 1764
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC. 1765
• The Commandments Of Maat c. 2500-2345 BC. 1770
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC. 1772
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC. 1774
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC. 1778
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC. 1780
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024 1784

Supplements from the Dead Sea Scrolls, Qumran 1794
• The War Scroll / The War Rule (IQM, 1Q33, etc. 1796
• The Book of War - (4Q285, 11Q14) 1805
• The Temple Scroll (11QT=11Q19-21, etc. 1806
• Commentary on Habakkuk (IQpHab) 1818

Biblical Names of Persons and their Meaning 1823
Biblical Geography and its Significance 1825
Glossary 1838
Bibliography 1838
Short Biography of John Nelson Darby 1846
Prefaces and Introductions to Darby's Bibles 1847

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

NOTICE ON COLOUR CODE

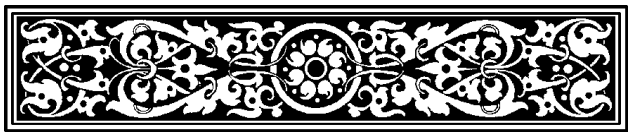
The beautiful trim strips over the book titles are not only decoration:
Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

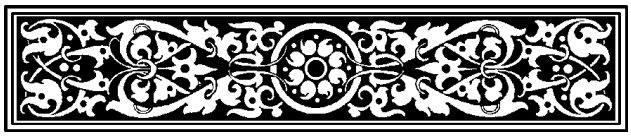
GUILDFORD SCIENTIFIC PRESS

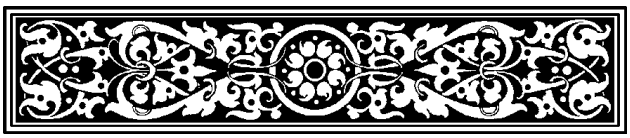
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



PRELIMINARY

FOREWORD
INTRODUCTION 1
INTRODUCTION 2





FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici ("Corpus of Canon Law"), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

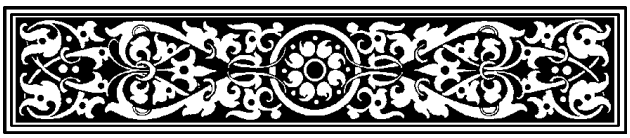
The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

	Citing the Bible
Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ☐ever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1229 and p. 1230). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time.[2] The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鵁 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鵁 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]

Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:
   8a The prohibition against consuming the naturally dead (Leviticus 115-16)
   8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)
   8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
   8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)
   8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)
   8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
   8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)
   8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)
   8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)
9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8
100. To rest on Shavuot — Lev. 23:21
101. Not to do prohibited labour on Shavuot — Lev. 23:21
102. To rest on Rosh Hashanah — Lev. 23:24
103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25
104. To rest on Sukkot — Lev. 23:35
105. Not to do prohibited labour on Sukkot — Lev. 23:35
106. To rest on Shemini Atzeret — Lev. 23:36
107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
109. To destroy all chametz on 14th day of Nisan — Ex. 12:15
110. Not to eat chametz all seven days of Passover —Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
112. Not to see chametz in your domain seven days — Ex. 13:7
113. Not to find chametz in your domain seven days — Ex. 12:19
114. To eat matzah on the first night of Passover — Ex. 12:18
115. To relate the Exodus from Egypt on that night — Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40
119. Each man must give a half shekel annually — Ex. 30:13
120. Courts must calculate to determine when a new month begins — Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity — Num. 10:9
122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13
123. Not to have sexual relations with women not thus married — Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
125. To have children with one's wife — Gen. 1:28
126. To issue a divorce by means of a Get document — Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16
132. The rapist must marry his victim if she is unwed — Deut. 22:29
133. He is never allowed to divorce her — Deut. 22:29
134. The slanderer must remain married to his wife — Deut. 22:19
135. He must not divorce her — Deut. 22:19
136. To fulfill the laws of the Sotah — Num. 5:30
137. Not to put oil on her meal offering (as usual) — Num. 5:15
138. Not to put frankincense on her meal offering (as usual) — Num. 5:15
139. Not to have sexual relations with your mother — Lev. 18:7
140. Not to have sexual relations with your father's wife — Lev. 18:8
141. Not to have sexual relations with your sister — Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11
143. Not to have sexual relations with your son's daughter — Lev. 18:10
144. Not to have sexual relations with your daughter — Lev. 18:10
145. Not to have sexual relations with your daughter's daughter — Lev. 18:10
146. Not to have sexual relations with a woman and her daughter — Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
149. Not to have sexual relations with your father's sister — Lev. 18:12
150. Not to have sexual relations with your mother's sister — Lev. 18:13
151. Not to have sexual relations with your father's brother's wife — Lev. 18:14
152. Not to have sexual relations with your son's wife — Lev. 18:15
153. Not to have sexual relations with your brother's wife — Lev. 18:16
154. Not to have sexual relations with your wife's sister — Lev. 18:18
155. A man must not have sexual relations with an animal — Lev. 18:23
156. A woman must not have sexual relations with an animal — Lev. 18:23
157. A man must not have sexual relations with a man — Lev. 18:22
158. Not to have sexual relations with your father — Lev. 18:7

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

159. Not to have sexual relations with your father's brother — Lev. 18:14

160. Not to have sexual relations with someone else's wife — Lev. 18:20

161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19

162. Not to marry non-Jews — Deut. 3

163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4

164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9

288. The Sanhedrin must count seven groups of seven years — Lev. 25:8

289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10

290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9

291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11

292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11

293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11

294. Carry out the laws of sold family properties — Lev. 25:24

295. Not to sell the land in Israel indefinitely — Lev. 25:23

296. Carry out the laws of houses in walled cities — Lev. 25:29

297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1

298. The Levites must not take a share in the spoils of war — Deut. 18:1

299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2

300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34

301. To build a Temple — Ex. 25:8

302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23

303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26

304. To show reverence to the Temple — Lev. 19:30

305. To guard the Temple area — Num. 18:2

306. Not to leave the Temple unguarded — Num. 18:5

307. To prepare the anointing oil — Ex. 30:31

308. Not to reproduce the anointing oil — Ex. 30:32

309. Not to anoint with anointing oil — Ex. 30:32

310. Not to reproduce the incense formula — Ex. 30:37

311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9

312. The Levites must transport the ark on their shoulders — Num. 9

313. Not to remove the staves from the ark — Ex. 25:15

314. The Levites must work in the Temple — Num. 18:23

315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3

316. To dedicate the Kohen for service — Lev. 21:8

317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8

318. The Kohanim must wear their priestly garments during service — Ex. 28:2

319. Not to tear the priestly garments — Ex. 28:32

320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28

321. A Kohen must not enter the Temple intoxicated — Lev. 10:9

322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6

323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6

324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2

325. A Kohen must not leave the Temple during service — Lev. 10:7

326. To send the impure from the Temple — Num. 5:2

327. Impure people must not enter the Temple — Num. 5:3

328. Impure people must not enter the Temple Mount area — Deut. 23:11

329. Impure Kohanim must not do service in the temple — Lev. 22:2

330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7

331. A Kohen must wash his hands and feet before service — Ex. 30:19

332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23

333. A Kohen with a physical blemish must not serve — Lev. 21:17

334. A Kohen with a temporary blemish must not serve — Lev. 21:17

335. One who is not a Kohen must not serve — Num. 18:4

336. To offer only unblemished animals — Lev. 22:21

337. Not to dedicate a blemished animal for the altar — Lev. 22:20

338. Not to slaughter it — Lev. 22:22

339. Not to sprinkle its blood — Lev. 22:24

340. Not to burn its fat — Lev. 22:22

341. Not to offer a temporarily blemished animal — Deut. 11

342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25

343. Not to inflict wounds upon dedicated animals — Lev. 22:21

344. To redeem dedicated animals which have become disqualified — Deut. 12:15

345. To offer only animals which are at least eight days old — Lev. 22:27

346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19

347. Not to burn honey or yeast on the altar — Lev. 2:11

348. To salt all sacrifices — Lev. 2:13

349. Not to omit the salt from sacrifices — Lev. 2:13

350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3

351. Not to eat its meat — Deut. 12:17

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

470. Not to commit injustice with scales and weights — Lev. 19:35

471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13

472. Not to move a boundary marker to steal someone's property — Deut. 19:14

473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13

474. Not to rob openly — Lev. 19:13

475. Not to withhold wages or fail to repay a debt — Lev. 19:13

476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14

477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18

478. Return the robbed object or its value — Lev. 5:23

479. Not to ignore a lost object — Deut. 22:3

480. Return the lost object — Deut. 22:1

481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18

482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12

483. Not to accept monetary restitution to atone for the murderer — Num. 35:31

484. The court must send the accidental murderer to a city of refuge — Num. 35:25

485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32

486. Not to kill the murderer before he stands trial — Num. 35:12

487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12

488. Not to pity the pursuer — Num. 35:12

489. Not to stand idly by if someone's life is in danger — Lev. 19:16

490. Designate cities of refuge and prepare routes of access — Deut. 19:3

491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4

492. Not to work nor plant that river valley — Deut. 21:4

493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8

494. Make a guard rail around flat roofs — Deut. 22:8

495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14

496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5

497. Help others load their beast — Deut. 22:4

498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4

499. Conduct sales according to Torah law — Lev. 25:14

500. Not to overcharge or underpay for an article — Lev. 25:14

501. Not to insult or harm anybody with words — Lev. 25:17

502. Not to cheat a convert monetarily — Ex. 22:20

503. Not to insult or harm a convert with words — Ex. 22:20

504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2

505. Not to sell him as a slave is sold — Lev. 25:42

506. Not to work him oppressively — Lev. 25:43

507. Not to allow a non-Jew to work him oppressively — Lev. 25:53

508. Not to have him do menial slave labour — Lev. 25:39

509. Give him gifts when he goes free — Deut. 15:14

510. Not to send him away empty-handed — Deut. 15:13

511. Redeem Jewish maidservants — Ex. 21:8

512. Betroth the Jewish maidservant — Ex. 21:8

513. The master must not sell his maidservant — Ex. 21:8

514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46

515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16

516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16

517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9

518. Pay wages on the day they were earned — Deut. 24:15

519. Not to delay payment of wages past the agreed time — Lev. 19:13

520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25

521. The worker must not eat while on hired time — Deut. 23:26

522. The worker must not take more than he can eat — Deut. 23:25

523. Not to muzzle an ox while plowing — Deut. 25:4

524. The courts must carry out the laws of a borrower — Ex. 22:13

525. The courts must carry out the laws of an unpaid guard — Ex. 22:6

526. Lend to the poor and destitute — Ex. 22:24

527. Not to press them for payment if you know they don't have it — Ex. 22:24

528. Press the idolater for payment — Deut. 15:3

529. The creditor must not forcibly take collateral — Deut. 24:10

530. Return the collateral to the debtor when needed — Deut. 24:13

531. Not to delay its return when needed — Deut. 24:12

532. Not to demand collateral from a widow — Deut. 24:17

533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6

534. Not to lend with interest — Lev. 25:37

535. Not to borrow with interest — Deut. 23:20

536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24

537. Lend to and borrow from idolaters with interest — Deut. 23:21

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8
539. Carry out the laws of the order of inheritance — Num. 28
540. Appoint judges — Deut. 16:18
541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17
542. Decide by majority in case of disagreement — Ex. 23:2
543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2
544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2
545. The courts must carry out the death penalty of stoning — Deut. 22:24
546. The courts must carry out the death penalty of burning — Lev. 20:14
547. The courts must carry out the death penalty of the sword — Ex. 21:20
548. The courts must carry out the death penalty of strangulation — Lev. 20:10
549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22
550. Bury the executed on the day they are killed — Deut. 21:23
551. Not to delay burial overnight — Deut. 21:23
552. The court must not let the sorcerer live — Ex. 22:17
553. The court must give lashes to the wrongdoer — Deut. 25:2
554. The court must not exceed the prescribed number of lashes — Deut. 25:3
555. The court must not kill anybody on circumstantial evidence — Ex. 23:7
556. The court must not punish anybody who was forced to do a crime — Deut. 22:26
557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13
558. A judge must not have mercy on the poor man at the trial — Lev. 19:15
559. A judge must not respect the great man at the trial — Lev. 19:15
560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6
561. A judge must not pervert justice — Lev. 19:15
562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17
563. Judge righteously — Lev. 19:15
564. The judge must not fear a violent man in judgement — Deut. 1:17
565. Judges must not accept bribes — Ex. 23:8
566. Judges must not accept testimony unless both parties are present — Ex. 23:1
567. Not to curse judges — Ex. 22:27
568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27
569. Not to curse any upstanding Jew — Lev. 19:14
570. Anybody who knows evidence must testify in court — Lev. 5:1
571. Carefully interrogate the witness — Deut. 13:15
572. A witness must not serve as a judge in capital crimes — Deut. 19:17
573. Not to accept testimony from a lone witness — Deut. 19:15
574. Transgressors must not testify — Ex. 23:1
575. Relatives of the litigants must not testify — Deut. 24:16
576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13
577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19
578. Act according to the ruling of the Sanhedrin — Deut. 111
579. Not to deviate from the word of the Sanhedrin — Deut. 111
580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1
581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1
582. Not to curse your father and mother — Ex. 21:17
583. Not to strike your father and mother — Ex. 21:15
584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12
585. Fear your mother or father — Lev. 19:3
586. Not to be a rebellious son — Deut. 21:18
587. Mourn for relatives — Lev. 10:19
588. The High Priest must not defile himself for any relative — Lev. 21:11
589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11
590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1
591. Appoint a king from Israel — Deut. 115
592. Not to appoint a foreigner — Deut. 115
593. The king must not have too many wives — Deut. 117
594. The king must not have too many horses — Deut. 116
595. The king must not have too much silver and gold — Deut. 117
596. Destroy the seven Canaanite nations — Deut. 20:17
597. Not to let any of them remain alive — Deut. 20:16
598. Wipe out the memory of Amalek — Deut. 25:19
599. Remember what Amalek did to the Jewish people — Deut. 25:17
600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19
601. Not to dwell permanently in Egypt — Deut. 116
602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10
603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

604. Not to destroy food trees even during the siege — Deut. 20:19
605. Prepare latrines outside the camps — Deut. 23:13
606. Prepare a shovel for each soldier to dig with — Deut. 23:14
607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2
608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5
609. Not to demand from the above any involvement, communal or military — Deut. 24:5
610. Not to panic and retreat during battle — Deut. 20:3
611. Keep the laws of the captive woman — Deut. 21:11
612. Not to sell her into slavery — Deut. 21:14
613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

• To recite a blessing for each enjoyment
• To ritually wash the hands before eating bread
• To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
• To construct an Eruv to permit carrying to and within public areas on Shabbat
• To recite the Hallel psalms on holy days
• To light the Hanukkah lights
• To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

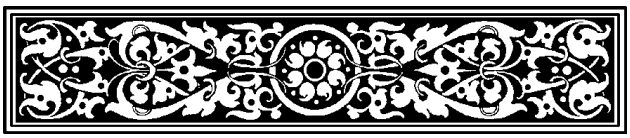
All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations
or: The Lord's Teaching Through the
Twelve Apostles to the Nations
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision".

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: "That Islam and its Movement become a part of the homeland it lives in".

Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built".

Stability: "That Islam is stable in the land on which its people move".

Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves".

Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it".

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

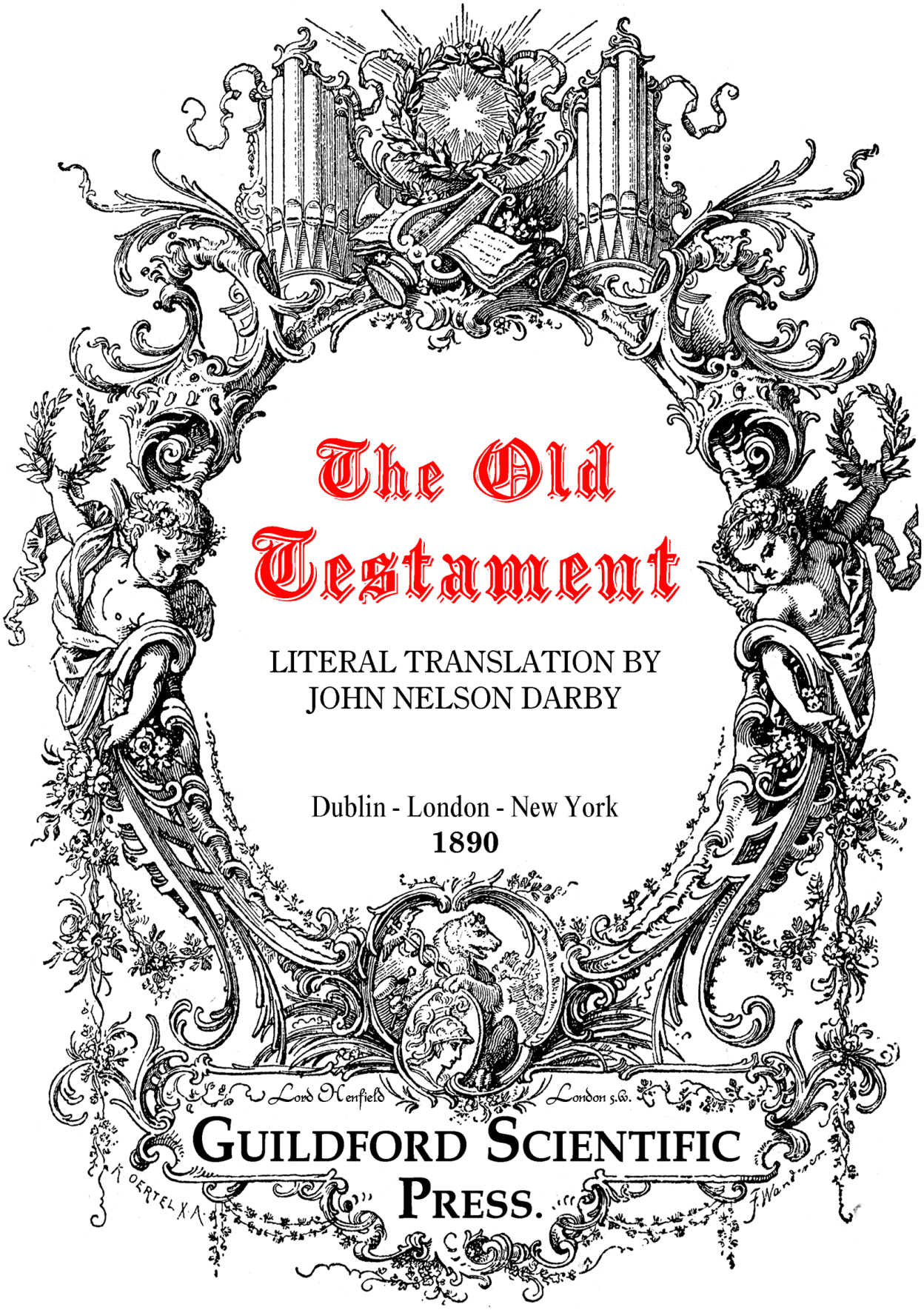
Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



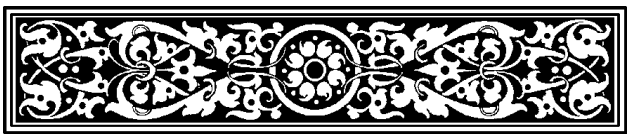
The Old Testament

LITERAL TRANSLATION BY
JOHN NELSON DARBY

Dublin - London - New York
1890

Lord Henfield London s.w.

GUILDFORD SCIENTIFIC PRESS.



THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

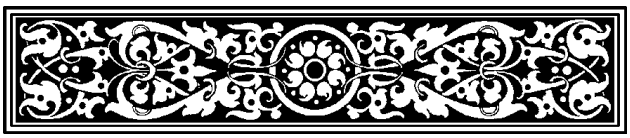
LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

• Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness
• Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel
• Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision
• Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac
• Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac
• Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing
• Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure
• Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah
• Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar
• Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt
• Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt
• Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)

GENESIS CHAPTER 1

1 In the beginning God created the heavens and the earth.
2 And the earth was waste and empty, and darkness was on the face of the deep, and the Spirit of God was hovering over the face of the waters.
3 And God said, Let there be light. And there was light.
4 And God saw the light that it was good; and God divided between the light and the darkness.
5 And God called the light Day, and the darkness he called Night. And there was evening, and there was morning -- the first day.
6 And God said, Let there be an expanse in the midst of the waters, and let it be a division between waters and waters.
7 And God made the expanse, and divided between the waters that are under the expanse and the waters that are above the expanse; and it was so.
8 And God called the expanse Heavens. And there was evening, and there was morning -- a second day.
9 And God said, Let the waters under the heavens be gathered together to one place, and let the dry [land] appear. And it was so.
10 And God called the dry [land] Earth, and the gathering together of the waters he called Seas. And God saw that it was good.
11 And God said, Let the earth cause grass to spring up, herb producing seed, fruit-trees yielding fruit after their kind, the seed of which is in them, on the earth. And it was so.
12 And the earth brought forth grass, herb producing seed after its kind, and trees yielding fruit, the seed of which is in them, after their kind. And God saw that it was good.
13 And there was evening, and there was morning -- a third day.
14 And God said, Let there be lights in the expanse of the heavens, to divide between the day and the night; and let them be for signs, and for seasons, and for days and years;
15 and let them be for lights in the expanse of the heavens, to give light on the earth. And it was so.
16 And God made the two great lights, the great light to rule the day, and the small light to rule the night, -- and the stars.
17 And God set them in the expanse of the heavens, to give light on the earth,
18 and to rule during the day and during the night, and to divide between the light and the darkness. And God saw that it was good.
19 And there was evening, and there was morning -- a fourth day.
20 And God said, Let the waters swarm with swarms of living souls, and let fowl fly above the earth in the expanse of the heavens.
21 And God created the great sea monsters, and every living soul that moves with which the waters swarm, after their kind, and every winged fowl after its kind. And God saw that it was good.
22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply on the earth.
23 And there was evening, and there was morning -- a fifth day.
24 And God said, Let the earth bring forth living souls after their kind, cattle, and creeping thing, and beast of the earth, after their kind. And it was so.
25 And God made the beast of the earth after its kind, and the cattle after their kind, and every creeping thing of the ground after its kind. And God saw that it was good.
26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and over the fowl of the heavens, and over the cattle, and over the whole earth, and over every creeping thing that creepeth on the earth.

27 And God created Man in his image, in the image of God created he him; male and female created he them.

28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every animal that moveth on the earth.

29 And God said, Behold, I have given you every herb producing seed that is on the whole earth, and every tree in which is the fruit of a tree producing seed: it shall be food for you;

30 and to every animal of the earth, and to every fowl of the heavens, and to everything that creepeth on the earth, in which is a living soul, every green herb for food. And it was so.

31 And God saw everything that he had made, and behold it was very good. And there was evening, and there was morning -- the sixth day.

GENESIS CHAPTER 2

(Darby translated the name Adam into "Man" with capital letter M. The Canaanite word "adam" has these three connotations: man, human; soil. In this Bible edition, you will find a few translations of names in order to facilitate access to the context.)

1 And the heavens and the earth and all their host were finished.

2 And God had finished on the seventh day his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and hallowed it, because that on it he rested from all his work which God had created in making it.

4 These are the histories of the heavens and the earth, when they were created, in the day that Jehovah Elohim made earth and heavens,

5 and every shrub of the field before it was in the earth, and every herb of the field before it grew; for Jehovah Elohim had not caused it to rain on the earth, and there was no man to till the ground.

6 But a mist went up from the earth, and moistened the whole surface of the ground.

7 And Jehovah Elohim formed Man (Adam), dust of the ground, and breathed into his nostrils the breath of life; and Man (Adam) became a living soul.

8 And Jehovah Elohim planted a garden in Eden eastward, and there put Man whom he had formed.

9 And out of the ground Jehovah Elohim made every tree grow that is pleasant to the sight, and good for food; and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil.

10 And a river went out of Eden, to water the garden; and from thence it was parted, and became four main streams.

11 The name of the one is Pison (Indus): that is it which surrounds the whole land of Havilah (northwestern India), where the gold is.

12 And the gold of that land is good; bdellium and the onyx stone (sard, carnelian) are there.

13 And the name of the second river is Gihon (Nile): that is it which surrounds the whole land of Cush (Kush; from Meroe to Napata in Nubia, Sudan).

14 And the name of the third river is Hiddekel (Tigris): that is it which flows forward toward Asshur (Assyria). And the fourth river, that is Euphrates (Phrat).

15 And Jehovah Elohim took Man, and put him into the garden of Eden (Inden; the Indus Valley, northwestern India), to till it and to guard it.

16 And Jehovah Elohim commanded Man, saying, Of every tree of the garden thou shalt freely eat;

17 but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest of it thou shalt certainly die.

18 And Jehovah Elohim said, It is not good that Man should be alone; I will make him a helpmate, his like.

19 And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought [them] to Man*, to see what he would call them; and whatever Man called each living soul, that was its name. (* Adam; Hebrew: man, human; soil)

20 And Man (Adam) gave names to all cattle, and to the fowl of the heavens, and to every beast of the field; but as for Adam, he found no helpmate, his like.

21 And Jehovah Elohim caused a deep sleep to fall upon Man (Adam); and he slept. And he took one of his ribs and closed up flesh in its stead.

22 And Jehovah Elohim built the rib that he had taken from Man (Adam) into a woman; and brought her to Man.

23 And Man said, This time it is bone of my bones and flesh of my flesh: this shall be called Woman, because this was taken out of a man.

24 Therefore shall a man leave his father and his mother, and cleave to his wife; and they shall become one flesh.

25 And they were both naked, Man and his wife, and were not ashamed.

GENESIS CHAPTER 3

1 And the serpent was more crafty than any animal of the field which Jehovah Elohim had made. And it said to the woman, Is it even so, that God has said, Ye shall not eat of every tree of the garden?

2 And the woman said to the serpent, We may eat of the fruit of the trees of the garden;

3 but of the fruit of the tree that is in the midst of the garden, God has said, Ye shall not eat of it, and ye shall not touch it, lest ye die.

4 And the serpent said to the woman, Ye will not certainly die;

5 but God knows that in the day ye eat of it, your eyes will be opened, and ye will be as God, knowing good and evil.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And the woman saw that the tree was good for food, and that it was a pleasure for the eyes, and the tree was to be desired to give intelligence; and she took of its fruit, and ate, and gave also to her husband with her, and he ate.

7 And the eyes of them both were opened, and they knew that they were naked. And they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of Jehovah Elohim, walking in the garden in the cool of the day. And Man and his wife hid themselves from the presence of Jehovah Elohim, in the midst of the trees of the garden.

9 And Jehovah Elohim called to Man, and said to him, Where art thou?

10 And he said, I heard thy voice in the garden, and I feared, because I am naked; and I hid myself.

11 And he said, Who told thee that thou art naked? Hast thou eaten of the tree of which I commanded thee not to eat?

12 And Man said, The woman, whom thou hast given [to be] with me, she gave me of the tree, and I ate.

13 And Jehovah Elohim said to the woman, What is this thou hast done? And the woman said, The serpent deceived me, and I ate.

14 And Jehovah Elohim said to the serpent, Because thou hast done this, be thou cursed above all cattle, and above every beast of the field. On thy belly shalt thou go, and eat dust all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; he shall crush thy head, and thou shalt crush his heel.

16 To the woman he said, I will greatly increase thy travail and thy pregnancy; with pain thou shalt bear children; and to thy husband shall be thy desire, and he shall rule over thee.

17 And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed be the ground on thy account; with toil shalt thou eat [of] it all the days of thy life;

18 and thorns and thistles shall it yield thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, until thou return to the ground: for out of it wast thou taken. For dust thou art; and unto dust shalt thou return.

20 And Man called his wife's name Eve (or Eva, Hebrew: hawa: source of life),; because she is the mother of all living.

21 And Jehovah Elohim made Adam and his wife coats of skin, and clothed them.

22 And Jehovah Elohim said, Behold, Man is become as one of us, to know good and evil. And now, lest he stretch out his hand, and take also of the tree of life, and eat, and live for ever ...!

23 Therefore Jehovah Elohim sent him forth from the garden of Eden, to till the ground from which he was taken.

24 And he drove out Man; and he set the Cherubim, and the flame of the flashing sword, toward the east of the garden of Eden, to guard the way to the tree of life.

GENESIS CHAPTER 4

1 And Man knew Eve his wife; and she conceived, and bore Cain, and said, I have acquired a man with Jehovah.

2 And she further bore his brother Abel. And Abel was a shepherd, but Cain was a husbandman.

3 And in process of time it came to pass that Cain brought of the fruit of the ground an offering to Jehovah.

4 And Abel, he also brought of the firstlings of his flock, and of their fat. And Jehovah looked upon Abel, and on his offering;

5 and upon Cain, and on his offering, he did not look. And Cain was very angry, and his countenance fell.

6 And Jehovah said to Cain, Why art thou angry, and why is thy countenance fallen?

7 If thou doest well, will not [thy countenance] look up [with confidence]? and if thou doest not well, sin lieth at the door; and unto thee [shall be] his desire, and thou shalt rule over him.

8 And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And Jehovah said to Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood is crying to me from the ground.

11 And now be thou cursed from the ground, which hath opened its mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield thee its strength; a wanderer and fugitive shalt thou be on the earth.

13 And Cain said to Jehovah, My punishment is too great to be borne.

14 Behold, thou hast driven me this day from the face of the ground, and from thy face shall I be hid; and I shall be a wanderer and fugitive on the earth; and it will come to pass, [that] every one who finds me will slay me.

15 And Jehovah said to him, Therefore, whoever slayeth Cain, it shall be revenged sevenfold. And Jehovah set a mark on Cain, lest any finding him should smite him.

16 And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, toward the east of Eden.

17 And Cain knew his wife, and she conceived and bore Enoch. And he built a city; and he called the name of the city after the name of his son Enoch.

18 And to Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lemech.

19 And Lemech took two wives: the name of the one was Adah, and the name of the second, Zillah.

20 And Adah bore Jabal: he was the father of those who dwell in tents, and [breed] cattle.

21 And his brother's name was Jubal: he was the father of those who handle the harp and pipe.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And Zillah, she also bore Tubal-Cain, the forger of every kind of tool of brass and iron. And the sister of Tubal-Cain was Naamah.

23 And Lemech said to his wives: Adah and Zillah, hear my voice, Ye wives of Lemech, listen to my speech. For I have slain a man for my wound, and a youth for my bruise.

24 If Cain shall be avenged seven-fold; Lemech seventy and seven fold.

25 And Adam knew his wife again, and she bore a son, and called his name Seth: ... For God has appointed me another seed instead of Abel, because Cain has slain him.

26 And to Seth, to him also was born a son; and he called his name Enosh. Then people began to call on the name of Jehovah.

GENESIS CHAPTER 5

1 This is the book of Adam's generations. In the day that God created man, in the likeness of God made he him.

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived a hundred and thirty years, and begot [a son] in his likeness, after his image, and called his name Seth.

4 And the days of Adam after he had begotten Seth were eight hundred years; and he begot sons and daughters.

5 And all the days of Adam that he lived were nine hundred and thirty years; and he died.

6 And Seth lived a hundred and five years, and begot Enosh.

7 And Seth lived after he had begotten Enosh eight hundred and seven years, and begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years; and he died.

9 And Enosh lived ninety years, and begot Cainan.

10 And Enosh lived after he had begotten Cainan eight hundred and fifteen years, and begot sons and daughters.

11 And all the days of Enosh were nine hundred and five years; and he died.

12 And Cainan lived seventy years, and begot Mahalaleel.

13 And Cainan lived after he had begotten Mahalaleel eight hundred and forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years; and he died.

15 And Mahalaleel lived sixty-five years, and begot Jared.

16 And Mahalaleel lived after he had begotten Jared eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Mahalaleel were eight hundred and ninety-five years; and he died.

18 And Jared lived a hundred and sixty-two years, and begot Enoch.

19 And Jared lived after he had begotten Enoch eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty-two years; and he died.

21 And Enoch lived sixty-five years, and begot Methushelah.

22 And Enoch walked with God after he had begotten Methushelah three hundred years, and begot sons and daughters.

23 And all the days of Enoch were three hundred and sixty-five years.

24 And Enoch walked with God; and he was not, for God took him.

25 And Methushelah lived a hundred and eighty-seven years, and begot Lemech.

26 And Methushelah lived after he had begotten Lemech seven hundred and eighty-two years, and begot sons and daughters.

27 And all the days of Methushelah were nine hundred and sixty-nine years; and he died.

28 And Lemech lived a hundred and eighty-two years, and begot a son.

29 And he called his name Noah, saying, This [one] shall comfort us concerning our work and concerning the toil of our hands, because of the ground which Jehovah has cursed.

30 And Lemech lived after he had begotten Noah five hundred and ninety-five years, and begot sons and daughters.

31 And all the days of Lemech were seven hundred and seventy-seven years; and he died.

32 And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

GENESIS CHAPTER 6

1 And it came to pass when mankind began to multiply on the earth, and daughters were born to them,

2 that the sons of God saw the daughters of men that they were fair, and took themselves wives of all that they chose.

3 And Jehovah said, My Spirit shall not always plead with Man; for he indeed is flesh; but his days shall be a hundred and twenty years.

4 In those days were the giants on the earth, and also afterwards, when the sons of God had come in to the daughters of men, and they had borne [children] to them; these were the heroes, who of old were men of renown.

5 And Jehovah saw that the wickedness of Man was great on the earth, and every imagination of the thoughts of his heart only evil continually.

6 And Jehovah repented that he had made Man on the earth, and it grieved him in his heart.

7 And Jehovah said, I will destroy Man, whom I have created, from the earth -- from man to cattle, to creeping things, and to fowl of the heavens; for I repent that I have made them.

8 But Noah found favour in the eyes of Jehovah.

9 This is the history of Noah. Noah was a just man, perfect amongst his generations: Noah walked with God.

10 And Noah begot three sons, Shem, Ham, and Japheth.

11 And the earth was corrupt before God, and the earth was full of violence.

12 And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted its way on the earth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And God said to Noah, The end of all flesh is come before me, for the earth is full of violence through them; and behold, I will destroy them with the earth.

14 Make thyself an ark of gopher wood: [with] cells shalt thou make the ark; and pitch it inside and outside with pitch.

15 And thus shalt thou make it: let the length of the ark be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A light shalt thou make to the ark; and to a cubit high shalt thou finish it above. And the door of the ark shalt thou set in its side: [with] a lower, second, and third [story] shalt thou make it.

17 For I, behold, I bring a flood of waters on the earth, to destroy all flesh under the heavens in which is the breath of life: everything that is on the earth shall expire.

18 But with thee will I establish my covenant; and thou shalt go into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every [sort] shalt thou bring into the ark, to keep [them] alive with thee: they shall be male and female.

20 Of fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of each shall go in to thee, to keep [them] alive.

21 And take thou of all food that is eaten, and gather [it] to thee, that it may be for food for thee and for them.

22 And Noah did it; according to all that God had commanded him, so did he.

GENESIS CHAPTER 7

1 And Jehovah said to Noah, Go into the ark, thou and all thy house; for thee have I seen righteous before me in this generation.

2 Of all clean beasts thou shalt take to thee by sevens, a male and its female; but of the beasts that are not clean two, a male and its female.

3 Also of the fowl of the heavens by sevens, male and female; to keep seed alive on the face of all the earth.

4 For in yet seven days I will cause it to rain on the earth forty days and forty nights; and every living being which I have made will I destroy from the ground.

5 And Noah did according to all that Jehovah had commanded him.

6 And Noah was six hundred years old when the flood of waters was on the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowl, and of everything that creeps on the ground,

9 there came two and two unto Noah into the ark, male and female, as God had commanded Noah.

10 And it came to pass after seven days that the waters of the flood were on the earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that same day all the fountains of the great deep were broken up, and the windows of heaven were opened.

12 And the pour of rain was on the earth forty days and forty nights.

13 On the same day went Noah, and Shem and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and all fowl after its kind -- every bird of every wing.

15 And they went to Noah, into the ark, two and two of all flesh, in which was the breath of life.

16 And they that came, came male and female of all flesh, as God had commanded him. And Jehovah shut him in.

17 And the flood was forty days on the earth. And the waters increased, and bore up the ark; and it was lifted up above the earth.

18 And the waters prevailed and increased greatly on the earth; and the ark went on the face of the waters.

19 And the waters prevailed exceedingly on the earth; and all the high mountains that are under all the heavens were covered.

20 Fifteen cubits upward the waters prevailed; and the mountains were covered.

21 And all flesh that moved on the earth expired, fowl as well as cattle, and beasts, and all crawling things which crawl on the earth, and all mankind:

22 everything which had in its nostrils the breath of life, of all that was on the dry [land], died.

23 And every living being was destroyed that was on the ground, both man, and cattle, and creeping things, and fowl of the heavens; and they were destroyed from the earth. And Noah alone remained, and what was with him in the ark.

24 And the waters prevailed on the earth a hundred and fifty days.

GENESIS CHAPTER 8

1 And God remembered Noah, and all the animals, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters subsided.

2 And the fountains of the deep and the windows of heaven were closed, and the pour of rain from heaven was stopped.

3 And the waters retired from the earth, continually retiring; and in the course of a hundred and fifty days the waters abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.

5 And the waters abated continually until the tenth month: in the tenth [month], on the first of the month, the tops of the mountains were seen.

6 And it came to pass at the end of forty days that Noah opened the window of the ark which he had made.

7 And he sent out the raven, which went forth going to and fro, until the waters were dried from the earth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And he sent out the dove from him, to see if the waters had become low on the ground.

9 But the dove found no resting-place for the sole of her foot, and returned to him into the ark; for the waters were on the whole earth; and he put forth his hand, and took her, and brought her to him into the ark.

10 And he waited yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came to him at eventide; and behold, in her beak was an olive-leaf plucked off; and Noah knew that the waters had become low on the earth.

12 And he waited yet other seven days, and sent forth the dove; but she returned no more to him.

13 And it came to pass in the six hundred and first year, in the first [month], on the first of the month, that the waters were dried up from the earth. And Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried.

14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

15 And God spoke to Noah, saying,

16 Go out of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every animal which is with thee, of all flesh, fowl as well as cattle, and all the creeping things which creep on the earth, that they may swarm on the earth, and may be fruitful and multiply on the earth.

18 And Noah went out, and his sons, and his wife, and his sons' wives with him.

19 All the animals, all the creeping things, and all the fowl -- everything that moves on the earth, after their kinds, went out of the ark.

20 And Noah built an altar to Jehovah; and took of every clean animal, and of all clean fowl, and offered up burnt-offerings on the altar.

21 And Jehovah smelled the sweet odour. And Jehovah said in his heart, I will no more henceforth curse the ground on account of Man, for the thought of Man's heart is evil from his youth; and I will no more smite every living thing, as I have done.

22 Henceforth, all the days of the earth, seed [time] and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

GENESIS CHAPTER 9

1 And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and fill the earth.

2 And let the fear of you and the dread of you be upon every animal of the earth, and upon all fowl of the heavens: upon all that moveth [on] the ground; and upon all the fishes of the sea: into your hand are they delivered.

3 Every moving thing that liveth shall be food for you: as the green herb I give you everything.

4 Only, the flesh with its life, its blood, ye shall not eat.

5 And indeed your blood, [the blood] of your lives, will I require: at the hand of every animal will I require it, and at the hand of Man, at the hand of each [the blood] of his brother, will I require the life of Man.

6 Whoso sheddeth Man's blood, by Man shall his blood be shed; for in the image of God he hath made Man.

7 And ye, be fruitful and multiply: swarm on the earth, and multiply on it.

8 And God spoke to Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 and with every living soul which is with you, fowl as well as cattle, and all the animals of the earth with you, of all that has gone out of the ark -- every animal of the earth.

11 And I establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, and henceforth there shall be no flood to destroy the earth.

12 And God said, This is the sign of the covenant that I set between me and you and every living soul that is with you, for everlasting generations:

13 I set my bow in the clouds, and it shall be for a sign of the covenant between me and the earth.

14 And it shall come to pass when I bring clouds over the earth, that the bow shall be seen in the cloud,

15 and I will remember my covenant which is between me and you and every living soul of all flesh; and the waters shall not henceforth become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth.

17 And God said to Noah, This is the sign of the covenant which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah who went out of the ark were Shem, and Ham, and Japheth. And Ham is the father of Canaan.

19 These three are the sons of Noah; and from these was [the population of] the whole earth spread abroad.

20 And Noah began [to be] a husbandman, and planted a vineyard.

21 And he drank of the wine, and was drunken, and he uncovered himself in his tent.

22 And Ham the father of Canaan saw the nakedness of his father, and told his two brethren outside.

23 And Shem and Japheth took the upper garment and both laid [it] upon their shoulders, and went backwards, and covered the nakedness of their father. And their faces were turned away, that they saw not their father's nakedness.

24 And Noah awoke from his wine, and learned what his youngest son had done to him.

25 And he said, Cursed be Canaan; Let him be a bondman of bondmen to his brethren.

26 And he said, Blessed be Jehovah, the God of Shem, And let Canaan be his bondman.

27 Let God enlarge Japheth, and let him dwell in the tents of Shem, And let Canaan be his bondman.

28 And Noah lived after the flood three hundred and fifty years.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 And all the days of Noah were nine hundred and fifty years; and he died.

GENESIS CHAPTER 10

1 And these are the generations of the sons of Noah: Shem, Ham, and Japheth; and to them were sons born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

5 From these came the distribution of the isles of the nations, according to their lands, every one after his tongue, after their families, in their nations.

6 And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha. And the sons of Raamah: Sheba and Dedan.

8 And Cush begot Nimrod: he began to be mighty on the earth.

9 He was a mighty hunter before Jehovah; therefore it is said, As Nimrod, the mighty hunter before Jehovah!

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 From that land went out Asshur, and built Nineveh, and Rehoboth-Ir, and Calah,

12 and Resen, between Nineveh and Calah: this is the great city.

13 -- And Mizraim begot the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim,

14 and the Pathrusim, and the Casluhim, out of whom came the Philistines, and the Caphtorim.

15 -- And Canaan begot Sidon, his firstborn, and Heth,

16 and the Jebusite, and the Amorite, and the Girgashite,

17 and the Hivite, and the Arkite, and the Sinite,

18 and the Arvadite, and the Zemarite, and the Hamathite. And afterwards the families of the Canaanites spread themselves abroad.

19 And the border of the Canaanite was from Sidon, as one goes to Gerar, up to Gazah; as one goes to Sodom, and Gomorrah, and Admah, and Zeboim, up to Lesha.

20 These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

21 And to Shem -- to him also were [sons] born; he is the father of all the sons of Eber, the brother of Japheth the elder.

22 The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the sons of Aram: Uz, and Hul, and Gether, and Mash.

24 -- And Arphaxad begot Shelah; and Shelah begot Eber.

25 And to Eber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 and Hadoram, and Uzal, and Diklah,

28 and Obal, and Abimael, and Sheba,

29 and Ophir, and Havilah, and Jobab: all these were sons of Joktan.

30 And their dwelling was from Mesha, as one goes to Sephar, the eastern mountain.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations. And from these came the distribution of the nations on the earth after the flood.

GENESIS CHAPTER 11

1 And the whole earth had one language, and the same words.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and dwelt there.

3 And they said one to another, Come on, let us make bricks, and burn [them] thoroughly. And they had brick for stone, and they had asphalt for mortar.

4 And they said, Come on, let us build ourselves a city and a tower, the top of which [may reach] to the heavens; and let us make ourselves a name, lest we be scattered over the face of the whole earth.

5 And Jehovah came down to see the city and the tower which the children of men built.

6 And Jehovah said, Behold, the people is one, and have all one language; and this have they begun to do. And now will they be hindered in nothing that they meditate doing.

7 Come, let us go down, and there confound their language, that they may not understand one another's speech.

8 And Jehovah scattered them thence over the face of the whole earth. And they left off building the city.

9 Therefore was its name called Babel; because Jehovah there confounded the language of the whole earth. And Jehovah scattered them thence over the face of the whole earth.

10 These are the generations of Shem. Shem was a hundred years old, and begot Arphaxad two years after the flood.

11 And Shem lived after he had begotten Arphaxad five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty-five years, and begot Shelah.

13 And Arphaxad lived after he had begotten Shelah four hundred and three years, and begot sons and daughters.

14 And Shelah lived thirty years, and begot Eber.

15 And Shelah lived after he had begotten Eber four hundred and three years, and begot sons and daughters.

16 And Eber lived thirty-four years, and begot Peleg.

17 And Eber lived after he had begotten Peleg four hundred and thirty years, and begot sons and daughters.

18 And Peleg lived thirty years, and begot Reu.

19 And Peleg lived after he had begotten Reu two hundred and nine years, and begot sons and daughters.

20 And Reu lived thirty-two years, and begot Serug.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And Reu lived after he had begotten Serug two hundred and seven years, and begot sons and daughters.
22 And Serug lived thirty years, and begot Nahor.
23 And Serug lived after he had begotten Nahor two hundred years, and begot sons and daughters.
24 And Nahor lived twenty-nine years, and begot Terah.
25 And Nahor lived after he had begotten Terah a hundred and nineteen years, and begot sons and daughters.
26 And Terah lived seventy years, and begot Abram, Nahor, and Haran.
27 And these are the generations of Terah: Terah begot Abram (Abhira, Habiru, Hebrew; Akkadian: person, human, tribe, nation), Nahor, and Haran; and Haran begot Lot.
28 And Haran died before the face of his father Terah in the land of his nativity at Ur of the Chaldeans.
29 And Abram and Nahor took wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, a daughter of Haran, the father of Milcah and the father of Iscah.
30 And Sarai was barren: she had no child.
31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth together out of Ur of the Chaldeans, to go into the land of Canaan, and came as far as Haran, and dwelt there.
32 And the days of Terah were two hundred and five years; and Terah died in Haran.

GENESIS CHAPTER 12

1 And Jehovah had said to Abram, Go out of thy land, and from thy kindred, and from thy father's house, to the land that I will shew thee.
2 And I will make of thee a great nation, and bless thee, and make thy name great; and thou shalt be a blessing.
3 And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.
4 And Abram departed as Jehovah had said to him. And Lot went with him. And Abram was seventy-five years old when he departed out of Haran.
5 And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had acquired, and the souls that they had obtained in Haran, and they went out to go into the land of Canaan; and into the land of Canaan they came.
6 And Abram passed through the land to the place of Shechem, to the oak of Moreh. And the Canaanite was then in the land.
7 And Jehovah appeared to Abram, and said, Unto thy seed will I give this land. And there he built an altar to Jehovah who had appeared to him.
8 And he removed thence towards the mountain on the east of Bethel, and pitched his tent, [having] Bethel toward the west, and Ai toward the east; and there he built an altar to Jehovah, and called on the name of Jehovah.
9 And Abram moved onward, going on still toward the south.
10 And there was a famine in the land. And Abram went down to Egypt to sojourn there, for the famine was grievous in the land.
11 And it came to pass when he was come near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that thou art a woman fair to look upon.
12 And it will come to pass when the Egyptians see thee, that they will say, She is his wife; and they will slay me, and save thee alive.
13 Say, I pray thee, thou art my sister, that it may be well with me on thy account, and my soul may live because of thee.
14 And it came to pass when Abram came into Egypt, that the Egyptians beheld the woman that she was very fair.
15 And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house.
16 And he treated Abram well on her account; and he had sheep, and oxen, and he-asses, and bondmen, and bondwomen, and she-asses, and camels.
17 And Jehovah plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.
18 And Pharaoh called Abram, and said, What is this thou hast done to me? Why didst thou not tell me that she was thy wife?
19 Why didst thou say, She is my sister, so that I took her as my wife. And now, behold, there is thy wife: take [her], and go away.
20 And Pharaoh commanded [his] men concerning him, and they sent him away, and his wife, and all that he had.

GENESIS CHAPTER 13

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, towards the south.
2 And Abram was very rich in cattle, in silver, and in gold.
3 And he went on his journeys from the south as far as Bethel; as far as the place where his tent had been at the beginning, between Bethel and Ai;
4 to the place of the altar that he had made there at the first. And there Abram called on the name of Jehovah.
5 And Lot also who went with Abram had flocks, and herds, and tents.
6 And the land could not support them, that they might dwell together, for their property was great; and they could not dwell together.
7 And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanite and the Perizzite were dwelling then in the land.
8 And Abram said to Lot, I pray thee let there be no contention between me and thee, and between my herdsmen and thy herdsmen, for we are brethren.
9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if to the left, then I will take the right; and if to the right, then I will take the left.
10 And Lot lifted up his eyes, and beheld all the plain of the Jordan that it was thoroughly watered, before Jehovah had

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

destroyed Sodom and Gomorrah; as the garden of Jehovah, like the land of Egypt, as one goes to Zoar.

11 And Lot chose for himself all the plain of the Jordan; and Lot went toward the east. And they separated the one from the other:

12 Abram dwelt in the land of Canaan; and Lot dwelt in the cities of the plain, and pitched tents as far as Sodom.

13 And the people of Sodom were wicked, and great sinners before Jehovah.

14 And Jehovah said to Abram, after that Lot had separated himself from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward;

15 for all the land that thou seest will I give to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth, so that if any one can number the dust of the earth, thy seed also will be numbered.

17 Arise, walk through the land according to the length of it and according to the breadth of it; for I will give it to thee.

18 Then Abram moved [his] tents, and came and dwelt by the oaks of Mamre, which are in Hebron. And he built there an altar to Jehovah.

GENESIS CHAPTER 14

1 And it came to pass in the days of Amraphel the king of Shinar, Arioch the king of El-lasar, Chedorlaomer the king of Elam, and Tidal the king of nations,

2 [that] they made war with Bera the king of Sodom, and with Birsha the king of Gomorrah, Shinab the king of Admah, and Shemeber the king of Zeboim, and the king of Bela, which is Zoar.

3 All these were joined in the vale of Siddim, which is the salt sea.

4 Twelve years had they served Chedorlaomer; and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-Kirjathaim,

6 and the Horites on their mount Seir, to El-Paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt at Hazazon-Tamar.

8 And the king of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar, went out, and they joined battle with them in the vale of Siddim,

9 with Chedorlaomer the king of Elam, and Tidal the king of nations, and Amraphel the king of Shinar, and Arioch the king of Ellasar -- four kings with the five.

10 And the vale of Siddim was full of pits of asphalt. And the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the property of Sodom and Gomorrah, and all their victuals, and departed.

12 And they took Lot and his property, Abram's brother's son, and departed. For he dwelt in Sodom.

13 And one who had escaped came and told Abram the Hebrew. And he dwelt by the oaks of Mamre the Amorite, the brother of Eshcol, and the brother of Aner. And these were Abram's allies.

14 And Abram heard that his brother was taken captive; and he led out his trained [servants], born in his house, three hundred and eighteen, and pursued [them] as far as Dan.

15 And he divided himself against them by night, he and his servants, and smote them, and pursued them as far as Hobah, which is to the left of Damascus.

16 And he brought back all the property, and brought again his brother Lot and his property, and the women also, and the people.

17 And the king of Sodom went out to meet him after he had returned from smiting Chedorlaomer, and the kings that were with him, into the valley of Shaveh, which is the king's valley.

18 And Melchisedec king of Salem brought out bread and wine. And he was priest of the Most High God.

19 And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heavens and earth.

20 And blessed be the Most High God, who has delivered thine enemies into thy hand. And he gave him the tenth of all.

21 And the king of Sodom said to Abram, Give me the souls, and take the property for thyself.

22 And Abram said to the king of Sodom, I have lifted up my hand to Jehovah, the Most High God, possessor of heavens and earth,

23 if from a thread even to a sandal-thong, yes, if of all that is thine, I take [anything] ...; that thou mayest not say, I have made Abram rich;

24 save only that which the young men have eaten, and the portion of the men that went with me, Aner, Eshcol, and Mamre, let them take their portion.

GENESIS CHAPTER 15

1 After these things the word of Jehovah came to Abram in a vision, saying, Fear not, Abram; I am thy shield, thy exceeding great reward.

2 And Abram said, Lord Jehovah, what wilt thou give me? seeing I go childless, and the steward of my house is this Eliezer of Damascus.

3 And Abram said, Lo, to me thou hast given no seed, and behold, a son of my house will be mine heir.

4 And behold, the word of Jehovah [came] to him, saying, This shall not be thine heir, but he that will come forth out of thy body shall be thine heir.

5 And he led him out, and said, Look now toward the heavens, and number the stars, if thou be able to number them. And he said to him, So shall thy seed be!

6 And he believed Jehovah; and he reckoned it to him [as] righteousness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And he said to him, I am Jehovah who brought thee out of Ur of the Chaldeans, to give thee this land to possess it.

8 And he said, Lord Jehovah, how shall I know that I shall possess it?

9 And he said to him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took all these, and divided them in the midst, and laid the half of each opposite its fellow; but the birds he did not divide.

11 And the birds of prey came down on the carcases; and Abram scared them away.

12 And as the sun was just going down, a deep sleep fell upon Abram; and behold, a horror, a great darkness, fell upon him.

13 And he said to Abram, Know assuredly that thy seed will be a sojourner in a land [that is] not theirs, and they shall serve them; and they shall afflict them four hundred years.

14 But also that nation which they shall serve I will judge; and afterwards they shall come out with great property.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 And [in the] fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.

17 And it came to pass when the sun had gone down, and it was dark, that behold, there was a smoking furnace, and a flame of fire which passed between those pieces.

18 On the same day Jehovah made a covenant with Abram, saying, Unto thy seed I give this land, from the river of Egypt to the great river, the river Euphrates;

19 the Kenites, and the Kenizzites, and the Kadmonites,

20 and the Hittites, and the Perizzites, and the Rephaim,

21 and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

GENESIS CHAPTER 16

1 And Sarai Abram's wife did not bear him [children]. And she had an Egyptian maidservant; and her name was Hagar.

2 And Sarai said to Abram, Behold now, Jehovah has shut me up, that I do not bear. Go in, I pray thee, to my maidservant: it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar, the Egyptian, her maidservant, at the end of ten years that Abram had dwelt in the land of Canaan, and gave her to her husband Abram, as his wife.

4 And he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress was lightly esteemed in her eyes.

5 And Sarai said to Abram, My wrong be on thee! I have given my maidservant into thy bosom; and now she sees that she has conceived, I am lightly esteemed in her eyes. Jehovah judge between me and thee!

6 And Abram said to Sarai, Behold, thy maidservant is in thy hand: do to her what is good in thine eyes. And Sarai oppressed her; and she fled from her face.

7 And the Angel of Jehovah found her by a spring of water in the wilderness, by the spring on the way to Shur.

8 And he said, Hagar, Sarai's maidservant, whence comest thou? and whither art thou going? And she said, I am fleeing from the face of my mistress Sarai.

9 And the Angel of Jehovah said to her, Return to thy mistress, and submit thyself under her hands.

10 And the Angel of Jehovah said to her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the Angel of Jehovah said to her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because Jehovah hath hearkened to thy affliction.

12 And he will be a wild-ass of a man, his hand against every man, and every man's hand against him; and he shall dwell before the face of all his brethren.

13 And she called the name of Jehovah who spoke to her, Thou art the God who reveals himself, for she said, Also here have I seen after he has revealed himself.

14 Therefore the well was named Beer-lahai-roi: behold, it is between Kadesh and Bered.

15 And Hagar bore Abram a son; and Abram called the name of his son whom Hagar bore, Ishmael.

16 And Abram was eighty-six years old when Hagar bore Ishmael to Abram.

1 And Abram was ninety-nine years old, when Jehovah appeared to Abram, and said to him, I [am] the Almighty God: walk before my face, and be perfect.

GENESIS CHAPTER 17

2 And I will set my covenant between me and thee, and will very greatly multiply thee.

3 And Abram fell on his face; and God talked with him, saying,

4 It is I: behold, my covenant is with thee, and thou shalt be a father of a multitude of nations.

5 And thy name shall no more be called Abram, but thy name shall be Abraham (Akkadian: multitude of people, folk, nation); for a father of a multitude of nations have I made thee.

6 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God to thee, and to thy seed after thee.

8 And I give to thee, and to thy seed after thee, the land of thy sojourning, all the land of Canaan, for an everlasting possession; and I will be a God to them.

9 And God said to Abraham, And [as for] thee, thou shalt keep my covenant, thou and thy seed after thee in their generations.

10 This is my covenant which ye shall keep, between me and you and thy seed after thee -- that every male among you be circumcised.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And ye shall circumcise the flesh of your foreskin; and [that] shall be a sign of the covenant between me and you.

12 And at eight days old shall every male in your generations be circumcised among you -- he who is born in the house, and he who is bought with money, any stranger who is not of thy seed.

13 He who is born in thy house, and he who is bought with thy money, must be circumcised; and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised male who hath not been circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples: he hath broken my covenant.

15 And God said to Abraham, [As to] Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall be her name.

16 And I will bless her, and I will give thee a son also of her; and I will bless her, and she shall become nations: kings of peoples shall be of her.

17 And Abraham fell on his face and laughed, and said in his heart, Shall [a child] be born to him that is a hundred years old? and shall Sarah, who is ninety years old, bear?

18 And Abraham said to God, Oh that Ishmael might live before thee!

19 And God said, Sarah thy wife shall indeed bear thee a son; and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant for his seed after him.

20 And for Ishmael I have heard thee: behold, I will bless him, and will make him fruitful, and will very greatly multiply him; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, whom Sarah shall bear to thee at this appointed time in the next year.

22 And he left off talking with him; and God went up from Abraham.

23 And Abraham took Ishmael his son, and all who were born in his house, and all who were bought with his money -- every male among the people of Abraham's house -- and circumcised the flesh of their foreskin on that same day, as God had said to him.

24 And Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son;

27 and all the men of his house, born in his house, or bought with money of the stranger, were circumcised with him.

GENESIS CHAPTER 18

1 And Jehovah appeared to him by the oaks of Mamre. And he sat at the tent-door in the heat of the day.

2 And he lifted up his eyes and saw, and behold, three men standing near him. And when he saw [them], he ran to meet them from the tent-door, and bowed himself to the earth,

3 and said, Lord, if now I have found favour in thine eyes, pass not away, I pray thee, from thy servant.

4 Let now a little water be fetched, that ye may wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of bread; and refresh yourselves; after that ye shall pass on; for therefore have ye passed on towards your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent to Sarah, and said, Knead quickly three seahs of wheaten flour, and make cakes.

7 And Abraham ran to the herd, and took a calf tender and good, and gave [it] to the attendant; and he hasted to dress it.

8 And he took thick and sweet milk, and the calf that he had dressed, and set [it] before them; and he stood before them under the tree, and they ate.

9 And they said to him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return to thee at [this] time of the year, and behold, Sarah thy wife shall have a son. And Sarah was listening at the tent-door, which was behind him.

11 Now Abraham and Sarah were old [and] advanced in age: it had ceased to be with Sarah after the manner of women.

12 And Sarah laughed within herself, saying, After I am become old, shall I have pleasure, and my lord old?

13 And Jehovah said to Abraham, Why is this, that Sarah laughs, saying, Shall I indeed bear, when I am become old?

14 Is [any] matter too wonderful for Jehovah? At the time appointed I will return to thee, at [this] time of the year, and Sarah shall have a son.

15 And Sarah denied, saying, I did not laugh; for she was afraid. And he said, No; but thou didst laugh.

16 And the men rose up thence, and looked toward Sodom; and Abraham went with them to conduct them.

17 And Jehovah said, Shall I hide from Abraham what I am doing?

18 Since Abraham shall indeed become a great and mighty nation; and all the nations of the earth shall be blessed in him.

19 For I know him that he will command his children and his household after him, and they shall keep the way of Jehovah, to do righteousness and justice, in order that Jehovah may bring upon Abraham what he hath spoken of him.

20 And Jehovah said, Because the cry of Sodom and Gomorrah is great and their sin is very grievous,

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, I will know [it].

22 And the men turned thence, and went towards Sodom; and Abraham remained yet standing before Jehovah.

23 And Abraham drew near, and said, Wilt thou also cause the righteous to perish with the wicked?

24 There are perhaps fifty righteous within the city: wilt thou also destroy and not forgive the place for the sake of the fifty righteous that are therein?

25 Far be it from thee to do so, to slay the righteous with the wicked, that the righteous should be as the wicked -- far be it from thee! Will not the Judge of all the earth do right?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 And Jehovah said, If I find at Sodom fifty righteous within the city, then I will forgive all the place for their sakes.

27 And Abraham answered and said, Behold now, I have ventured to speak unto the Lord; I, who am dust and ashes.

28 Perhaps there may want five of the fifty righteous: wilt thou destroy all the city on account of the five? And he said, If I shall find forty-five there, I will not destroy [it].

29 And he continued yet to speak with him, and said, Perhaps there may be forty found there. And he said, I will not do it for the forty's sake.

30 And he said, Oh, let not the Lord be angry that I speak! Perhaps there may be thirty found there. And he said, I will not do it if I find thirty there.

31 And he said, Behold now, I have ventured to speak with the Lord. Perhaps there may be twenty found there. And he said, I will not destroy [it] for the twenty's sake.

32 And he said, Oh, let not the Lord be angry, that I speak yet but this time! Perhaps there may be ten found there. And he said, I will not destroy [it] for the ten's sake.

33 And Jehovah went away when he had ended speaking to Abraham; and Abraham returned to his place.

GENESIS CHAPTER 19

1 And the two angels came to Sodom at even. And Lot was sitting in the gate of Sodom. And Lot saw them, and rose up to meet them; and he bowed down, the face toward the ground,

2 and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and lodge, and wash your feet; and ye shall rise up early, and go on your way. And they said, No; but we will pass the night in the open place.

3 And he urged them greatly; and they turned in unto him, and entered into his house. And he made them a repast, and baked unleavened cakes; and they ate.

4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, from the youngest to the oldest -- all the people from every quarter.

5 And they called to Lot, and said to him, Where are the men that have come in to thee to-night? bring them out to us that we may know them.

6 And Lot went out to them to the entrance, and shut the door after him,

7 and said, I pray you, my brethren, do not wickedly!

8 Behold now, I have two daughters who have not known a man: let me now bring them out to you; and do to them as is good in your sight: only, to these men do nothing; for therefore have they come under the shadow of my roof.

9 And they said, Back there! And they said [again], This one came to sojourn, and he must be a judge? Now we will deal worse with thee than with them. And they pressed hard on the man -- on Lot; and drew near to break the door.

10 And the men stretched out their hand, and brought Lot into the house to them, and shut the door.

11 And they smote the men that were at the entrance of the house with blindness, from the smallest to the greatest; and they wearied themselves to find the entrance.

12 And the men said to Lot, Whom hast thou here besides? a son-in-law, and thy sons, and thy daughters, and all whom thou hast in the city -- bring [them] out of the place.

13 For we are going to destroy this place, because the cry of them is great before Jehovah, and Jehovah has sent us to destroy it.

14 And Lot went out, and spoke to his sons-in-law, who had married his daughters, and said, Up, go out of this place, for Jehovah will destroy the city. But he was as if he jested, in the sight of his sons-in-law.

15 And as the dawn arose, the angels urged Lot, saying, Up, take thy wife and thy two daughters who are present, lest thou perish in the iniquity of the city.

16 And as he lingered, the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, Jehovah being merciful to him; and they led him out, and set him without the city.

17 And it came to pass when they had brought them outside, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou perish.

18 And Lot said to them, Not [so], I pray thee, Lord;

19 behold now, thy servant has found favour in thine eyes, and thou hast magnified thy goodness, which thou hast shewn to me in preserving my soul alive; but I cannot escape to the mountain, lest calamity lay hold on me, that I die.

20 Behold now, this city is near to flee to, and it is small: I pray thee, let me escape thither -- is it not small? -- and my soul shall live.

21 And he said to him, Behold, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken.

22 Haste, escape thither; for I cannot do anything until thou art come there. Therefore the name of the city is called Zoar.

23 The sun rose upon the earth when Lot came to Zoar.

24 And Jehovah rained on Sodom and Gomorrah brimstone and fire from Jehovah out of heaven,

25 and overthrew those cities, and all the plain, and all the inhabitants of the cities, and what grew upon the ground.

26 And his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham rose early in the morning [and went] to the place where he had stood before Jehovah;

28 and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, a smoke went up from the land as the smoke of a furnace.

29 And it came to pass when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

30 And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar. And he dwelt in a cave, he and his two daughters.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 And the first-born said to the younger, Our father is old, and there is not a man in the land to come in to us after the manner of all the earth:

32 come, let us give our father wine to drink, and let us lie with him, that we may preserve seed alive of our father.

33 And they gave their father wine to drink that night. And the first-born went in, and lay with her father, and he did not know of her lying down, nor of her rising.

34 And it came to pass on the next day that the first-born said to the younger, Lo, I lay last night with my father: let us give him wine to drink to-night also, and go thou in, lie with him, that we may preserve seed alive of our father.

35 And they gave their father wine to drink that night also. And the younger arose, and lay with him; and he did not know of her lying down, nor of her rising.

36 And both the daughters of Lot were with child by their father.

37 And the first-born bore a son, and called his name Moab: the same is the father of the Moabites to this day.

38 And the younger, she also bore a son, and called his name Ben-ammi; the same is the father of the children of Ammon to this day.

GENESIS CHAPTER 20

1 And Abraham departed thence towards the south country, and dwelt between Kadesh and Shur, and sojourned at Gerar.

2 And Abraham said of Sarah his wife, She is my sister. And Abimelech the king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art [but] a dead man, because of the woman that thou hast taken; for she is a man's wife.

4 But Abimelech had not come near her. And he said, Lord, wilt thou also kill a righteous nation?

5 Did he not say to me, She is my sister? and she, even she said, He is my brother. In the integrity of my heart and in the innocency of my hands have I done this.

6 And God said to him in a dream, I also knew that thou didst this in the integrity of thy heart, and I, too, have withheld thee from sinning against me: therefore have I not suffered thee to touch her.

7 And now, restore the man's wife; for he is a prophet, and will pray for thee, that thou mayest live. And if thou do not restore [her], know that thou shalt certainly die, thou and all that is thine.

8 And Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears; and the men were greatly afraid.

9 And Abimelech called Abraham and said to him, What hast thou done to us? And in what have I sinned against thee, that thou hast brought on me, and on my kingdom, a great sin? Thou hast done to me deeds that ought not to be done.

10 And Abimelech said to Abraham, What hast thou seen that thou hast done this?

11 And Abraham said, Because I said, Surely the fear of God is not in this place, and they will kill me for my wife's sake.

12 But she is also truly my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass when God caused me to wander from my father's house, that I said to her, Let this be thy kindness which thou shalt shew to me: at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep and oxen, and bondmen and bondwomen, and gave [them] to Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it is good in thine eyes.

16 And to Sarah he said, Behold, I have given thy brother a thousand [pieces] of silver; behold, let that be to thee a covering of the eyes, in respect of all that are with thee, and with all; and she was reproved.

17 And Abraham prayed to God, and God healed Abimelech, and his wife and his handmaids, and they bore [children].

18 For Jehovah had fast closed up all the wombs of the house of Abimelech because of Sarah Abraham's wife.

GENESIS CHAPTER 21

1 And Jehovah visited Sarah as he had said, and Jehovah did to Sarah as he had spoken.

2 And Sarah conceived, and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.

3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was a hundred years old when his son Isaac was born to him.

6 And Sarah said, God has made me laugh: all that hear will laugh with me.

7 And she said, Who would have said to Abraham, Sarah will suckle children? For I have borne [him] a son in his old age.

8 And the child grew, and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.

10 And she said to Abraham, Cast out this handmaid and her son; for the son of this handmaid shall not inherit with my son -- with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said to Abraham, Let it not be grievous in thy sight because of the lad and because of thy handmaid: [in] all that Sarah hath said to thee hearken to her voice, for in Isaac shall a seed be called to thee.

13 But also the son of the handmaid will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a flask of water, and gave [it] to Hagar, putting [it] on her shoulder -- and the child, and sent her away. And

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

she departed, and wandered about in the wilderness of Beer-sheba.

15 And the water was exhausted from the flask; and she cast the child under one of the shrubs,

16 and she went and sat down over against [him], a bow-shot off; for she said, Let me not behold the death of the child. And she sat over against [him], and lifted up her voice and wept.

17 And God heard the voice of the lad. And the Angel of God called to Hagar from the heavens, and said to her, What [aileth] thee, Hagar? Fear not; for God hath heard the voice of the lad there, where he is.

18 Arise, take the lad, and hold him in thy hand; for I will make of him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went and filled the flask with water, and gave the lad drink.

20 And God was with the lad, and he grew; and he dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran. And his mother took him a wife out of the land of Egypt.

22 And it came to pass at that time that Abimelech, and Phichol the captain of his host, spoke to Abraham, saying, God is with thee in all that thou doest.

23 And now swear to me here by God that thou wilt not deal deceitfully with me, nor with my son, nor with my grandson. According to the kindness that I have done to thee, thou shalt do to me, and to the land in which thou sojournest.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water that Abimelech's servants had violently taken away.

26 And Abimelech said, I do not know who has done this, neither hast thou told me [of it], neither have I heard [of it] but to-day.

27 And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said to Abraham, What [mean] these seven ewe-lambs, these which thou hast set by themselves?

30 And he said, That thou take the seven ewe-lambs of my hand, that they may be a witness to me that I have dug this well.

31 Therefore he called that place Beer-sheba, because there they had sworn, both of them.

32 And they made a covenant at Beer-sheba. And Abimelech rose up, and Phichol the captain of his host, and returned into the land of the Philistines.

33 And [Abraham] planted a tamarisk in Beer-sheba, and called there on the name of Jehovah, the Eternal God.

34 And Abraham sojourned in the Philistines' land many days.

GENESIS CHAPTER 22

1 And it came to pass after these things, that God tried Abraham, and said to him, Abraham! and he said, Here am I.

2 And he said, Take now thy son, thine only [son], whom thou lovest, Isaac, and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of.

3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up and went to the place that God had told him of.

4 On the third day Abraham lifted up his eyes and saw the place from afar.

5 And Abraham said to his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it on Isaac his son; and he took the fire in his hand, and the knife, and they went both of them together.

7 And Isaac spoke to Abraham his father, and said, My father! And he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the sheep for a burnt-offering?

8 And Abraham said, My son, God will provide himself with the sheep for a burnt-offering. And they went both of them together.

9 And they came to the place of which God had told him. And Abraham built the altar there, and piled the wood; and he bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched out his hand, and took the knife to slaughter his son.

11 And the Angel of Jehovah called to him from the heavens, and said, Abraham, Abraham! And he said, Here am I.

12 And he said, Stretch not out thy hand against the lad, neither do anything to him; for now I know that thou fearest God, and hast not withheld thy son, thine only [son], from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind was a ram caught in the thicket by its horns; and Abraham went and took the ram, and offered it up for a burnt-offering instead of his son.

14 And Abraham called the name of that place Jehovah-jireh; as it is said at the present day, On the mount of Jehovah will be provided.

15 And the Angel of Jehovah called to Abraham from the heavens a second time,

16 and said, By myself I swear, saith Jehovah, that, because thou hast done this, and hast not withheld thy son, thine only [son],

17 I will richly bless thee, and greatly multiply thy seed, as the stars of heaven, and as the sand that is on the sea-shore; and thy seed shall possess the gate of his enemies;

18 and in thy seed shall all the nations of the earth bless themselves, because thou hast hearkened to my voice.

19 And Abraham returned to his young men, and they rose up and went together to Beer-sheba. And Abraham dwelt at Beer-sheba.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also has borne sons to thy brother Nahor:
21 Uz his first-born, and Buz his brother, and Kemuel the father of Aram,
22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
23 (And Bethuel begot Rebecca.) These eight Milcah bore to Nahor, Abraham's brother.
24 And his concubine, named Reumah, she also bore Tebah, and Gaham, and Thahash, and Maacah.

GENESIS CHAPTER 23

1 And the life of Sarah was a hundred and twenty-seven years: [these were] the years of the life of Sarah.
2 And Sarah died in Kirjath-Arba: that is Hebron, in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her.
3 And Abraham rose up from before his dead, and spoke to the sons of Heth, saying,
4 I am a stranger and a sojourner with you; give me a possession of a sepulchre with you, that I may bury my dead from before me.
5 And the sons of Heth answered Abraham, saying to him,
6 Hear us, my lord: thou art a prince of God among us: in the choicest of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre for burying thy dead.
7 And Abraham rose up, and bowed down to the people of the land, to the sons of Heth,
8 and spoke to them, saying, If it be your will that I should bury my dead from before me, hear me, and entreat for me Ephron the son of Zohar,
9 that he may give me the cave of Machpelah, which is his, which is at the end of his field; for the full money let him give it to me amongst you for a possession of a sepulchre.
10 And Ephron was dwelling among the sons of Heth. And Ephron the Hittite answered Abraham, in the ears of the sons of Heth, [even] of all that went in at the gate of his city, saying,
11 No, my lord: hear me. The field give I thee; and the cave that is in it, to thee I give it; before the eyes of the sons of my people give I it thee: bury thy dead.
12 And Abraham bowed down before the people of the land;
13 and he spoke to Ephron, in the ears of the people of the land, saying, But if only thou wouldst listen to me, I give the money for the field: take [it] of me, and I will bury my dead there.
14 And Ephron answered Abraham, saying to him,
15 My lord, hearken to me. A field of four hundred shekels of silver, what is that between me and thee? bury therefore thy dead.
16 And Abraham hearkened to Ephron; and Abraham weighed to Ephron the money that he had named in the ears of the sons of Heth -- four hundred shekels of silver, current with the merchant.
17 So the field of Ephron, which was at Machpelah, which was before Mamre, the field, and the cave that was in it, and all the trees that were in the field, that were in all its borders round about,
18 were assured to Abraham for a possession before the eyes of the sons of Heth, before all who went in at the gate of his city.
19 And after this, Abraham buried Sarah his wife in the cave of the field at Machpelah, opposite to Mamre: that is Hebron, in the land of Canaan.
20 And the field and the cave that was in it were assured to Abraham for a possession of a sepulchre by the sons of Heth.

GENESIS CHAPTER 24

1 And Abraham was old, [and] advanced in age; and Jehovah had blessed Abraham in all things.
2 And Abraham said to his servant, the eldest of his house, who ruled over all that he had, Put thy hand, I pray thee, under my thigh,
3 and I will make thee swear by Jehovah, the God of the heavens and the God of the earth, that thou take not a wife for my son of the daughters of the Canaanites, among whom I am dwelling;
4 but thou shalt go to my land and to my kindred, and take a wife for my son Isaac.
5 And the servant said to him, Perhaps the woman will not be willing to follow me to this land: must I, then, bring thy son again in any case to the land from which thou hast removed?
6 And Abraham said to him, Beware that thou bring not my son thither again.
7 Jehovah the God of the heavens, who took me out of my father's house, and out of the land of my nativity, and who has spoken to me, and who has sworn to me, saying, Unto thy seed will I give this land -- he will send his angel before thee, that thou mayest take a wife for my son thence.
8 And if the woman be not willing to follow thee, then thou shalt be quit of this my oath: only, bring not my son thither again.
9 And the servant put his hand under the thigh of Abraham his master, and swore unto him concerning that matter.
10 And the servant took ten camels of the camels of his master, and departed; now all the treasure of his master was under his hand; and he arose and went to Aram-naharaim, to the city of Nahor.
11 And he made the camels kneel down outside the city by a well of water, at the time of the evening, when the women came out to draw [water].
12 And he said, Jehovah, God of my master Abraham, meet me, I pray thee, [with thy blessing] this day, and deal kindly with my master Abraham.
13 Behold, I stand [here] by the well of water, and the daughters of the men of the city come out to draw water.
14 And let it come to pass, [that] the maiden to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and who will say, Drink, and I will give thy camels drink also,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

be she whom thou hast appointed for thy servant Isaac; and hereby I shall know that thou hast dealt kindly with my master.

15 And it came to pass before he had ended speaking, that behold, Rebecca came out, who was born to Bethuel, son of Milcah the wife of Nahor, Abraham's brother; and [she had] her pitcher upon her shoulder.

16 And the maiden was very fair in countenance; a virgin, and no man had known her. And she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, sip a little water out of thy pitcher.

18 And she said, Drink, my lord! And she hasted and let down her pitcher on her hand, and gave him to drink.

19 And when she had given him enough to drink, she said, I will draw [water] for thy camels also, until they have drunk enough.

20 And she hasted and emptied her pitcher into the trough, and ran again to the well to draw [water]; and she drew for all his camels.

21 And the man was astonished at her, remaining silent, to know whether Jehovah had made his journey prosperous or not.

22 And it came to pass when the camels had drunk enough, that the man took a gold ring, of half a shekel weight, and two bracelets for her hands, ten [shekels] weight of gold,

23 and said, Whose daughter art thou? tell me, I pray thee. Is there room [in] thy father's house for us to lodge?

24 And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.

25 And she said to him, There is straw, and also much provender with us; also room to lodge.

26 And the man stooped, and bowed down before Jehovah,

27 and said, Blessed be Jehovah, God of my master Abraham, who has not withdrawn his loving-kindness and his faithfulness from my master; I being in the way, Jehovah has led me to the house of my master's brethren.

28 And the maiden ran and told these things to her mother's house.

29 And Rebecca had a brother, named Laban; and Laban ran out to the man, to the well.

30 And it came to pass when he saw the ring and the bracelets on his sister's hand, and when he heard the words of Rebecca his sister, saying, Thus spoke the man to me -- that he came to the man, and behold, he was standing by the camels, by the well.

31 And he said, Come in, blessed of Jehovah! why standest thou outside? for I have prepared the house, and room for the camels.

32 And the man came into the house; and he ungirded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men who were with him.

33 And there was set [meat] before him to eat; but he said, I will not eat until I have made known my business. And he said, Speak on.

34 And he said, I am Abraham's servant.

35 And Jehovah has blessed my master greatly, and he is become great; and he has given him sheep and cattle, and silver and gold, and bondmen and bondwomen, and camels and asses.

36 And Sarah, my master's wife, bore a son to my master after she had grown old; and unto him has he given all that he has.

37 And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanite, in whose land I am dwelling;

38 but thou shalt by all means go to my father's house and to my family, and take a wife for my son.

39 And I said to my master, Perhaps the woman will not follow me?

40 And he said to me, Jehovah, before whom I have walked, will send his angel with thee, and prosper thy way, that thou mayest take a wife for my son of my family, and out of my father's house.

41 Then shalt thou be quit of my oath, when thou shalt have come to my family. And if they give thee not [one], thou shalt be quit of my oath.

42 And I came this day to the well, and said, Jehovah, God of my master Abraham, if now thou wilt prosper my way on which I go,

43 behold, I stand by the well of water, and let it come to pass that the damsel who cometh forth to draw [water], and to whom I shall say, Give me, I pray thee, a little water out of thy pitcher to drink,

44 and she shall say to me, Both drink thou, and I will also draw for thy camels -- that she should be the woman whom Jehovah hath appointed for my master's son.

45 Before I ended speaking in my heart, behold, Rebecca came forth with her pitcher on her shoulder, and went down to the well, and drew [water]; and I said to her, Give me, I pray thee, to drink.

46 And she hasted and let down her pitcher from her [shoulder], and said, Drink, and I will give thy camels drink also. And I drank; and she gave the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the ring on her nose, and the bracelets on her hands.

48 And I stooped, and bowed down before Jehovah; and I blessed Jehovah, God of my master Abraham, who has led me the right way to take my master's brother's daughter for his son.

49 And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; and I will turn to the right hand or to the left.

50 And Laban and Bethuel answered and said, The thing proceeds from Jehovah: we cannot speak to thee bad or good.

51 Behold, Rebecca is before thee: take [her], and go away; and let her be wife of thy master's son, as Jehovah has said.

52 And it came to pass, when Abraham's servant heard their words, that he bowed down to the earth before Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

53 And the servant brought forth silver articles, and gold articles, and clothing, and he gave [them] to Rebecca; and he gave to her brother, and to her mother, precious things.

54 And they ate and drank, he and the men that were with him, and lodged. And they rose up in the morning; and he said, Send me away to my master.

55 And her brother and her mother said, Let the maiden abide with us [some] days, or [say] ten; after that she shall go.

56 And he said to them, Do not hinder me, seeing Jehovah has prospered my way: send me away, and I will go to my master.

57 And they said, Let us call the maiden and inquire at her mouth.

58 And they called Rebecca and said to her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebecca their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebecca, and said to her, Thou art our sister; mayest thou become thousands of tens of thousands; and may thy seed possess the gate of their enemies!

61 And Rebecca arose, and her maids, and they rode upon the camels, and followed the man. And the servant took Rebecca, and went away.

62 And Isaac had just returned from Beer-lahai-roi; for he was dwelling in the south country.

63 And Isaac had gone out to meditate in the fields toward the beginning of evening. And he lifted up his eyes and saw, and behold, camels were coming.

64 And Rebecca lifted up her eyes and saw Isaac, and she sprang off the camel.

65 And she had said to the servant, Who is the man that is walking in the fields to meet us? And the servant said, That is my master! Then she took the veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac led her into his mother Sarah's tent; and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted after [the death of] his mother.

GENESIS CHAPTER 25

1 And Abraham took another wife named Keturah.

2 And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begot Sheba and Dedan; and the sons of Dedan were the Asshurim, and the Letushim, and the Leummim.

4 And the sons of Midian were Ephah, and Epher, and Enoch, and Abida, and Eldaah. All these were sons of Keturah.

5 And Abraham gave all that he had to Isaac.

6 And to the sons of the concubines that Abraham had, Abraham gave gifts, and, while he yet lived, sent them away from Isaac his son, eastward to the east country.

7 And these are the days of the years of Abraham's life which he lived: a hundred and seventy-five years.

8 And Abraham expired and died in a good old age, old and full [of days]; and was gathered to his peoples.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which was opposite to Mamre --

10 the field that Abraham had purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer-lahai-roi.

12 And these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's bondwoman, bore to Abraham.

13 And these are the names of the sons of Ishmael by their names according to their generations: Nebaioth, the firstborn of Ishmael; and Kedar, and Adbeel, and Mibsam,

14 and Mishma, and Dumah, and Massa,

15 Hadad and Tema, Jetur, Naphish and Kedmah.

16 These are the sons of Ishmael, and these are their names, in their hamlets and their encampments -- twelve princes of their peoples.

17 And these are the years of the life of Ishmael: a hundred and thirty-seven years; and he expired and died, and was gathered to his peoples.

18 And they dwelt from Havilah to Shur, which is opposite to Egypt, as one goes towards Assyria. He settled before the face of all his brethren.

19 And these are the generations of Isaac, Abraham's son. Abraham begot Isaac.

20 And Isaac was forty years old when he took Rebecca as wife, the daughter of Bethuel the Syrian of Padan-Aram, the sister of Laban the Syrian.

21 And Isaac entreated Jehovah for his wife, because she was barren; and Jehovah was entreated of him, and Rebecca his wife conceived.

22 And the children struggled together within her; and she said, If [it be] so, why am I thus? And she went to inquire of Jehovah.

23 And Jehovah said to her, Two nations are in thy womb, And two peoples shall be separated from thy bowels; And one people shall be stronger than the other people, And the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red -- all over like a hairy garment; and they called his name Esau.

26 And after that came his brother out; and his hand took hold of Esau's heel; and his name was called Jacob. And Isaac was sixty years old when they were born.

27 And the boys grew, and Esau became a man skilled in hunting, a man of the field; and Jacob was a homely man, dwelling in tents.

28 And Isaac loved Esau, because venison was to his taste; and Rebecca loved Jacob.

29 And Jacob had cooked a dish; and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Feed me, I pray thee, with the red -- the red thing there, for I am faint. Therefore was his name called Edom.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 And Jacob said, Sell me now thy birthright.
32 And Esau said, Behold, I am going to die, and of what use can the birthright be to me?
33 And Jacob said, Swear unto me now. And he swore unto him, and sold his birthright to Jacob.
34 And Jacob gave Esau bread and the dish of lentils; and he ate and drank, and rose up and went away. Thus Esau despised the birthright.

GENESIS CHAPTER 26

1 And there was a famine in the land, besides the former famine which had been in the days of Abraham. And Isaac went to Abimelech the king of the Philistines, to Gerar.
2 And Jehovah appeared to him and said, Go not down to Egypt: dwell in the land that I shall tell thee of.
3 Sojourn in this land; and I will be with thee and bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father.
4 And I will multiply thy seed as the stars of heaven, and unto thy seed will I give all these countries; and in thy seed shall all the nations of the earth bless themselves --
5 because that Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws.
6 And Isaac dwelt at Gerar.
7 And the men of the place asked about his wife. And he said, She is my sister; for he feared to say, my wife, [saying to himself,] Lest the men of the place slay me on account of Rebecca -- because she was fair in countenance.
8 And it came to pass when he had been there some time, that Abimelech the king of the Philistines looked out of the window, and saw, and behold, Isaac was dallying with Rebecca his wife.
9 Then Abimelech called Isaac, and said, Behold, she is certainly thy wife; and how saidst thou, She is my sister? and Isaac said to him, Because I said, Lest I die on account of her.
10 And Abimelech said, What is this thou hast done to us? But a little and one of the people might have lain with thy wife, and thou wouldest have brought a trespass on us.
11 And Abimelech charged all the people, saying, He that touches this man or his wife shall certainly be put to death.
12 And Isaac sowed in that land, and received in the same year a hundredfold; and Jehovah blessed him.
13 And the man became great, and he became continually greater, until he was very great.
14 And he had possessions of flocks, and possessions of herds, and a great number of servants; and the Philistines envied him.
15 And all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them and filled them with earth.
16 And Abimelech said to Isaac, Go from us; for thou art become much mightier than we.
17 And Isaac departed thence, and pitched his camp in the valley of Gerar, and dwelt there.
18 And Isaac dug again the wells of water that they had dug in the days of Abraham his father, and that the Philistines had stopped after the death of Abraham; and he called their names after the names by which his father had called them.
19 And Isaac's servants dug in the valley, and found there a well of springing water.
20 But the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. And he called the name of the well Esek, because they had quarrelled with him.
21 And they dug another well, and they strove for that also; and he called the name of it Sitnah.
22 And he removed thence and dug another well; and they did not strive for that. And he called the name of it Rehoboth, and said, For now Jehovah has made room for us, and we shall be fruitful in the land.
23 And he went up thence to Beer-sheba.
24 And Jehovah appeared to him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.
25 And he built an altar there, and called upon the name of Jehovah. And he pitched his tent there; and there Isaac's servants dug a well.
26 And Abimelech, and Ahuzzath his friend, and Phichol the captain of his host, went to him from Gerar.
27 And Isaac said to them, Why are ye come to me, seeing ye hate me, and have driven me away from you?
28 And they said, We saw certainly that Jehovah is with thee; and we said, Let there be then an oath between us -- between us and thee, and let us make a covenant with thee,
29 that thou wilt do us no wrong, as we have not touched thee, and as we have done to thee nothing but good, and have let thee go in peace; thou art now blessed of Jehovah.
30 And he made them a feast, and they ate and drank.
31 And they rose early in the morning, and swore one to another; and Isaac sent them away, and they departed from him in peace.
32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well that they had dug, and said to him, We have found water.
33 And he called it Shebah; therefore the name of the city is Beer-sheba to this day.
34 And Esau was forty years old, when he took as wives Judith the daughter of Beeri the Hittite, and Basmath the daughter of Elon the Hittite.
35 And they were a grief of mind to Isaac and to Rebecca.

GENESIS CHAPTER 27

1 And it came to pass when Isaac had become old, and his eyes were dim so that he could not see, that he called Esau his elder son, and said to him, My son! And he said to him, Here am I.
2 And he said, Behold now, I am become old; I know not the day of my death.
3 And now, I pray thee, take thy weapons, thy quiver and thy bow, and go out to the field and hunt me venison,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 and prepare me a savoury dish such as I love, and bring it to me that I may eat, in order that my soul may bless thee before I die.

5 And Rebecca heard when Isaac spoke to Esau his son. And Esau went to the field to hunt venison, to bring it.

6 And Rebecca spoke to Jacob her son, saying, Behold, I heard thy father speak to Esau thy brother, saying,

7 Bring me venison, and prepare me a savoury dish, that I may eat, and bless thee before Jehovah, before my death.

8 And now, my son, hearken to my voice in that which I command thee.

9 Go, I pray thee, to the flock, and fetch me thence two good kids of the goats. And I will make of them a savoury dish for thy father, such as he loves.

10 And thou shalt bring [it] to thy father, that he may eat, in order that he may bless thee before his death.

11 And Jacob said to Rebecca his mother, Behold, Esau my brother is a hairy man, and I am a smooth man.

12 My father perhaps will feel me, and I shall be in his sight as one who mocks [him], and I shall bring a curse on me, and not a blessing.

13 And his mother said to him, On me [be] thy curse, my son! Only hearken to my voice, and go, fetch [them].

14 And he went, and fetched and brought [them] to his mother. And his mother prepared a savoury dish such as his father loved.

15 And Rebecca took the clothes of her elder son Esau, the costly ones which were with her in the house, and put them on Jacob her younger son;

16 and she put the skins of the kids of the goats on his hands, and on the smooth of his neck;

17 and she gave the savoury dishes and the bread that she had prepared into the hand of her son Jacob.

18 And he came to his father, and said, My father! And he said, Here am I: who art thou, my son?

19 And Jacob said to his father, I am Esau, thy firstborn. I have done according as thou didst say to me. Arise, I pray thee, sit and eat of my venison, in order that thy soul may bless me.

20 And Isaac said to his son, How is it that thou hast found [it] so quickly, my son? And he said, Because Jehovah thy God put [it] in my way.

21 And Isaac said to Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be really my son Esau or not.

22 And Jacob drew near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he did not discern him, because his hands were hairy, as his brother Esau's hands; and he blessed him.

24 And he said, Art thou really my son Esau? And he said, It is I.

25 And he said, Bring [it] near to me, that I may eat of my son's venison, in order that my soul may bless thee. And he brought [it] near to him, and he ate; and he brought him wine, and he drank.

26 And his father Isaac said to him, Come near, now, and kiss me, my son.

27 And he came near, and kissed him. And he smelt the smell of his clothes, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed.

28 And God give thee of the dew of heaven, And of the fatness of the earth, And plenty of corn and new wine.

29 Let peoples serve thee, And races bow down to thee. Be lord over thy brethren, And let thy mother's sons bow down to thee. Cursed be they that curse thee, And blessed be they that bless thee.

30 And it came to pass when Isaac had ended blessing Jacob, and when Jacob was only just gone out from Isaac his father, that Esau his brother came from his hunting.

31 And he also had prepared savoury dishes, and he brought [them] in to his father, and said to his father, Let my father arise and eat of his son's venison, in order that thy soul may bless me.

32 And Isaac his father said to him, Who art thou? And he said, I am thy son, thy firstborn, Esau.

33 Then Isaac trembled with exceeding great trembling, and said, Who was he, then, that hunted venison and brought [it] to me? And I have eaten of all before thou camest, and have blessed him; also blessed he shall be.

34 When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, Bless me -- me also, my father!

35 And he said, Thy brother came with subtilty, and has taken away thy blessing.

36 And he said, Is it not therefore he was named Jacob, for he has supplanted me now twice? He took away my birthright, and behold, now he has taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said to Esau, Behold, I have made him lord over thee, and all his brethren have I given to him for servants, and with corn and new wine have I supplied him -- and what can I do now for thee, my son?

38 And Esau said to his father, Hast thou then but one blessing, my father? bless me -- me also, my father! And Esau lifted up his voice and wept.

39 And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, And of the dew of heaven from above;

40 And by thy sword shalt thou live; And thou shalt serve thy brother; And it shall come to pass when thou rovest about, That thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning for my father are at hand, and I will slay my brother Jacob.

42 And the words of Esau her elder son were told to Rebecca. And she sent and called Jacob her younger son, and said to him, Behold, thy brother Esau, as touching thee, comforts himself that he will kill thee.

43 And now, my son, hearken to my voice, and arise, flee to Laban my brother, to Haran;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

44 and abide with him some days, until thy brother's fury turn away --
45 until thy brother's anger turn away from thee, and he forget what thou hast done to him; then I will send and fetch thee thence. Why should I be bereaved even of you both in one day?
46 And Rebecca said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good should my life do me?

GENESIS CHAPTER 28

1 And Isaac called Jacob, and blessed him, and charged him, and said to him, Thou shalt not take a wife of the daughters of Canaan.
2 Arise, go to Padan-Aram, to the house of Bethuel thy mother's father, and take a wife thence of the daughters of Laban thy mother's brother.
3 And the Almighty God bless thee, and make thee fruitful and multiply thee, that thou mayest become a company of peoples.
4 And may he give thee the blessing of Abraham, to thee and to thy seed with thee, in order that thou mayest possess the land of thy sojourning, which God gave to Abraham!
5 And Isaac sent away Jacob; and he went to Padan-Aram, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's and Esau's mother.
6 And Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take a wife thence, blessing him, and giving him a charge saying, Thou shalt not take a wife of the daughters of Canaan;
7 and [that] Jacob had obeyed his father and his mother, and was gone to Padan-Aram.
8 And Esau saw that the daughters of Canaan were evil in the sight of Isaac his father.
9 And Esau went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.
10 And Jacob went out from Beer-sheba, and went towards Haran.
11 And he lighted on a certain place, and lodged there, because the sun had set. And he took [one] of the stones of the place, and made [it] his pillow, and lay down in that place.
12 And he dreamed, and behold, a ladder was set up on the earth, and the top of it reached to the heavens. And behold, angels of God ascended and descended upon it.
13 And behold, Jehovah stood above it. And he said, I am Jehovah, the God of Abraham, thy father, and the God of Isaac: the land on which thou liest, to thee will I give it, and to thy seed.
14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.
15 And behold, I am with thee, and will keep thee in all [places] to which thou goest, and will bring thee again into this land; for I will not leave thee until I have done what I have spoken to thee of.
16 And Jacob awoke from his sleep, and said, Surely Jehovah is in this place, and I knew [it] not.
17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.
18 And Jacob rose early in the morning, and took the stone that he had made his pillow, and set it up [for] a pillar, and poured oil on the top of it.
19 And he called the name of that place Beth-el; but the name of that city was Luz at the first.
20 And Jacob vowed a vow, saying, If God will be with me, and keep me on this road that I go, and will give me bread to eat, and a garment to put on,
21 and I come again to my father's house in peace -- then shall Jehovah be my God.
22 And this stone, which I have set up [for] a pillar, shall be God's house; and of all that thou wilt give me I will without fail give the tenth to thee.

GENESIS CHAPTER 29

1 And Jacob continued his journey, and went into the land of the children of the east.
2 And he looked, and behold, there was a well in the fields, and behold there, three flocks of sheep were lying by it; for out of that well they watered the flocks, and a great stone was at the mouth of the well.
3 And when all the flocks were gathered there, they rolled the stone from the mouth of the well, and watered the sheep, and put the stone again on the mouth of the well in its place.
4 And Jacob said to them, My brethren, whence are ye? And they said, Of Haran are we.
5 And he said to them, Do ye know Laban the son of Nahor? And they said, We do know [him].
6 And he said to them, Is he well? And they said, [He is] well; and behold, there comes Rachel his daughter with the sheep.
7 And he said, Behold, it is yet high day; it is not time that the cattle should be gathered together; water the sheep, and go, feed [them].
8 And they said, We cannot until all the flocks are gathered together, and they roll the stone from the mouth of the well, and we water the sheep.
9 While he was still speaking to them, Rachel came with her father's sheep, for she was a shepherdess.
10 And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the mouth of the well, and watered the sheep of Laban his mother's brother.
11 And Jacob kissed Rachel, and lifted up his voice and wept.
12 And Jacob told Rachel that he was a brother of her father, and that he was Rebecca's son; and she ran and told her father.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And it came to pass when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told Laban all these things.

14 And Laban said to him, Thou art indeed my bone and my flesh. And he abode with him a month's time.

15 And Laban said to Jacob, Because thou art my brother, shouldest thou serve me for nothing? tell me, what shall be thy wages?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger, Rachel.

17 And the eyes of Leah were tender; but Rachel was of beautiful form and beautiful countenance.

18 And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they were in his eyes as single days, because he loved her.

21 And Jacob said to Laban, Give [me] my wife, for my days are fulfilled, that I may go in to her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her.

24 And Laban gave to her Zilpah, his maidservant, to be maidservant to Leah his daughter.

25 And it came to pass in the morning, that behold, it was Leah. And he said to Laban, What is this thou hast done to me? Have I not served thee for Rachel? Why then hast thou deceived me?

26 And Laban said, It is not so done in our place, to give the younger before the firstborn.

27 Fulfil the week [with] this one: then we will give thee the other one also, for the service that thou shalt serve me yet seven other years.

28 And Jacob did so, and fulfilled the week [with] this one, and he gave him Rachel his daughter to be his wife.

29 And Laban gave to Rachel his daughter, Bilhah, his maidservant, to be her maidservant.

30 And he went in also to Rachel; and he loved also Rachel more than Leah. And he served with him yet seven other years.

31 And when Jehovah saw that Leah was hated, he opened her womb; but Rachel was barren.

32 And Leah conceived, and bore a son, and called his name Reuben; for she said, Because Jehovah has looked upon my affliction; for now my husband will love me.

33 And she again conceived, and bore a son, and said, Because Jehovah has heard that I am hated, he has therefore given me this one also; and she called his name Simeon.

34 And she again conceived, and bore a son, and said, Now this time will my husband be united to me, for I have borne him three sons; therefore was his name called Levi.

35 And she again conceived, and bore a son, and said, This time will I praise Jehovah; therefore she called his name Judah. And she ceased to bear.

GENESIS CHAPTER 30

1 And when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who has withheld from thee the fruit of the womb?

3 And she said, Behold, there is my maid, Bilhah: go in to her, in order that she may bear on my knees, and I may also be built up by her.

4 And she gave him Bilhah her maidservant as wife, and Jacob went in to her.

5 And Bilhah conceived, and bore Jacob a son.

6 And Rachel said, God has done me justice, and has also heard my voice, and given me a son; therefore she called his name Dan.

7 And Bilhah Rachel's maidservant again conceived, and bore Jacob a second son.

8 And Rachel said, Wrestlings of God have I wrestled with my sister, and have prevailed; and she called his name Naphtali.

9 And when Leah saw that she had ceased to bear, she took Zilpah her maidservant and gave her to Jacob as wife.

10 And Zilpah Leah's maidservant bore Jacob a son.

11 And Leah said, Fortunately! and she called his name Gad.

12 And Zilpah Leah's maidservant bore Jacob a second son.

13 And Leah said, Happy am I; for the daughters will call me blessed! and she called his name Asher.

14 And Reuben went out in the days of wheat-harvest, and found mandrakes in the fields; and he brought them to his mother Leah. And Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said to her, Is it [too] little that thou hast taken my husband, that thou wilt take my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And when Jacob came from the fields in the evening, Leah went out to meet him, and said, Thou must come in to me, for indeed I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened to Leah, and she conceived, and bore Jacob a fifth son.

18 And Leah said, God has given me my hire, because I have given my maidservant to my husband; and she called his name Issachar.

19 And Leah again conceived, and bore Jacob a sixth son;

20 and Leah said, God has endowed me with a good dowry; this time will my husband dwell with me, because I have borne him six sons. And she called his name Zebulun.

21 And afterwards she bore a daughter, and called her name Dinah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And God remembered Rachel, and God listened to her, and opened her womb.

23 And she conceived, and bore a son, and said, God has taken away my reproach.

24 And she called his name Joseph; and said, Jehovah will add to me another son.

25 And it came to pass when Rachel had borne Joseph, that Jacob said to Laban, Send me away, that I may go to my place and to my country.

26 Give [me] my wives for whom I have served thee, and my children; that I may go away, for thou knowest my service which I have served thee.

27 And Laban said to him, I pray thee, if I have found favour in thine eyes -- I have discovered that Jehovah has blessed me for thy sake.

28 And he said, Appoint to me thy wages, and I will give it.

29 And he said to him, Thou knowest how I have served thee, and what thy cattle has become with me.

30 For it was little that thou hadst before me, and it is increased to a multitude, and Jehovah has blessed thee from the time I came; and now, when shall I also provide for my house?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything. If thou doest this for me, I will again feed [and] keep thy flock:

32 I will pass through all thy flock to-day, to remove thence all the speckled and spotted sheep, and all the brown lambs, and the spotted and speckled among the goats; and [that] shall be my hire.

33 And my righteousness shall answer for me hereafter, when thou comest about my hire, before thy face: all that is not speckled and spotted among the goats, and brown among the lambs, let that be stolen with me.

34 And Laban said, Well, let it be according to thy word.

35 And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the brown among the lambs, and gave [them] into the hand of his sons.

36 And he put three days' journey between himself and Jacob. And Jacob fed the rest of Laban's flock.

37 And Jacob took fresh rods of white poplar, almond-tree, and maple; and peeled off white stripes in them, uncovering the white which was on the rods.

38 And he set the rods which he had peeled before the flock, in the troughs at the watering-places where the flock came to drink, and they were ardent when they came to drink.

39 And the flock was ardent before the rods; and the flock brought forth ringstraked, speckled, and spotted.

40 And Jacob separated the lambs, and set the faces of the flock toward the ringstraked, and all the brown in the flock of Laban; and he made himself separate flocks, and did not put them with Laban's flock.

41 And it came to pass whensoever the strong cattle were ardent, that Jacob laid the rods before the eyes of the flock in the gutters, that they might become ardent among the rods;

42 but when the sheep were feeble, he put [them] not in; so the feeble were Laban's, and the strong Jacob's.

43 And the man increased very, very much, and had much cattle, and bondwomen, and bondmen, and camels, and asses.

GENESIS CHAPTER 31

1 And he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's, and of what was our father's he has acquired all this glory.

2 And Jacob saw the countenance of Laban, and behold, it was not toward him as previously.

3 And Jehovah said to Jacob, Return into the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the fields to his flock,

5 and said to them, I see your father's countenance, that it is not toward me as previously; but the God of my father has been with me.

6 And you know that with all my power I have served your father.

7 And your father has mocked me, and has changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus; The speckled shall be thy hire, then all the flocks bore speckled; and if he said thus: The ringstraked shall be thy hire, then all the flocks bore ringstraked.

9 And God has taken away the cattle of your father, and given [them] to me.

10 And it came to pass at the time of the ardour of the flocks, that I lifted up mine eyes, and saw in a dream, and behold, the rams that leaped upon the flocks were ringstraked, speckled, and spotted.

11 And the Angel of God said to me in a dream, Jacob! And I said, Here am I.

12 And he said, Lift up now thine eyes, and see: all the rams that leap upon the flock are ringstraked, speckled, and spotted; for I have seen all that Laban does to thee.

13 I am the God of Bethel, where thou anointedst the pillar, where thou vowedst a vow to me. Now arise, depart out of this land, and return to the land of thy kindred.

14 And Rachel and Leah answered and said to him, Is there yet any portion or inheritance for us in our father's house?

15 Are we not reckoned of him strangers? for he has sold us, and has even constantly devoured our money.

16 For all the wealth that God has taken from our father is ours and our children's; and now whatever God has said to thee do.

17 And Jacob rose up, and set his sons and his wives upon camels,

18 and carried away all his cattle, and all his property that he had acquired -- the cattle of his possessions that he had acquired in Padan-Aram, to go to Isaac his father, into the land of Canaan.

19 And Laban had gone to shear his sheep. And Rachel stole the teraphim that [belonged] to her father.

20 And Jacob deceived Laban the Syrian, in that he did not tell him that he fled.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And he fled with all that he had; and he rose up and passed over the river, and set his face [toward] mount Gilead.

22 And it was told Laban on the third day that Jacob had fled.

23 And he took his brethren with him, and pursued after him seven days' journey, and overtook him on mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said to him, Take care thou speak not to Jacob either good or bad.

25 And Laban came up with Jacob; and Jacob had pitched his tent on the mountain; Laban also with his brethren pitched on mount Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast deceived me, and hast carried away my daughters as captives of war?

27 Why didst thou flee away covertly, and steal away from me, and didst not tell me, that I might have conducted thee with mirth and with songs, with tambour and with harp;

28 and hast not suffered me to kiss my sons and my daughters? Now thou hast acted foolishly.

29 It would be in the power of my hand to do you hurt; but the God of your father spoke to me last night, saying, Take care that thou speak not to Jacob either good or bad.

30 And now that thou must needs be gone, because thou greatly longedst after thy father's house, why hast thou stolen my gods?

31 And Jacob answered and said to Laban, I was afraid; for I said, Lest thou shouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, he shall not live. Before our brethren discern what is thine with me, and take [it] to thee. But Jacob did not know that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two handmaids' tents, and found nothing; and he went out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the teraphim and put them under the camel's saddle; and she sat upon them. And Laban explored all the tent, but found nothing.

35 And she said to her father, Let it not be an occasion of anger in the eyes of my lord that I cannot rise up before thee, for it is with me after the manner of women. And he searched carefully, but did not find the teraphim.

36 And Jacob was angry, and he disputed with Laban. And Jacob answered and said to Laban, What is my fault, what my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast explored all my baggage, what hast thou found of all thy household stuff? Set [it] here before my brethren and thy brethren, and let them decide between us both.

38 These twenty years have I been with thee: thy ewes and thy she-goats have not cast their young, and the rams of thy flock I have not eaten.

39 What was torn I have not brought to thee; I had to bear the loss of it: of my hand hast thou required it, [whether] stolen by day or stolen by night.

40 Thus it was with me: in the day the heat consumed me, and the frost by night; and my sleep fled from mine eyes.

41 I have been these twenty years in thy house: I have served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times.

42 Had not the God of my father, the God of Abraham, and the fear of Isaac, been with me, it is certain thou wouldest have sent me away now empty. God has looked upon my affliction and the labour of my hands, and has judged last night.

43 And Laban answered and said to Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; but as for my daughters, what can I do this day to them, or to their sons whom they have brought forth?

44 And now, come, let us make a covenant, I and thou; and let it be a witness between me and thee.

45 And Jacob took a stone, and set it up [for] a pillar.

46 And Jacob said to his brethren, Gather stones. And they took stones, and made a heap, and ate there upon the heap.

47 And Laban called it Jegar-sahadutha, and Jacob called it Galeed.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed,

49 -- and Mizpah; for he said, Let Jehovah watch between me and thee, when we shall be hidden one from another:

50 if thou shouldest afflict my daughters, or if thou shouldest take wives besides my daughters, -- no man is with us; see, God is witness between me and thee!

51 And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee:

52 [let] this heap be witness, and the pillar a witness, that neither I pass this heap [to go] to thee, nor thou pass this heap and this pillar [to come] to me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge between us! And Jacob swore by the fear of his father Isaac.

54 And Jacob offered a sacrifice upon the mountain, and invited his brethren to eat bread: and they ate bread, and lodged on the mountain.

55 And Laban rose early in the morning, and kissed his sons and his daughters, and blessed them; and Laban went and returned to his place.

GENESIS CHAPTER 32

1 And Jacob went on his way; and the angels of God met him.

2 And when Jacob saw them he said, This is the camp of God. And he called the name of that place Mahanaim.

3 And Jacob sent messengers before his face to Esau his brother, into the land of Seir, the fields of Edom.

4 And he commanded them, saying, Thus shall ye speak to my lord, to Esau: Thy servant Jacob speaks thus -- With Laban have I sojourned and tarried until now;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 and I have oxen, and asses, sheep, and bondmen, and bondwomen; and I have sent to tell my lord, that I may find favour in thine eyes.

6 And the messengers returned to Jacob, saying, We came to thy brother, to Esau; and he also is coming to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and was distressed; and he divided the people that were with him, and the sheep and the cattle and the camels, into two troops.

8 And he said, If Esau come to the one troop and smite it, then the other troop which is left shall escape.

9 And Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah, who saidst unto me: Return into thy country and to thy kindred, and I will do thee good,

10 -- I am too small for all the loving-kindness and all the faithfulness that thou hast shewn unto thy servant; for with my staff I passed over this Jordan, and now I am become two troops.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, [and] the mother with the children.

12 And thou saidst, I will certainly deal well with thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that night; and took of what came to his hand a gift for Esau his brother --

14 two hundred she-goats, and twenty he-goats; two hundred ewes, and twenty rams;

15 thirty milch camels with their colts; forty kine, and ten bulls; twenty she-asses, and ten young asses.

16 And he delivered [them] into the hand of his servants, every drove by itself; and he said to his servants, Go on before me, and put a space between drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meets thee, and asks thee, saying, Whose art thou, and where goest thou, and whose are these before thee?

18 -- then thou shalt say, Thy servant Jacob's: it is a gift sent to my lord, to Esau. And behold, he also is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, According to this word shall ye speak to Esau when ye find him.

20 And, moreover, ye shall say, Behold, thy servant Jacob is behind us. For he said, I will propitiate him with the gift that goes before me, and afterwards I will see his face: perhaps he will accept me.

21 And the gift went over before him; and he himself lodged that night in the camp.

22 And he rose up that night, and took his two wives, and his two maidservants, and his eleven sons, and passed over the ford of the Jabbok;

23 and he took them and led them over the river, and led over what he had.

24 And Jacob remained alone; and a man wrestled with him until the rising of the dawn.

25 And when he saw that he did not prevail against him, he touched the joint of his thigh; and the joint of Jacob's thigh was dislocated as he wrestled with him.

26 And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go except thou bless me.

27 And he said to him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall not henceforth be called Jacob, but Israel; for thou hast wrestled with God, and with men, and hast prevailed.

29 And Jacob asked and said, Tell [me], I pray thee, thy name. And he said, How is it that thou askest after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel -- For I have seen God face to face, and my life has been preserved.

31 And as he passed over Peniel, the sun rose upon him; and he limped upon his hip.

32 Therefore the children of Israel do not eat of the sinew that is over the joint of the thigh, to this day; because he touched the joint of Jacob's thigh -- the sinew.

GENESIS CHAPTER 33

1 And Jacob lifted up his eyes and looked, and behold, Esau was coming, and with him four hundred men. And he distributed the children to Leah, and to Rachel, and to the two maidservants:

2 and he put the maidservants and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed on before them, and bowed to the earth seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

5 And he lifted up his eyes and saw the women and the children, and said, Who are these with thee? And he said, The children that God has graciously given thy servant.

6 And the maidservants drew near, they and their children, and they bowed.

7 And Leah also, with her children, drew near, and they bowed. And lastly Joseph drew near, and Rachel, and they bowed.

8 And he said, What [meanest] thou by all the drove which I met? And he said, To find favour in the eyes of my lord.

9 And Esau said, I have enough, my brother; let what thou hast be thine.

10 And Jacob said, No, I pray thee; if now I have found favour in thine eyes, then receive my gift from my hand; for therefore have I seen thy face, as though I had seen the face of God, and thou hast received me with pleasure.

11 Take, I pray thee, my blessing which has been brought to thee; because God has been gracious to me, and because I have everything. And he urged him, and he took [it].

12 And he said, Let us take our journey, and go on, and I will go before thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And he said to him, My lord knows that the children are tender, and the suckling sheep and kine are with me; and if they should overdrive them only one day, all the flock would die.

14 Let my lord, I pray thee, pass on before his servant, and I will drive on at my ease according to the pace of the cattle that is before me, and according to the pace of the children, until I come to my lord, to Seir.

15 And Esau said, Let me now leave with thee [some] of the people that are with me. And he said, What need? Let me find favour in the eyes of my lord.

16 And Esau returned that day on his way to Seir.

17 And Jacob journeyed to Succoth, and built himself a house, and for his cattle he made booths. Therefore the name of the place was called Succoth.

18 And Jacob came safely [to the] city Shechem, which is in the land of Canaan, when he came from Padan-Aram; and he encamped before the city.

19 And he bought the portion of the field where he had spread his tent, of the hand of the sons of Hamor, Shechem's father, for a hundred kesitahs.

20 And there he set up an altar, and called it El-Elohe-Israel.

1 And Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

GENESIS CHAPTER 34

2 And when Shechem, the son of Hamor the Hivite, the prince of the country, saw her, he took her, and lay with her, and humbled her.

3 And his soul fastened on Dinah the daughter of Jacob, and he loved the maiden, and spoke consolingly to the maiden.

4 And Shechem spoke to his father Hamor, saying, Take me this girl as wife.

5 And Jacob heard that he had defiled Dinah his daughter; but his sons were with his cattle in the fields, and Jacob said nothing until they came.

6 And Hamor the father of Shechem came out to Jacob, to speak to him.

7 And the sons of Jacob came from the fields when they heard [it]; and the men were grieved, and they were very angry, because he had wrought what was disgraceful in Israel, in lying with Jacob's daughter, which thing ought not to be done.

8 And Hamor spoke to them, saying, My son Shechem's soul cleaves to your daughter: I pray you, give her to him as wife.

9 And make marriages with us: give your daughters to us, and take our daughters to you.

10 And dwell with us, and the land shall be before you: dwell and trade in it, and get yourselves possessions in it.

11 And Shechem said to her father and to her brethren, Let me find favour in your eyes; and what ye shall say to me I will give.

12 Impose on me very much as dowry and gift, and I will give according as ye shall say to me; but give me the maiden as wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and spoke -- because he had defiled Dinah their sister --

14 and said to them, We cannot do this, to give our sister to one that is uncircumcised; for that [were] a reproach to us.

15 But only in this will we consent to you, if ye will be as we, that every male of you be circumcised;

16 then will we give our daughters to you, and take your daughters to us, and we will dwell with you, and be one people.

17 But if ye do not hearken to us, to be circumcised, then will we take our daughter and go away.

18 And their words were good in the eyes of Hamor and Shechem, Hamor's son.

19 And the youth did not delay to do this, because he had delight in Jacob's daughter. And he was honourable above all in the house of his father.

20 And Hamor and Shechem his son came to the gate of their city, and spoke to the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade in it. And the land -- behold, it is of wide extent before them. We will take their daughters as wives, and give them our daughters.

22 But only in this will the men consent to us to dwell with us, to be one people -- if every male among us be circumcised, just as they are circumcised.

23 Their cattle, and their possessions, and every beast of theirs, shall they not be ours? only let us consent to them, and they will dwell with us.

24 And all that went out at the gate of his city hearkened to Hamor and to Shechem his son; and every male was circumcised -- all that went out at the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each his sword, and came upon the city boldly, and slew all the males.

26 And Hamor and Shechem his son they slew with the edge of the sword; and took Dinah out of Shechem's house; and went out.

27 The sons of Jacob came upon the slain, and plundered the city, because they had defiled their sister.

28 Their sheep, and their oxen, and their asses, and what [was] in the city, and what [was] in the field they took;

29 and all their goods, and all their little ones, and their wives took they captive, and plundered them, and all that was in the houses.

30 And Jacob said to Simeon and Levi, Ye have troubled me, in that ye make me odious among the inhabitants of the land -- among the Canaanites and the Perizzites; and I am few men in number, and they will gather themselves against me and smite me, and I shall be destroyed, I and my house.

31 And they said, Should people deal with our sister as with a harlot?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GENESIS CHAPTER 35

31 And God said to Jacob, Arise, go up to Bethel, and dwell there, and make there an altar unto the God that appeared unto thee when thou fleddest from the face of Esau thy brother.

32 And Jacob said to his household, and to all that were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments;

33 and we will arise, and go up to Bethel; and I will make there an altar to the God that answered me in the day of my distress, and was with me in the way that I went.

34 And they gave to Jacob all the strange gods that were in their hand, and the rings that were in their ears, and Jacob hid them under the terebinth that [is] by Shechem.

35 And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

36 And Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

37 And he built there an altar, and called the place El-beth-el; because there God had appeared to him when he fled from the face of his brother.

38 And Deborah, Rebecca's nurse, died; and she was buried beneath Bethel, under the oak; and the name of it was called Allon-bachuth.

39 And God appeared to Jacob again after he had come from Padan-Aram, and blessed him.

310 And God said to him, Thy name is Jacob: thy name shall not henceforth be called Jacob, but Israel shall be thy name. And he called his name Israel.

311 And God said to him, I am the Almighty God: be fruitful and multiply; a nation and a company of nations shall be of thee; and kings shall come out of thy loins.

312 And the land that I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.

313 And God went up from him in the place where he had talked with him.

314 And Jacob set up a pillar in the place where he had talked with him, a pillar of stone, and poured on it a drink-offering, and poured oil on it.

315 And Jacob called the name of the place where God had talked with him, Beth-el.

316 And they journeyed from Bethel. And there was yet a certain distance to come to Ephrath, when Rachel travailed in childbirth; and it went hard with her in her childbearing.

317 And it came to pass when it went hard with her in her childbearing, that the midwife said to her, Fear not; for this also is a son for thee.

318 And it came to pass as her soul was departing -- for she died -- that she called his name Benoni; but his father called him Benjamin.

319 And Rachel died, and was buried on the way to Ephrath, which [is] Bethlehem.

320 And Jacob erected a pillar upon her grave: that is the pillar of Rachel's grave to [this] day.

321 And Israel journeyed, and spread his tent on the other side of Migdal-Eder.

322 And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine; and Israel heard of it. And the sons of Jacob were twelve.

323 The sons of Leah: Reuben -- Jacob's firstborn -- and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

324 The sons of Rachel: Joseph and Benjamin.

325 And the sons of Bilhah, Rachel's maidservant: Dan and Naphtali.

326 And the sons of Zilpah, Leah's maidservant: Gad and Asher. These are the sons of Jacob that were born to him in Padan-Aram.

327 And Jacob came to Isaac his father to Mamre -- to Kirjath-Arba, which is Hebron; where Abraham had sojourned, and Isaac.

328 And the days of Isaac were a hundred and eighty years.

329 And Isaac expired and died, and was gathered to his peoples, old and full of days. And his sons Esau and Jacob buried him.

GENESIS CHAPTER 36

1 And these are the generations of Esau, that is Edom.

2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, daughter of Zibeon the Hivite,

3 and Basmath Ishmael's daughter, the sister of Nebaioth.

4 And Adah bore to Esau Eliphaz; and Basmath bore Reuel.

5 And Oholibamah bore Jeush and Jaalam and Korah. These are the sons of Esau that were born to him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, that he had acquired in the land of Canaan, and went into a country away from his brother Jacob.

7 For their property was too great for them to dwell together, and the land where they were sojourners could not bear them, because of their cattle.

8 Thus Esau dwelt in mount Seir; Esau is Edom.

9 And these are the generations of Esau, the father of Edom, in mount Seir.

10 These are the names of Esau's sons: Eliphaz, the son of Adah the wife of Esau; Reuel, the son of Basmath the wife of Esau.

11 -- And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son, and she bore Amalek to Eliphaz. These are the sons of Adah Esau's wife.

13 -- And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These are the sons of Basmath Esau's wife.

14 -- And these are the sons of Oholibamah, the daughter of Anah, daughter of Zibeon, Esau's wife: and she bore to Esau Jeush and Jaalam and Korah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz,

16 chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah.

17 And these are the sons of Reuel Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs of Reuel in the land of Edom; these are the sons of Basmath Esau's wife.

18 -- And these are the sons of Oholibamah Esau's wife: chief Jeush, chief Jaalam, chief Korah; these are the chiefs of Oholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, and these their chiefs: he is Edom.

20 These are the sons of Seir the Horite, the inhabitant of the land: Lotan, and Shobal, and Zibeon, and Anah,

21 and Dishon, and Ezer, and Dishan. These are the chiefs of the Horites, the sons of Seir in the land of Edom.

22 -- And the sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.

23 -- And these are the sons of Shobal: Alvan, and Manahath, and Ebal, Shepho and Onam.

24 -- And these are the sons of Zibeon: both Ajah and Anah. This is the Anah that found the warm springs in the wilderness as he fed the asses of Zibeon his father.

25 -- And these are the sons of Anah: Dishon, and Oholibamah the daughter of Anah.

26 -- And these are the sons of Dishon: Hemdan, and Eshban, and Ithran, and Cheran.

27 -- These are the sons of Ezer: Bilhan, and Zaavan, and Akan.

28 -- These are the sons of Dishan: Uz and Aran.

29 These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30 chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horites, according to their chiefs in the land of Seir.

31 And these are the kings that reigned in the land of Edom before there reigned a king over the children of Israel.

32 And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

33 And Bela died; and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died; and Husham of the land of the Temanites reigned in his stead.

35 And Husham died; and Hadad the son of Bedad, who smote Midian in the fields of Moab, reigned in his stead. And the name of his city was Avith.

36 And Hadad died; and Samlah of Masrekah reigned in his stead.

37 And Samlah died; and Saul of Rehoboth on the river reigned in his stead.

38 And Saul died; and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died; and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred daughter of Mezahab.

40 And these are the names of the chiefs of Esau, according to their families, after their places, with their names: chief Timna, chief Alvah, chief Jetheth,

41 chief Oholibamah, chief Elah, chief Pinon,

42 chief Kenaz, chief Teman, chief Mibzar,

43 chief Magdiel, chief Iram. These are the chiefs of Edom, according to their dwelling-places in the land of their possession. This is Esau, the father of Edom.

GENESIS CHAPTER 37

1 And Jacob dwelt in the land where his father sojourned -- in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, fed the flock with his brethren; and he was doing service with the sons of Bilhah, and with the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.

3 And Israel loved Joseph more than all his sons, because he was son of his old age; and he made him a vest of many colours.

4 And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not greet him with friendliness.

5 And Joseph dreamed a dream, and told [it] to his brethren, and they hated him yet the more.

6 And he said to them, Hear, I pray you, this dream, which I have dreamt:

7 Behold, we were binding sheaves in the fields, and lo, my sheaf rose up, and remained standing; and behold, your sheaves came round about and bowed down to my sheaf.

8 And his brethren said to him, Wilt thou indeed be a king over us? wilt thou indeed rule over us? And they hated him yet the more for his dreams and for his words.

9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamt another dream, and behold, the sun and the moon and eleven stars bowed down to me.

10 And he told [it] to his father and to his brethren. And his father rebuked him, and said to him, What is this dream which thou hast dreamt? Shall we indeed come, I and thy mother and thy brethren, to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father kept the saying.

12 And his brethren went to feed their father's flock at Shechem.

13 And Israel said to Joseph, Do not thy brethren feed [the flock] at Shechem? Come, that I may send thee to them. And he said to him, Here am I.

14 And he said to him, Go, I pray thee, see after the welfare of thy brethren, and after the welfare of the flock; and bring

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

me word again. And he sent him out of the vale of Hebron; and he came towards Shechem.

15 And a man found him, and behold, he was wandering in the country; and the man asked him, saying, What seekest thou?

16 And he said, I am seeking my brethren: tell me, I pray thee, where they feed [their flocks].

17 And the man said, They have removed from this; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them at Dothan.

18 And when they saw him from afar, and before he came near to them, they conspired against him to put him to death.

19 And they said one to another, Behold, there comes that dreamer!

20 And now come and let us kill him, and cast him into one of the pits, and we will say, An evil beast has devoured him; and we will see what becomes of his dreams.

21 And Reuben heard [it], and delivered him out of their hand, and said, Let us not take his life.

22 And Reuben said to them, Shed no blood: cast him into this pit which is in the wilderness; but lay no hand upon him -- in order that he might deliver him out of their hand, to bring him to his father again.

23 And it came to pass when Joseph came to his brethren, that they stripped Joseph of his vest, the vest of many colours, which he had on;

24 and they took him and cast him into the pit; now the pit was empty -- there was no water in it.

25 And they sat down to eat bread; and they lifted up their eyes and looked, and behold, a caravan of Ishmaelites came from Gilead; and their camels bore tragacanth, and balsam, and ladanum -- going to carry [it] down to Egypt.

26 And Judah said to his brethren, What profit is it that we kill our brother and secrete his blood?

27 Come and let us sell him to the Ishmaelites; but let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened [to him].

28 And Midianitish men, merchants, passed by; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty silver-pieces; and they brought Joseph to Egypt.

29 And Reuben returned to the pit, and behold, Joseph [was] not in the pit; and he rent his garments,

30 and returned to his brethren, and said, The child is not; and I, where shall I go?

31 And they took Joseph's vest, and slaughtered a buck of the goats, and dipped the vest in the blood;

32 and they sent the vest of many colours and had it carried to their father, and said, This have we found: discern now whether it is thy son's vest or not.

33 And he discerned it, and said, [It is] my son's vest! an evil beast has devoured him: Joseph is without doubt rent in pieces!

34 And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him, but he refused to be comforted, and said, For I will go down to my son into Sheol mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt, to Potiphar, a chamberlain of Pharaoh, the captain of the life-guard.

GENESIS CHAPTER 38

1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a man of Adullam whose name was Hirah.

2 And Judah saw there the daughter of a Canaanitish man whose name was Shua; and he took her, and went in to her.

3 And she conceived and bore a son; and he called his name Er.

4 And she again conceived and bore a son, and she called his name Onan.

5 And again she bore a son, and she called his name Shelah; and he was at Chezib when she bore him.

6 And Judah took a wife for Er his firstborn, and her name was Tamar.

7 And Er, Judah's firstborn, was wicked in the sight of Jehovah, and Jehovah slew him.

8 Then Judah said to Onan, Go in to thy brother's wife, and fulfil to her the brother-in-law's duty, and raise up seed to thy brother.

9 But when Onan knew that the seed should not be his own, it came to pass when he went in to his brother's wife, that he spilled [it] on the ground, in order to give no seed to his brother.

10 And the thing which he did was evil in the sight of Jehovah, and he slew him also.

11 And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, until Shelah my son is grown; for he said, Lest he die also, as his brethren. And Tamar went and remained in her father's house.

12 And as the days were multiplied, Judah's wife, the daughter of Shua, died. And Judah was comforted, and he went up to his sheep-shearers, to Timnah, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father-in-law is going up to Timnah to shear his sheep.

14 And she put the garments of her widowhood off from her, and covered herself with a veil, and wrapped herself, and sat in the entry of Enaim, which is on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as wife.

15 And Judah saw her, and took her for a harlot; because she had covered her face.

16 And he turned aside to her by the way, and said, Come, I pray thee, let me go in to thee; for he did not know that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in to me?

17 And he said, I will send [thee] a kid of the goats from the flock. And she said, Wilt thou give [me] a pledge, until thou send it?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy lace, and thy staff which is in thy hand. And he gave [it] her, and went in to her; and she conceived by him.

19 And she arose and went away; and she laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand; but he found her not.

21 And he asked the men of her place, saying, Where is the prostitute that was at Enaim, by the way-side? And they said, There was no prostitute here.

22 And he returned to Judah, and said, I have not found her; and also the men of the place said, No prostitute has been here.

23 Then Judah said, Let her take [it] for herself, lest we be put to shame. Behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law has committed fornication, and behold, she is also with child by fornication. And Judah said, Bring her forth, that she may be burned.

25 When she was brought forth, she sent to her father-in-law, saying, By the man to whom these [belong] am I with child; and she said, Acknowledge, I pray thee, whose are this signet, and this lace, and this staff.

26 And Judah acknowledged [them], and said, She is more righteous than I, because I have not given her to Shelah my son. And he knew her again no more.

27 And it came to pass at the time of her delivery, that behold, twins were in her womb.

28 And it came to pass when she brought forth, that one stretched out [his] hand, and the midwife took it and bound round his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out; and she said, How hast thou broken forth! on thee be the breach! And they called his name Pherez.

30 And afterwards came out his brother, round whose hand was the scarlet thread; and they called his name Zerah.

GENESIS CHAPTER 39

1 And Joseph was brought down to Egypt; and Potiphar, a chamberlain of Pharaoh, the captain of the life-guard, an Egyptian, bought him of the hand of the Ishmaelites who had brought him down thither.

2 And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand.

4 And Joseph found favour in his eyes, and attended on him; and he set him over his house, and all that he had he gave into his hand.

5 And it came to pass from the time he had set him over his house and all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was on all that he had in the house and in the field.

6 And he left all that he had in Joseph's hand, and took cognizance of nothing with him, save the bread that he ate. And Joseph was of a beautiful form and of a beautiful countenance.

7 And it came to pass after these things, that his master's wife cast her eyes on Joseph, and said, Lie with me!

8 But he refused, and said to his master's wife, Behold, my master takes cognizance of nothing with me: what is in the house, and all that he has, he has given into my hand.

9 There is none greater in this house than I; neither has he withheld anything from me but thee, because thou art his wife; and how should I do this great wickedness, and sin against God?

10 And it came to pass as she spoke to Joseph day by day and he hearkened not to her, to lie with her [and] to be with her,

11 that on a certain day he went into the house to do his business, and there was none of the men of the house there in the house.

12 Then she caught him by his garment, saying, Lie with me! But he left his garment in her hand, and fled and ran out.

13 And it came to pass, when she saw that he had left his garment in her hand and had fled forth,

14 that she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew man to us, to mock us: he came in to me, to lie with me; and I cried with a loud voice;

15 and it came to pass when he heard that I lifted up my voice and cried, that he left his garment with me, and fled and went out.

16 And she laid his garment by her until his lord came home.

17 And she spoke to him according to these words, saying, The Hebrew bondman that thou hast brought to us came in to me to mock me;

18 and it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled forth.

19 And it came to pass when his lord heard the words of his wife which she spoke to him, saying, After this manner did thy bondman to me, that his wrath was kindled.

20 And Joseph's lord took him and put him into the tower-house, [the] place where the king's prisoners were confined; and he was there in the tower-house.

21 And Jehovah was with Joseph, and extended mercy to him, and gave him favour in the eyes of the chief of the tower-house.

22 And the chief of the tower-house committed to Joseph's hand all the prisoners that were in the tower-house; and whatever they had to do there he did.

23 The chief of the tower-house looked not to anything under his hand, because Jehovah was with him; and what he did, Jehovah made it prosper.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GENESIS CHAPTER 40

1 And it came to pass after these things, [that] the cup-bearer of the king of Egypt and the baker offended their lord the king of Egypt.

2 And Pharaoh was wroth with his two chamberlains -- with the chief of the cup-bearers and with the chief of the bakers;

3 and he put them in custody into the house of the captain of the life-guard, into the tower-house, into the place where Joseph was imprisoned.

4 And the captain of the life-guard appointed Joseph to them, that he should attend on them. And they were [several] days in custody.

5 And they dreamed a dream, both of them in one night, each his dream, each according to the interpretation of his dream, the cup-bearer and the baker of the king of Egypt, who were imprisoned in the tower-house.

6 And Joseph came in to them in the morning, and looked on them, and behold, they were sad.

7 And he asked Pharaoh's chamberlains that were with him in custody in his lord's house, saying, Why are your faces [so] sad to-day?

8 And they said to him, We have dreamt a dream, and there is no interpreter of it. And Joseph said to them, [Do] not interpretations [belong] to God? tell me [your dreams], I pray you.

9 Then the chief of the cup-bearers told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10 and in the vine were three branches; and it was as though it budded: its blossoms shot forth, its clusters ripened into grapes.

11 And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand.

12 And Joseph said to him, This is the interpretation of it: the three branches are three days.

13 In yet three days will Pharaoh lift up thy head and restore thee to thy place, and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his cup-bearer.

14 Only bear a remembrance with thee of me when it goes well with thee, and deal kindly, I pray thee, with me, and make mention of me to Pharaoh, and bring me out of this house;

15 for indeed I was stolen out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon.

16 And when the chief of the bakers saw that the interpretation was good, he said to Joseph, I also was in my dream, and behold, three baskets of white bread were on my head.

17 And in the uppermost basket there were all manner of victuals for Pharaoh that the baker makes, and the birds ate them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation of it: the three baskets are three days.

19 In yet three days will Pharaoh lift up thy head from off thee, and hang thee on a tree; and the birds will eat thy flesh from off thee.

20 And it came to pass the third day -- Pharaoh's birthday -- that he made a feast to all his bondmen. And he lifted up the head of the chief of the cup-bearers, and the head of the chief of the bakers among his bondmen.

21 And he restored the chief of the cup-bearers to his office of cup-bearer again; and he gave the cup into Pharaoh's hand.

22 And he hanged the chief of the bakers, as Joseph had interpreted to them.

23 But the chief of the cup-bearers did not remember Joseph, and forgot him.

GENESIS CHAPTER 41

1 And it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

2 And behold, there came up out of the river seven kine, fine-looking and fat-fleshed, and they fed in the reed-grass.

3 And behold, seven other kine came up after them out of the river, bad-looking and lean-fleshed, and stood by the kine on the bank of the river.

4 And the kine that were bad-looking and lean-fleshed ate up the seven kine that were fine-looking and fat. And Pharaoh awoke.

5 And he slept and dreamed the second time; and behold, seven ears of corn grew up on one stalk, fat and good.

6 And behold, seven ears, thin and parched with the east wind, sprung up after them.

7 And the thin ears devoured the seven fat and full ears. And Pharaoh awoke; and behold, it was a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the scribes of Egypt, and all the sages who were therein, and Pharaoh told them his dream; but [there was] none to interpret them to Pharaoh.

9 Then spoke the chief of the cup-bearers to Pharaoh, saying, I remember mine offences this day.

10 Pharaoh was wroth with his bondmen, and put me in custody into the captain of the life-guard's house, me and the chief of the bakers.

11 And we dreamed a dream in one night, I and he; we dreamed each according to the interpretation of his dream.

12 And there was there with us a Hebrew youth, a bondman of the captain of the life-guard, to whom we told [them], and he interpreted to us our dreams; to each he interpreted according to his dream.

13 And it came to pass, just as he interpreted to us, so it came about: me has he restored to my office, and him he hanged.

14 Then Pharaoh sent and called Joseph; and they brought him hastily out of the dungeon. And he shaved [himself], and changed his clothes, and came in to Pharaoh.

15 And Pharaoh said to Joseph, I have dreamt a dream, and there is none to interpret it. And I have heard say of thee, thou understandest a dream to interpret it.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace.

17 And Pharaoh said to Joseph, In my dream, behold, I stood on the bank of the river.

18 And behold, there came up out of the river seven kine, fat-fleshed and of fine form, and they fed in the reed-grass.

19 And behold, seven other kine came up after them, poor, and very ill-formed, and lean-fleshed -- such as I never saw in all the land of Egypt for badness.

20 And the lean and bad kine ate up the seven first fat kine;

21 and they came into their belly, and it could not be known that they had come into their belly; and their look was bad, as at the beginning. And I awoke.

22 And I saw in my dream, and behold, seven ears came up on one stalk, full and good.

23 And behold, seven ears, withered, thin, parched with the east wind, sprung up after them;

24 and the thin ears devoured the seven good ears. And I told it to the scribes; but there was none to make it known to me.

25 And Joseph said to Pharaoh, The dream of Pharaoh is one. What God will do he has made known to Pharaoh.

26 The seven fine kine are seven years; and the seven good ears are seven years: the dream is one.

27 And the seven lean and bad kine that came up after them are seven years; and the seven empty ears, parched with the east wind, will be seven years of famine.

28 This is the word which I have spoken to Pharaoh: what God is about to do he has let Pharaoh see.

29 Behold, there come seven years of great plenty throughout the land of Egypt.

30 And there will arise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt, and the famine will waste away the land.

31 And the plenty will not be known afterwards in the land by reason of that famine; for it will be very grievous.

32 And as regards the double repetition of the dream to Pharaoh, it is that the thing is established by God, and God will hasten to do it.

33 And now let Pharaoh look himself out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do [this]: let him appoint overseers over the land, and take the fifth part of the land of Egypt during the seven years of plenty,

35 and let them gather all the food of these coming good years, and lay up corn under the hand of Pharaoh, for food in the cities, and keep [it].

36 And let the food be as store for the land for the seven years of famine, which will be in the land of Egypt, that the land perish not through the famine.

37 And the word was good in the eyes of Pharaoh, and in the eyes of all his bondmen.

38 And Pharaoh said to his bondmen, Shall we find [one] as this, a man in whom the Spirit of God is?

39 And Pharaoh said to Joseph, Since God has made all this known to thee, there is none [so] discreet and wise as thou.

40 Thou shalt be over my house, and according to thy commandment shall all my people regulate themselves; only concerning the throne will I be greater than thou.

41 And Pharaoh said to Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in clothes of byssus, and put a gold chain on his neck.

43 And he caused him to ride in the second chariot that he had; and they cried before him, Bow the knee! and he set him over all the land of Egypt.

44 And Pharaoh said to Joseph, I am Pharaoh; and without thee shall no man lift up his hand or his foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah, and gave him as wife Asnath the daughter of Potipherah the priest in On. And Joseph went out over the land of Egypt.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from Pharaoh, and passed through the whole land of Egypt.

47 And in the seven years of plenty the land brought forth by handfuls.

48 And he gathered up all the food of the seven years that was in the land of Egypt, and put the food in the cities; the food of the fields of the city, which were round about it, he laid up in it.

49 And Joseph laid up corn as sand of the sea exceeding much, until they left off numbering; for it was without number.

50 And to Joseph were born two sons before the year of famine came, whom Asnath the daughter of Potipherah the priest in On bore to him.

51 And Joseph called the name of the firstborn Manasseh -- For God has made me forget all my toil, and all my father's house.

52 And the name of the second he called Ephraim -- For God has caused me to be fruitful in the land of my affliction.

53 And the seven years of plenty that were in the land of Egypt were ended;

54 and the seven years of the dearth began to come, according as Joseph had said. And there was dearth in all lands; but in all the land of Egypt there was bread.

55 And all the land of Egypt suffered from the dearth. And the people cried to Pharaoh for bread; and Pharaoh said to all the Egyptians, Go to Joseph: what he says to you, that do.

56 And the famine was on all the earth. And Joseph opened every place in which there was [provision], and sold grain to the Egyptians; and the famine was grievous in the land of Egypt.

57 And all countries came into Egypt to Joseph, to buy [grain], because the famine was grievous on the whole earth.

GENESIS CHAPTER 42

1 And Jacob saw that there was grain in Egypt, and Jacob said to his sons, Why do ye look one upon another?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And he said, Behold, I have heard that there is grain in Egypt; go down thither and buy [grain] for us from thence, in order that we may live, and not die.

3 And Joseph's ten brethren went down to buy [grain] out of Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest mischief may befall him.

5 So the sons of Israel came to buy [grain] among those that came; for the famine was in the land of Canaan.

6 And Joseph, he was the governor over the land -- he it was that sold [the corn] to all the people of the land. And Joseph's brethren came and bowed down to him, the face to the earth.

7 And Joseph saw his brethren, and knew them; but he made himself strange to them, and spoke roughly to them, and said to them, Whence come ye? And they said, From the land of Canaan, to buy food.

8 And Joseph knew his brethren, but they did not know him.

9 And Joseph remembered the dreams that he had dreamt of them; and he said to them, Ye are spies: to see the exposed places of the land ye are come.

10 And they said to him, No, my lord; but to buy food are thy servants come.

11 We are all one man's sons; we are honest: thy servants are not spies.

12 And he said to them, No; but to see the exposed places of the land are ye come.

13 And they said, Thy servants were twelve brethren, sons of one man, in the land of Canaan; and behold, the youngest is this day with our father, and one is not.

14 And Joseph said to them, That is it that I have spoken to you, saying, Ye are spies.

15 By this ye shall be put to the proof: as Pharaoh lives, ye shall not go forth hence, unless your youngest brother come hither!

16 Send one of you, that he may fetch your brother, but ye shall be imprisoned, and your words shall be put to the proof, whether the truth is in you; and if not, as Pharaoh lives, ye are spies.

17 And he put them in custody three days.

18 And Joseph said to them the third day, This do, that ye may live: I fear God.

19 If ye are honest, let one of your brethren remain bound in the house of your prison, but go ye, carry grain for the hunger of your households;

20 and bring your youngest brother to me, in order that your words be verified, and that ye may not die. And they did so.

21 Then they said one to another, We are indeed guilty concerning our brother, whose anguish of soul we saw when he besought us, and we did not hearken; therefore this distress is come upon us.

22 And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the lad? But ye did not hearken; and now behold, his blood also is required.

23 And they did not know that Joseph understood, for the interpreter was between them.

24 And he turned away from them, and wept. And he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

25 And Joseph gave orders to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way. And thus did they to them.

26 And they loaded their asses with their grain, and departed thence.

27 And one of them opened his sack to give his ass food in the inn, and saw his money, and behold, it was in the mouth of his sack.

28 And he said to his brethren, My money is returned [to me], and behold, it is even in my sack. And their heart failed [them], and they were afraid, saying one to another, What is this [that] God has done to us?

29 And they came into the land of Canaan, to Jacob their father, and told him all that had befallen them, saying,

30 The man, the lord of the land, spoke roughly to us, and treated us as spies of the land.

31 And we said to him, We are honest; we are not spies:

32 we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the land, said to us, Hereby shall I know that ye are honest: leave one of your brethren with me, and take [for] the hunger of your households, and go,

34 and bring your youngest brother to me, and I shall know that ye are not spies, but are honest. Your brother will I give up to you; and ye may trade in the land.

35 And it came to pass as they emptied their sacks, that behold, every man had his bundle of money in his sack; and they saw their bundles of money, they and their father, and were afraid.

36 And Jacob their father said to them, Ye have bereaved me of children: Joseph is not, and Simeon is not, and ye will take Benjamin! All these things are against me.

37 And Reuben spoke to his father, saying, Slay my two sons if I bring him not back to thee: give him into my hand, and I will bring him to thee again.

38 But he said, My son shall not go down with you, for his brother is dead, and he alone is left; and if mischief should befall him by the way in which ye go, then would ye bring down my grey hairs with sorrow to Sheol.

GENESIS CHAPTER 43

1 And the famine was grievous in the land.

2 And it came to pass, when they had finished eating the grain which they had brought from Egypt, that their father said to them, Go again, buy us a little food.

3 And Judah spoke to him, saying, The man did positively testify to us, saying, Ye shall not see my face, unless your brother be with you.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 If thou wilt send our brother with us, we will go down and buy thee food;

5 but if thou do not send [him], we will not go down, for the man said to us, Ye shall not see my face, unless your brother be with you.

6 And Israel said, Why did ye deal [so] ill with me [as] to tell the man whether ye had yet a brother?

7 And they said, The man asked very closely after us, and after our kindred, saying, Is your father yet alive? have ye a brother? And we told him according to the tenor of these words. Could we at all know that he would say, Bring your brother down?

8 And Judah said to Israel his father, Send the lad with me, and we will arise and go, that we may live, and not die, both we and thou and our little ones.

9 I will be surety for him: of my hand shalt thou require him; if I bring him not to thee, and set him before thy face, then shall I be guilty toward thee for ever.

10 For had we not lingered, we should now certainly have returned already twice.

11 And their father Israel said to them, If it is then so, do this: take of the best fruits in the land in your vessels, and carry down the man a gift: a little balsam and a little honey, tragacanth and ladanum, pistacia-nuts and almonds.

12 And take other money in your hand, and the money that was returned to you in the mouth of your sacks, carry back in your hand: perhaps it is an oversight.

13 And take your brother, and arise, go again to the man.

14 And the Almighty God give you mercy before the man, that he may send away your other brother and Benjamin! And I, if I be bereaved of children, am bereaved.

15 And the men took that gift, and took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and came before Joseph.

16 And Joseph saw Benjamin with them, and said to the [man] who was over his house, Bring the men into the house, and slaughter cattle, and make ready; for the men shall eat with me at noon.

17 And the man did as Joseph had said; and the man brought the men into Joseph's house.

18 And the men were afraid because they were brought into Joseph's house, and said, Because of the money that was returned to us in our sacks at the beginning are we brought in, that he may turn against us, and fall upon us and take us for bondmen, and our asses.

19 And they came up to the man that was over Joseph's house, and they spoke to him at the door of the house,

20 and said, Ah! my lord, we came indeed down at the first to buy food.

21 And it came to pass when we came to the inn, that we opened our sacks, and behold, [every] man's money was in the mouth of his sack, our money according to its weight; and we have brought it again in our hand.

22 And other money have we brought down in our hand to buy food. We do not know who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father, has given you treasure in your sacks; your money came to me. And he brought Simeon out to them.

24 And the man brought the men into Joseph's house, and gave water, and they washed their feet; and he gave their asses food.

25 And they made ready the gift for Joseph's coming at noon; for they had heard that they should eat bread there.

26 When Joseph came home, they brought him the gift that was in their hand, into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well -- the old man of whom ye spoke? Is he yet alive?

28 And they said, Thy servant our father is well; he is yet alive. And they bowed, and made obeisance.

29 And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, Is this your younger brother of whom ye spoke to me? And he said, God be gracious to thee, my son!

30 And Joseph made haste, for his bowels burned for his brother; and he sought [a place] to weep, and he went into the chamber, and wept there.

31 And he washed his face, and came out, and controlled himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians who ate with him by themselves; because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled one at another.

34 And he had portions carried to them from before him. And Benjamin's portion was five times greater than the portions of them all. And they drank, and made merry with him.

GENESIS CHAPTER 44

1 And he commanded him who was over his house, saying, Fill the men's sacks with food, as much as they can carry; and put every man's money in the mouth of his sack.

2 And put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain-money. And he did according to the word of Joseph which he had spoken.

3 In the morning, when it was light, the men were sent away, they and their asses.

4 They were gone out of the city, [and] not [yet] far off, when Joseph said to him who was over his house, Up! follow after the men; and when thou overtakest them, thou shalt say to them, Why have ye rewarded evil for good?

5 Is not this [it] in which my lord drinks, and in which indeed he divines? Ye have done evil [in] what ye have done.

6 And he overtook them, and he spoke to them these words.

7 And they said to him, Why does my lord speak such words as these? Far be it from thy servants to do such a thing!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 Behold, the money that we found in our sacks' mouths we have brought again to thee from the land of Canaan; and how should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it is found, let him die; and we also will be my lord's bondmen.

10 And he said, Now also [let] it [be] according to your words: let him with whom it is found be my bondman, but ye shall be blameless.

11 And they hasted and laid down every man his sack on the ground, and opened every man his sack.

12 And he searched carefully: he began at the eldest, and ended at the youngest; and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and loaded every man his ass, and they returned to the city.

14 And Judah and his brethren came to Joseph's house; and he was still there; and they fell down before him to the ground.

15 And Joseph said to them, What deed is this which ye have done? Did ye not know that such a man as I can certainly divine?

16 And Judah said, What shall we say to my lord? what shall we speak, and how justify ourselves? God has found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he in whose hand the cup has been found.

17 And he said, Far be it from me to do so! The man in whose hand the cup has been found, he shall be my bondman; but as for you, go up in peace to your father.

18 Then Judah came near to him, and said, Ah! my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said to my lord, We have an aged father, and a child born to him in his old age, [yet] young; and his brother is dead, and he alone is left of his mother; and his father loves him.

21 And thou saidst unto thy servants, Bring him down to me, that I may set mine eye on him.

22 And we said to my lord, The youth cannot leave his father: if he should leave his father, [his father] would die.

23 And thou saidst to thy servants, Unless your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up to thy servant my father, we told him the words of my lord.

25 And our father said, Go again, buy us a little food.

26 But we said, We cannot go down: if our youngest brother be with us, then will we go down; for we cannot see the man's face unless our youngest brother is with us.

27 And thy servant my father said to us, Ye know that my wife bore me two [sons];

28 and the one went out from me, and I said, He must certainly have been torn in pieces; and I have not seen him [again] hitherto.

29 And if ye take this one also from me, and mischief should befall him, ye will bring down my grey hairs with misery to Sheol.

30 And now, when I come to thy servant my father, and the lad is not with us, -- seeing that his life is bound up with his life,

31 it will come to pass when he sees that the lad is not [there], that he will die; and thy servants will bring down the grey hairs of thy servant our father with sorrow to Sheol.

32 For thy servant became surety for the lad to my father, saying, If I bring him not to thee, then I shall be guilty toward my father all my days.

33 And now, let thy servant stay, I pray thee, instead of the lad a bondman to my lord, and let the lad go up with his brethren;

34 for how should I go up to my father if the lad were not with me? -- lest I see the evil that would come on my father.

GENESIS CHAPTER 45

1 And Joseph could not control himself before all them that stood by him, and he cried, Put every man out from me! And no man stood with him when Joseph made himself known to his brethren.

2 And he raised his voice in weeping; and the Egyptians heard, and the house of Pharaoh heard.

3 And Joseph said to his brethren, I am Joseph. Does my father yet live? And his brethren could not answer him, for they were troubled at his presence.

4 And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 And now, be not grieved, and be not angry with yourselves, that ye sold me hither, for God sent me before you to preserve life.

6 For the famine has been these two years in the land; and yet there are five years in which there will be neither ploughing nor harvest.

7 So God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.

8 And now it was not you [that] sent me here, but God; and he has made me a father to Pharaoh, and lord of all his house, and governor over all the land of Egypt.

9 Haste and go up to my father, and say to him, Thus says thy son Joseph: God has made me lord of all Egypt; come down to me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near to me, thou, and thy sons, and thy sons' sons, and thy sheep, and thy cattle, and all that thou hast.

11 And there will I maintain thee; for yet there are five years of famine; in order that thou be not impoverished, thou, and thy household, and all that thou hast.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth which speaks to you.

13 And tell my father of all my glory in Egypt, and of all that ye have seen, and haste and bring down my father hither.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And he fell on his brother Benjamin's neck, and wept; and Benjamin wept on his neck.

15 And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

16 And the report was heard in Pharaoh's house, saying, Joseph's brethren are come. And it was good in the eyes of Pharaoh, and in the eyes of his bondmen.

17 And Pharaoh said to Joseph, Say to thy brethren, Do this: load your beasts and depart, go into the land of Canaan,

18 and take your father and your households, and come to me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 And thou art commanded -- this do: take waggons out of the land of Egypt for your little ones and for your wives, and take up your father, and come.

20 And let not your eye regret your stuff; for the good of all the land of Egypt shall be yours.

21 And the sons of Israel did so; and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To each one of them all he gave changes of clothing; but to Benjamin he gave three hundred [pieces] of silver and five changes of clothing.

23 And to his father he sent this: ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and food for his father by the way.

24 And he sent his brethren away, and they departed. And he said to them, Do not quarrel on the way.

25 And they went up out of Egypt, and came into the land of Canaan to Jacob their father.

26 And they told him, saying, Joseph is still alive, and he is governor over all the land of Egypt. And his heart fainted, for he did not believe them.

27 And they spoke to him all the words of Joseph, which he had spoken to them. And he saw the waggons that Joseph had sent to carry him. And the spirit of Jacob their father revived.

28 And Israel said, It is enough: Joseph my son is yet alive; I will go and see him before I die.

GENESIS CHAPTER 46

1 And Israel took his journey with all that he had, and came to Beer-sheba; and he offered sacrifices to the God of his father Isaac.

2 And God spoke to Israel in the visions of the night and said, Jacob, Jacob! And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down to Egypt; for I will there make of thee a great nation.

4 I will go down with thee to Egypt, and I will also certainly bring thee up; and Joseph shall put his hand on thine eyes.

5 And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, on the waggons that Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his seed with him;

7 his sons and his sons' sons with him, his daughters and his sons' daughters and all his seed he brought with him to Egypt.

8 And these are the names of the sons of Israel who came into Egypt: Jacob and his sons. Jacob's firstborn, Reuben.

9 And the sons of Reuben: Enoch, and Phallu, and Hezron, and Carmi.

10 -- And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Saul the son of a Canaanitish woman.

11 -- And the sons of Levi: Gershon, Kohath, and Merari.

12 -- And the sons of Judah: Er, and Onan, and Shelah, and Pherez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Pherez were Hezron and Hamul.

13 -- And the sons of Issachar: Tola, and Puah, and Job, and Shimron.

14 -- And the sons of Zebulun: Sered, and Elon, and Jahleel.

15 -- These are the sons of Leah, whom she bore to Jacob in Padan-Aram; and his daughter, Dinah. All the souls of his sons and his daughters were thirty-three.

16 And the sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli.

17 -- And the sons of Asher: Jimnah, and Jishvah, and Jishvi, and Beriah; and Serah their sister; and the sons of Beriah: Heber and Malchiel.

18 -- These are the sons of Zilpah, whom Laban gave to Leah his daughter; and she bore these to Jacob: sixteen souls.

19 The sons of Rachel Jacob's wife: Joseph and Benjamin.

20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asnath bore to him, the daughter of Potipherah the priest in On.

21 -- And the sons of Benjamin: Belah, and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim, and Huppim, and Ard.

22 -- These are the sons of Rachel who were born to Jacob: all the souls were fourteen.

23 And the sons of Dan: Hushim.

24 -- And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 -- These are the sons of Bilhah, whom Laban gave to Rachel his daughter; and she bore these to Jacob: all the souls were seven.

26 All the souls that came with Jacob to Egypt, that had come out of his loins, besides Jacob's sons' wives: all the souls were sixty-six.

27 And the sons of Joseph who were born to him in Egypt, were two souls. All the souls of the house of Jacob that came to Egypt were seventy.

28 And he sent Judah before him to Joseph, to give notice before he came to Goshen. And they came into the land of Goshen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 Then Joseph yoked his chariot, and went up to meet Israel his father, to Goshen, and he presented himself to him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said to Joseph, Now let me die, after I have seen thy face, since thou still livest.

31 And Joseph said to his brethren and to his father's house, I will go up, and tell Pharaoh, and say to him, My brethren and my father's house, who were in the land of Canaan, are come to me;

32 and the men are shepherds, for they have been occupied with cattle; and they have brought their sheep, and their cattle, and all that they have.

33 And it shall come to pass that when Pharaoh shall call you and say, What is your occupation?

34 then ye shall say, Thy servants are men that have been occupied with cattle from our youth even until now, both we and our fathers; in order that ye may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.

GENESIS CHAPTER 47

1 And Joseph came and told Pharaoh and said, My father and my brethren, and their sheep and their cattle, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.

2 And he took from the whole number of his brethren, five men, and set them before Pharaoh.

3 And Pharaoh said to his brethren, What is your occupation? And they said to Pharaoh, Thy servants are shepherds, both we and our fathers.

4 And they said to Pharaoh, To sojourn in the land are we come; for there is no pasture for the sheep that thy servants have, for the famine is grievous in the land of Canaan; and now, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spoke to Joseph, saying, Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee; in the best of the land settle thy father and thy brethren: let them dwell in the land of Goshen. And if thou knowest men of activity among them, then set them as overseers of cattle over what I have.

7 And Joseph brought Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

8 And Pharaoh said to Jacob, How many are the days of the years of thy life?

9 And Jacob said to Pharaoh, The days of the years of my sojourning are a hundred and thirty years. Few and evil have been the days of the years of my life, and they do not attain to the days of the years of the life of my fathers, in the days of their sojourning.

10 And Jacob blessed Pharaoh, and went out from Pharaoh.

11 And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph maintained his father, and his brethren, and all his father's household, with bread, according to the number of the little ones.

13 And there was no bread in all the land; for the famine was very grievous; and the land of Egypt and the land of Canaan were exhausted through the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.

15 And when money came to an end in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph, saying, Give us bread! for why should we die before thee? for [our] money is all gone.

16 And Joseph said, Give your cattle, and I will give you for your cattle, if [your] money be all gone.

17 And they brought their cattle to Joseph; and Joseph gave them bread for horses, and for flocks of sheep, and for herds of cattle, and for asses; and he fed them with bread for all their cattle that year.

18 And that year ended; and they came to him the second year, and said to him, We will not hide [it] from my lord that since [our] money is come to an end, and the herds of cattle are in the possession of my lord, nothing is left before my lord but our bodies and our land.

19 Why should we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be bondmen to Pharaoh; and give seed, that we may live, and not die, and that the land be not desolate.

20 And Joseph bought all the soil of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pharaoh's.

21 And as for the people, he removed them into the cities, from [one] end of the borders of Egypt even to the [other] end of it.

22 Only the land of the priests he did not buy; for the priests had an assigned portion from Pharaoh, and ate their assigned portion which Pharaoh had given them; so they did not sell their land.

23 And Joseph said to the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and sow the land.

24 And it shall come to pass in the increase that ye shall give the fifth to Pharaoh, and the four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved us alive. Let us find favour in the eyes of my lord, and we will be Pharaoh's bondmen.

26 And Joseph made it a law over the land of Egypt to this day, [that] the fifth should be for Pharaoh, except the land of the priests: theirs alone did not become Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possessions in it, and were fruitful and multiplied exceedingly.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And Jacob lived in the land of Egypt seventeen years; and the days of Jacob, the years of his life, were a hundred and forty-seven years.

29 And the days of Israel approached that he should die. And he called his son Joseph, and said to him, If now I have found favour in thine eyes, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt;

30 but when I shall lie with my fathers, thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word.

31 And he said, Swear to me; and he swore to him. And Israel worshipped on the bed's head.

GENESIS CHAPTER 48

1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick. And he took with him his two sons Manasseh and Ephraim.

2 And one told Jacob and said, Behold, thy son Joseph is coming to thee. And Israel strengthened himself, and sat upon the bed.

3 And Jacob said to Joseph, The Almighty God appeared to me at Luz in the land of Canaan, and blessed me,

4 and he said to me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee [for] an everlasting possession.

5 And now thy two sons, who were born to thee in the land of Egypt before I came to thee into Egypt, shall be mine: Ephraim and Manasseh shall be mine, as Reuben and Simeon.

6 And thy family which thou hast begotten after them shall be thine: they shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when there was yet a certain distance to come to Ephrath; and I buried her there on the way to Ephrath, that is, Bethlehem.

8 And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said to his father, They are my sons, whom God has given me here. And he said, Bring them, I pray thee, to me, that I may bless them.

10 But the eyes of Israel were heavy from age: he could not see. And he brought them nearer to him; and he kissed them, and embraced them.

11 And Israel said to Joseph, I had not thought to see thy face; and behold, God has let me see also thy seed.

12 And Joseph brought them out from his knees, and bowed down with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought [them] near to him.

14 But Israel stretched out his right hand, and laid [it] on Ephraim's head -- now he was the younger -- and his left hand on Manasseh's head; guiding his hands intelligently, for Manasseh was the firstborn.

15 And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God that shepherded me all my life long to this day,

16 the Angel that redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the land!

17 When Joseph saw that his father laid his right hand on the head of Ephraim, it was evil in his eyes; and he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head.

18 And Joseph said to his father, Not so, my father, for this is the firstborn: put thy right hand on his head.

19 But his father refused and said, I know, my son, I know: he also will become a people, and he also will be great; but truly his younger brother will be greater than he; and his seed will become the fulness of nations.

20 And he blessed them that day, saying, In thee will Israel bless, saying, God make thee as Ephraim and Manasseh! And he set Ephraim before Manasseh.

21 And Israel said to Joseph, Behold, I die; and God will be with you, and bring you again to the land of your fathers.

22 And *I* have given to thee one tract [of land] above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

GENESIS CHAPTER 49

1 And Jacob called his sons, and said, Gather yourselves together, and I will tell you what will befall you at the end of days.

2 Assemble yourselves, and hear, ye sons of Jacob, And listen to Israel your father.

3 Reuben, thou art my firstborn, My might, and the firstfruits of my vigour: Excellency of dignity, and excellency of strength.

4 Impetuous as the waters, thou shalt have no pre-eminence; Because thou wentest up to thy father's couch: Then defiledst thou [it]: he went up to my bed.

5 Simeon and Levi are brethren: Instruments of violence their swords.

6 My soul, come not into their council; Mine honour, be not united with their assembly; For in their anger they slew men, And in their wantonness houghed oxen.

7 Cursed be their anger, for it [was] violent; And their rage, for it [was] cruel! I will divide them in Jacob, And scatter them in Israel.

8 Judah -- [as to] thee, thy brethren will praise thee; Thy hand will be upon the neck of thine enemies; Thy father's children will bow down to thee.

9 Judah is a young lion; From the prey, my son, thou art gone up. He stoopeth, he layeth himself down as a lion, And as a lioness: who will rouse him up?

10 The scepter will not depart from Judah, Nor the lawgiver from between his feet, Until Shiloh come, And to him will be the obedience of peoples.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 He bindeth his foal to the vine, And his ass's colt to the choice vine; He washeth his dress in wine, And his garment in the blood of grapes.

12 The eyes are red with wine, And the teeth [are] white with milk.

13 Zebulun will dwell at the shore of the seas; Yea, he will be at the shore of the ships, And his side [toucheth] upon Sidon.

14 Issachar is a bony ass, Crouching down between two hurdles.

15 And he saw the rest that it was good, And the land that it was pleasant; And he bowed his shoulder to bear, And was a tributary servant.

16 Dan will judge his people, As another of the tribes of Israel.

17 Dan will be a serpent on the way, A horned snake on the path, Which biteth the horse's heels, So that the rider falleth backwards.

18 I wait for thy salvation, O Jehovah.

19 Gad -- troops will rush upon him; But he will rush upon the heel.

20 Out of Asher, his bread shall be fat, And he will give royal dainties.

21 Naphtali is a hind let loose; He giveth goodly words.

22 Joseph is a fruitful bough; A fruitful bough by a well; [His] branches shoot over the wall.

23 The archers have provoked him, And shot at, and hated him;

24 But his bow abideth firm, And the arms of his hands are supple By the hands of the Mighty One of Jacob. From thence is the shepherd, the stone of Israel:

25 From the God of thy father, and he will help thee; And from the Almighty, and he will bless thee -- With blessings of heaven from above, With blessings of the deep that lieth under, With blessings of the breast and of the womb.

26 The blessings of thy father surpass the blessings of my ancestors, Unto the bounds of the everlasting hills: They shall be on the head of Joseph, And on the crown of the head of him that was separated from his brethren.

27 Benjamin -- [as] a wolf will he tear to pieces; In the morning he will devour the prey, And in the evening he will divide the booty.

28 All these are the twelve tribes of Israel, and this is what their father spoke to them; and he blessed them: every one according to his blessing he blessed them.

29 And he charged them, and said to them, I am gathered to my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 in the cave that is in the field of Machpelah, which is opposite to Mamre, in the land of Canaan, which Abraham bought of Ephron the Hittite along with the field for a possession of a sepulchre.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah.

32 The purchase of the field, and of the cave that is in it, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered his feet into the bed, and expired, and was gathered to his peoples.

GENESIS CHAPTER 50

1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed. And the Egyptians mourned for him seventy days.

4 And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Behold, I die; in my grave which I have dug myself in the land of Canaan, there shalt thou bury me. And now, let me go up, I pray thee, that I may bury my father; and I will come again.

6 And Pharaoh said, Go up and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father; and with him went up all the bondmen of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen; and the camp was very great.

10 And they came to the threshing-floor of Atad, which is beyond the Jordan; and there they lamented with a great and very grievous lamentation; and he made a mourning for his father of seven days.

11 And the inhabitants of the land, the Canaanites, saw the mourning at the threshing-floor of Atad, and they said, This is a grievous mourning of the Egyptians. Therefore the name of it was called Abel-Mizraim, which is beyond the Jordan.

12 And his sons did to him according as he had commanded them;

13 and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham had bought along with the field, for a possession of a sepulchre, of Ephron the Hittite, opposite to Mamre.

14 And, after he had buried his father, Joseph returned to Egypt, he and his brethren, and all that had gone up with him to bury his father.

15 And when Joseph's brethren saw that their father was dead, they said, If now Joseph should be hostile to us, and should indeed requite us all the evil that we did to him!

16 And they sent a messenger to Joseph, saying, Thy father commanded before he died, saying,

17 Thus shall ye speak to Joseph: Oh forgive, I pray thee, the transgression of thy brethren, and their sin! for they did

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

evil to thee. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spoke to him.

18 And his brethren also went and fell down before his face, and said, Behold, we are thy bondmen.

19 And Joseph said to them, Fear not: am I then in the place of God?

20 Ye indeed meant evil against me: God meant it for good, in order that he might do as [it is] this day, to save a great people alive.

21 And now, fear not: I will maintain you and your little ones. And he comforted them, and spoke consolingly to them.

22 And Joseph dwelt in Egypt, he and his father's house; and Joseph lived a hundred and ten years.

23 And Joseph saw Ephraim's children of the third [generation]; the sons also of Machir the son of Manasseh were born on Joseph's knees.

24 And Joseph said to his brethren, I die; and God will certainly visit you, and bring you up out of this land, into the land that he swore unto Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will certainly visit you; and ye shall carry up my bones hence.

26 And Joseph died, a hundred and ten years old; and they embalmed him; and he was put in a coffin in Egypt.

EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh

• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt

• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover

• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek

• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments

• Mishpatim, on Exodus 21–24: The Covenant Code

• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings

• Tetzaveh, on Exodus 27–30: God's instructions on the first priests

• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant

• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings

• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS CHAPTER 1

1 And these are the names of the sons of Israel who had come into Egypt; with Jacob had they come, each with his household:

2 Reuben, Simeon, Levi, and Judah;

3 Issachar, Zebulun, and Benjamin;

4 Dan and Naphtali; Gad and Asher.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And all the souls that had come out of the loins of Jacob were seventy souls; and Joseph was in Egypt.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and swarmed and multiplied, and became exceeding strong; and the land was full of them.

8 And there arose a new king over Egypt, who did not know Joseph.

9 And he said to his people, Behold, the people of the children of Israel are more numerous and stronger than we.

10 Come on, let us deal wisely with them, lest they multiply, and it come to pass that, if war occur, they take side with our enemies and fight against us, and go up out of the land.

11 And they set over them service-masters to oppress them with their burdens. And they built store-cities for Pharaoh, Pithom and Rameses.

12 But the more they afflicted them, the more they multiplied and spread; and they were distressed because of the children of Israel.

13 And the Egyptians made the children of Israel serve with harshness;

14 and they embittered their life with hard labour in clay and bricks, and in all manner of labour in the field: all their labour with which they made them serve was with harshness.

15 And the king of Egypt spoke to the Hebrew midwives -- of whom the name of the one was Shiphrah, and the name of the other was Puah --

16 and he said, When ye help the Hebrew women in bearing, and see [them] on the stool, if it be a son, then ye shall kill him, but if a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt had said to them, but saved the male children alive.

18 And the king of Egypt called the midwives and said to them, Why have ye done this, and saved the male children alive?

19 And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian; for they are strong, and they have borne before the midwife comes to them.

20 And God dealt well with the midwives; and the people multiplied and became very strong.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 Then Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, but every daughter ye shall save alive.

EXODUS CHAPTER 2

1 And a man of the house of Levi went and took a daughter of Levi.

2 And the woman conceived, and bore a son. And she saw him that he was fair, and hid him three months.

3 And when she could no longer hide him, she took for him an ark of reeds, and plastered it with resin and with pitch, and put the child in it, and laid [it] in the sedge on the bank of the river.

4 And his sister stood afar off to see what would happen to him.

5 And the daughter of Pharaoh went down to bathe in the river; and her maids went along by the river's side. And she saw the ark in the midst of the sedge, and sent her handmaid and fetched it.

6 And she opened [it], and saw the child, and behold, the boy wept. And she had compassion on him, and said, This is [one] of the Hebrews' children.

7 And his sister said to Pharaoh's daughter, Shall I go and call thee a wet-nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the damsel went and called the child's mother.

9 And Pharaoh's daughter said to her, Take this child away and nurse it for me, and I will give [thee] thy wages. And the woman took the child and nursed it.

10 And when the child was grown, she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses (Mose; Egyptian: son, son of: Ahmose [son of Yah, Yahweh, 'God'], Ramose [Ramesses or Ramses: son of Ra], Thutmose, Dedimose, Kamose, etc.), and said, Because I drew him out of the water.

11 And it came to pass in those days, when Moses was grown, that he went out to his brethren and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.

12 And he turned this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.

13 And he went out on the second day, and behold, two Hebrew men were quarrelling; and he said to him that was in the wrong, Why art thou smiting thy neighbour?

14 And he said, Who made thee ruler and judge over us? dost thou intend to kill me, as thou killedst the Egyptian? Then Moses feared, and said, Surely the matter is known.

15 And Pharaoh heard of this matter, and sought to slay Moses. But Moses fled from before Pharaoh, and dwelt in the land of Midian. And he sat by the well.

16 And the priest of Midian had seven daughters; and they came and drew [water], and filled the troughs, to water their father's flock.

17 And the shepherds came and drove them away; but Moses rose and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, Why are ye come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] abundantly for us, and watered the flock.

20 And he said to his daughters, And where is he? why then have ye left the man behind? Call him, that he may eat bread.

21 And Moses consented to remain with the man; and he gave Moses Zipporah his daughter.

22 And she bore a son, and he called his name Gershom; for he said, I have been a sojourner in a foreign land.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 And it came to pass during those many days, that the king of Egypt died. And the children of Israel sighed because of the bondage, and cried; and their cry came up to God because of the bondage;

24 and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob;

25 and God looked upon the children of Israel, and God acknowledged [them].

EXODUS CHAPTER 3

1 And Moses tended the flock of Jethro his father-in-law, the priest of Midian. And he led the flock behind the wilderness, and came to the mountain of God -- to Horeb.

2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thorn-bush: and he looked, and behold, the thorn-bush burned with fire, and the thorn-bush was not being consumed.

3 And Moses said, Let me now turn aside and see this great sight, why the thorn-bush is not burnt.

4 And Jehovah saw that he turned aside to see, and God called to him out of the midst of the thorn-bush and said, Moses, Moses! And he said, Here am I.

5 And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground.

6 And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look at God.

7 And Jehovah said, I have seen assuredly the affliction of my people who are in Egypt, and their cry have I heard on account of their taskmasters; for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good and spacious land, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 And now behold, the cry of the children of Israel is come unto me; and I have also seen the oppression with which the Egyptians oppress them.

10 And now come, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said to God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, For I will be with thee; and this shall be the sign to thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said to God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, What is his name? what shall I say unto them?

14 And God said to Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.

15 And God said moreover to Moses, Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto all generations.

16 Go and gather the elders of Israel together, and say unto them, Jehovah the God of your fathers, the God of Abraham, Isaac, and Jacob, hath appeared to me, saying, I have indeed visited you, and [seen] that which is done unto you in Egypt;

17 and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice. And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us; and now, let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God.

19 But I know that the king of Egypt will not let you go, no, not by a powerful hand.

20 And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the eyes of the Egyptians, and it shall come to pass, when ye go out, that ye shall not go out empty;

22 but every woman shall ask of her neighbour, and of her that is the inmate of her house, utensils of silver, and utensils of gold, and clothing; and ye shall put [them] on your sons and on your daughters, and shall spoil the Egyptians.

EXODUS CHAPTER 4

1 And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah has not appeared to thee.

2 And Jehovah said to him, What is that in thy hand? And he said, A staff.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And Jehovah said to Moses, Stretch out thy hand and take it by the tail -- and he stretched out his hand and caught it, and it became a staff in his hand --

5 that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And Jehovah said moreover to him, Put now thy hand into thy bosom. And he put his hand into his bosom, and took it out, and behold, his hand was leprous, as snow.

7 And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and took it out of his bosom, and behold, it was turned again as his flesh.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the other sign.

9 And it shall come to pass, if they will not believe also those two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] on the dry [land]; and the water that thou takest out of the river shall become blood upon the dry [land].

10 And Moses said to Jehovah, Ah Lord! I am not eloquent, neither heretofore nor since thou hast spoken to thy servant, for I am slow of speech and of a slow tongue.

11 And Jehovah said to him, Who gave man a mouth? or who maketh dumb, or deaf, or seeing, or blind? [have] not I, Jehovah?

12 And now go, and I will be with thy mouth, and will teach thee what thou shalt say.

13 And he said, Ah Lord! send, I pray thee, by the hand [of him whom] thou wilt send.

14 Then the anger of Jehovah was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he goeth out to meet thee; and when he seeth thee he will be glad in his heart.

15 And thou shalt speak unto him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall speak for thee unto the people; and it shall come to pass that he shall be to thee for a mouth, and thou shalt be to him for God.

17 And thou shalt take this staff in thy hand, with which thou shalt do the signs.

18 And Moses went and returned to Jethro his father-in-law, and said to him, Let me go, I pray thee, and return to my brethren who are in Egypt, that I may see whether they are yet alive. And Jethro said to Moses, Go in peace.

19 And Jehovah said to Moses in Midian, Go, return to Egypt; for all the men are dead who sought thy life.

20 And Moses took his wife and his sons, and set them riding upon an ass, and he returned to the land of Egypt. And Moses took the staff of God in his hand.

21 And Jehovah said to Moses, When thou goest to return to Egypt, see that thou do all the wonders before Pharaoh that I have put in thy hand. And I will harden his heart, that he shall not let the people go.

22 And thou shalt say to Pharaoh, Thus saith Jehovah: Israel is my son, my firstborn.

23 And I say to thee, Let my son go, that he may serve me. And if thou refuse to let him go, behold, I will kill thy son, thy firstborn.

24 And it came to pass on the way, in the inn, that Jehovah came upon him, and sought to slay him.

25 Then Zipporah took a stone and cut off the foreskin of her son, and cast it at his feet, and said, A bloody husband indeed art thou to me!

26 And he let him go. Then she said, A bloody husband -- because of the circumcision.

27 And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him on the mountain of God, and kissed him.

28 And Moses told Aaron all the words of Jehovah who had sent him, and all the signs that he had commanded him.

29 And Moses and Aaron went and gathered all the elders of the children of Israel;

30 and Aaron spoke all the words that Jehovah had spoken to Moses, and did the signs before the eyes of the people.

31 And the people believed. And when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

EXODUS CHAPTER 5

1 And afterwards Moses and Aaron went in, and said to Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go that they may celebrate a feast to me in the wilderness.

2 And Pharaoh said, Who is Jehovah, to whose voice I am to hearken to let Israel go? I do not know Jehovah, neither will I let Israel go.

3 And they said, The God of the Hebrews has met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice to Jehovah our God; lest he fall upon us with pestilence or with sword.

4 And the king of Egypt said to them, Why do ye, Moses and Aaron, wish to have the people go off from their works? Away, to your burdens!

5 And Pharaoh said, Behold the people of the land are now many, and ye wish to make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the number of the bricks they have made heretofore shall ye lay upon them: ye shall not diminish any of it, for they are idle; therefore they cry, saying, Let us go [and] sacrifice to our God.

9 Let them put heavier labour on the men, that they may be taken up with it, and not regard vain words.

10 And the taskmasters of the people and their officers went out and spoke to the people, saying, Thus says Pharaoh: I will not give you straw:

11 go ye, get yourselves straw where ye may find it; but none of your work shall be diminished.

12 And the people were scattered abroad throughout the land of Egypt to gather stubble for straw.

13 And the taskmasters urged [them], saying, Fulfil your labours, the daily work, as when there was straw.

14 And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, [and] it was said, Why have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 Then the officers of the children of Israel came and cried to Pharaoh, saying, Why dost thou deal thus with thy bondmen?

16 There is no straw given to thy bondmen, and they say to us, Make brick; and behold, thy bondmen are beaten, but it is the fault of thy people.

17 And he said, Ye are idle, idle! therefore ye say, Let us go and sacrifice to Jehovah.

18 And now go -- work! and straw shall not be given you, and ye shall deliver the measure of bricks.

19 And the officers of the children of Israel saw [that] it stood ill with them, because it was said, Ye shall not diminish anything from your bricks, the daily work.

20 And they met Moses and Aaron, who stood there to meet them, as they came out from Pharaoh.

21 And they said to them, Jehovah look upon you and judge, that ye have made our odour to stink in the eyes of Pharaoh, and in the eyes of his bondmen, putting a sword into their hand to kill us!

22 And Moses returned to Jehovah, and said, Lord, why hast thou done evil to this people? why now hast thou sent me?

23 For ever since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all!

EXODUS CHAPTER 6

1 And Jehovah said to Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

2 And God spoke to Moses, and said to him, I am Jehovah.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, as the Almighty God; but by my name Jehovah I was not made known to them.

4 And I established also my covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were sojourners.

5 And I have heard also the groaning of the children of Israel, whom the Egyptians have forced to serve, and I have remembered my covenant.

6 Therefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their service, and I will redeem you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and will be your God; and ye shall know that I, Jehovah your God, am he who bringeth you out from under the burdens of the Egyptians.

8 And I will bring you into the land concerning which I swore to give it unto Abraham, unto Isaac, and unto Jacob; and I will give it you for a possession: I am Jehovah.

9 And Moses spoke thus to the children of Israel; but they did not listen to Moses from anguish of spirit, and from hard service.

10 And Jehovah spoke to Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spoke before Jehovah, saying, Lo, the children of Israel do not hearken to me: how then should Pharaoh hearken to me, to me of uncircumcised lips?

13 And Jehovah spoke to Moses and to Aaron, and gave them a commandment to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Enoch and Phallu, Hezron and Carmi: these are the families of Reuben.

15 -- And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Saul the son of a Canaanitish woman: these are the families of Simeon.

16 And these are the names of the sons of Levi, according to their generations: Gershon, and Kohath, and Merari. And the years of the life of Levi were a hundred and thirty-seven years.

17 The sons of Gershon: Libni and Shimei, according to their families.

18 And the sons of Kohath: Amram, and Jizhar, and Hebron, and Uzziel. And the years of the life of Kohath were a hundred and thirty-three years.

19 And the sons of Merari: Mahli and Mushi: these are the families of Levi according to their generations.

20 And Amram took Jochebed his aunt as wife; and she bore him Aaron and Moses. And the years of the life of Amram were a hundred and thirty-seven years.

21 And the sons of Jizhar: Korah, and Nepheg, and Zicri.

22 And the sons of Uzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron took Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korahites.

25 And Eleazar Aaron's son took [one] of the daughters of Putiel as wife; and she bore him Phinehas: these are the heads of the fathers of the Levites according to their families.

26 This is that Aaron and Moses, to whom Jehovah said, Bring out the children of Israel from the land of Egypt according to their hosts.

27 These are they who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: this is that Moses and Aaron.

28 And it came to pass on the day when Jehovah spoke to Moses in the land of Egypt,

29 that Jehovah spoke to Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before Jehovah, Behold, I am of uncircumcised lips, and how will Pharaoh hearken unto me?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

EXODUS CHAPTER 7

1 And Jehovah said to Moses, See, I have made thee God to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land.

3 And I will render Pharaoh's heart obdurate, and multiply my signs and my wonders in the land of Egypt.

4 And Pharaoh will not hearken unto you; and I will lay my hand upon Egypt, and bring forth my hosts, my people, the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am Jehovah, when I stretch forth my hand on Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as Jehovah had commanded them: so did they.

7 And Moses was eighty years old, and Aaron was eighty-three years old, when they spoke to Pharaoh.

8 And Jehovah spoke to Moses and to Aaron, saying,

9 When Pharaoh shall speak to you, saying, Do a miracle for yourselves, -- then thou shalt say unto Aaron, Take thy staff and cast [it] before Pharaoh -- it will become a serpent.

10 And Moses and Aaron went in to Pharaoh, and did so, as Jehovah had commanded; and Aaron cast down his staff before Pharaoh, and before his bondmen, and it became a serpent.

11 And Pharaoh also called the sages and the sorcerers; and they too, the scribes of Egypt, did so with their enchantments:

12 they cast down every man his staff, and they became serpents; but Aaron's staff swallowed up their staves.

13 And Pharaoh's heart was stubborn, and he hearkened not to them, as Jehovah had said.

14 And Jehovah said to Moses, Pharaoh's heart is hardened: he refuseth to let the people go.

15 Go unto Pharaoh in the morning -- behold, he will go out unto the water -- and take thy stand by the bank of the river in front of him; and take in thy hand the staff that was turned into a serpent.

16 And say unto him, Jehovah the God of the Hebrews has sent me to thee, saying, Let my people go, that they may serve me in the wilderness; but behold, hitherto thou hast not hearkened.

17 Thus saith Jehovah: In this shalt thou know that I am Jehovah -- behold, I will smite with the staff that is in my hand upon the water which is in the river, and it shall be turned into blood.

18 And the fish that is in the river shall die; and the river shall stink; and the Egyptians shall loathe to drink the water out of the river.

19 And Jehovah said to Moses, Say unto Aaron, Take thy staff, and stretch out thy hand upon the waters of the Egyptians -- upon their streams, upon their rivers, and upon their ponds, and upon all their reservoirs of water, that they may become blood; and there shall be blood throughout the land of Egypt, both in [vessels of] wood and in [vessels of] stone.

20 And Moses and Aaron did so, as Jehovah had commanded; and he lifted up the staff, and smote the waters that were in the river before the eyes of Pharaoh, and before the eyes of his bondmen; and all the waters that were in the river were turned into blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink the water of the river; and the blood was throughout the land of Egypt.

22 And the scribes of Egypt did so with their sorceries; and Pharaoh's heart was stubborn, neither did he hearken to them, as Jehovah had said.

23 And Pharaoh turned and went into his house, and took not this to heart either.

24 And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after Jehovah had smitten the river.

EXODUS CHAPTER 8

1 And Jehovah said to Moses, Go unto Pharaoh, and say unto him, Thus saith Jehovah: Let my people go, that they may serve me.

2 And if thou refuse to let [them] go, behold, I will smite all thy borders with frogs.

3 And the river shall swarm with frogs, and they shall go up and come into thy house, and into thy bedroom, and upon thy bed, and into the house of thy bondmen, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs shall come up both upon thee and upon thy people, and upon all thy bondmen.

5 And Jehovah said to Moses, Say unto Aaron, Stretch out thy hand with thy staff over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the scribes did so with their sorceries, and brought up frogs on the land of Egypt.

8 And Pharaoh called Moses and Aaron, and said, Intreat Jehovah, that he may take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to Jehovah.

9 And Moses said to Pharaoh, Glory over me, for what time shall I intreat for thee, and for thy bondmen, and for thy people, to cut off the frogs from thee and from thy houses; [so that] they shall remain in the river only?

10 And he said, For to-morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy bondmen, and from thy people: they shall remain in the river only.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And Moses and Aaron went out from Pharaoh; and Moses cried to Jehovah because of the frogs that he had brought against Pharaoh.

13 And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.

14 And they gathered them in heaps; and the land stank.

15 And Pharaoh saw that there was respite; and he hardened his heart, and hearkened not to them, as Jehovah had said.

16 And Jehovah said to Moses, Say unto Aaron, Stretch out thy staff, and smite the dust of the earth, and it shall become gnats throughout the land of Egypt.

17 And they did so; and Aaron stretched out his hand with his staff, and smote the dust of the earth, and there arose gnats on man and on beast: all the dust of the land became gnats throughout the land of Egypt.

18 And the scribes did so with their sorceries, to bring forth gnats; but they could not. And the gnats were on man and on beast.

19 Then the scribes said to Pharaoh, This is the finger of God! But Pharaoh's heart was stubborn, and he hearkened not to them, as Jehovah had said.

20 And Jehovah said to Moses, Rise up early in the morning, and stand before Pharaoh -- behold, he will go out to the water -- and say to him, Thus saith Jehovah, Let my people go, that they may serve me.

21 For, if thou do not let my people go, behold, I will send dog-flies upon thee, and upon thy bondmen, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of dog-flies, and also the ground on which they are.

22 And I will distinguish in that day the land of Goshen, in which my people dwell, that no dog-flies shall be there; that thou mayest know that I Jehovah am in the midst of the land.

23 And I will put a separation between my people and thy people; to-morrow shall this sign be.

24 And Jehovah did so; and there came dog-flies in a multitude into the house of Pharaoh, and [into] the houses of his bondmen; and throughout the land of Egypt, the land was corrupted by the dog-flies.

25 And Pharaoh called Moses and Aaron, and said, Go, sacrifice to your God in the land.

26 And Moses said, It is not proper to do so; for we should sacrifice the abomination of the Egyptians to Jehovah our God: lo, if we sacrificed the abomination of the Egyptians before their eyes, would they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us.

28 And Pharaoh said, I will let you go, that you may sacrifice to Jehovah your God in the wilderness; only, go not very far away: intreat for me!

29 And Moses said, Behold, I go out from thee, and will intreat Jehovah; and the dog-flies will depart from Pharaoh, from his bondmen, and from his people, to-morrow; only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah.

30 And Moses went out from Pharaoh, and intreated Jehovah.

31 And Jehovah did according to the word of Moses; and he removed the dog-flies from Pharaoh, from his bondmen, and from his people; there remained not one.

32 And Pharaoh hardened his heart this time also, and would not let the people go.

EXODUS CHAPTER 9

1 And Jehovah said to Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah the God of the Hebrews: Let my people go, that they may serve me.

2 For if thou refuse to let them go, and shalt retain them still,

3 behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the oxen and on the sheep, with a very grievous plague.

4 And Jehovah will distinguish between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that the children of Israel have.

5 And Jehovah appointed a set time, saying, To-morrow will Jehovah do this thing in the land.

6 And Jehovah did this thing on the following day, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. But the heart of Pharaoh was hardened, and he did not let the people go.

8 And Jehovah said to Moses and to Aaron, Take to yourselves handfuls of ashes of the furnace, and let Moses scatter it toward the heavens before the eyes of Pharaoh.

9 And it shall become fine dust over all the land of Egypt, and shall become boils on man and on cattle, breaking out [with] blisters, throughout the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward the heavens; and it became boils [with] blisters breaking out on man and on cattle.

11 And the scribes could not stand before Moses because of the boils; for the boils were on the scribes, and on all the Egyptians.

12 And Jehovah made Pharaoh's heart stubborn, and he did not hearken to them, as Jehovah had told Moses.

13 And Jehovah said to Moses, Rise up early in the morning, and set thyself before Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews: Let my people go, that they may serve me.

14 For I will at this time send all my plagues to thy heart, and on thy bondmen, and on thy people; that thou mayest know that there is none like me in all the earth.

15 For now shall I put forth my hand, and I will smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And for this very cause have I raised thee up, to shew thee my power; and that my name may be declared in all the earth.

17 Dost thou still exalt thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since its foundation until now.

19 And now send, [and] secure thy cattle, and all that thou hast in the field: all the men and the cattle that are found in the field, and are not brought home -- on them the hail shall come down, and they shall die.

20 He that feared the word of Jehovah among the bondmen of Pharaoh made his bondmen and his cattle flee into the houses.

21 But he that did not regard the word of Jehovah left his bondmen and his cattle in the field.

22 And Jehovah said to Moses, Stretch out thy hand toward the heavens, that there may be hail throughout the land of Egypt, upon men, and upon cattle, and upon every herb of the field in the land of Egypt.

23 And Moses stretched out his staff toward the heavens, and Jehovah gave thunder and hail; and the fire ran along the ground; and Jehovah rained hail on the land of Egypt.

24 And there was hail, and fire mingled with the hail, very grievous, such as there had been none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout the land of Egypt all that was in the field, both men and cattle; and the hail smote every herb of the field, and broke every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

27 And Pharaoh sent, and called Moses and Aaron, and said to them, I have sinned this time: Jehovah is the righteous [one], but I and my people are the wicked [ones].

28 Intreat Jehovah that it may be enough, that there be no more thunder of God and hail; and I will let you go, and ye shall stay no longer!

29 And Moses said to him, When I go out of the city, I will spread out my hands to Jehovah: the thunder will cease, and there will be no more hail; that thou mayest know that the earth is Jehovah's.

30 But as to thee and thy bondmen, I know that ye do not yet fear Jehovah Elohim.

31 And the flax and the barley were smitten; for the barley was in the ear, and the flax was bolled.

32 But the wheat and the spelt were not smitten; for they were not come out into ear.

33 And Moses went out of the city from Pharaoh, and spread out his hands to Jehovah; and the thunders and hail ceased, and the rain was not [any more] poured on the earth.

34 And Pharaoh saw that the rain and the hail and the thunders had ceased, and he sinned yet more, and hardened his heart, he, and his bondmen.

35 And the heart of Pharaoh was stubborn, neither would he let the children of Israel go, as Jehovah had spoken by Moses.

EXODUS CHAPTER 10

1 And Jehovah said to Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his bondmen, that I might do these my signs in their midst,

2 and that thou mightest tell in the ears of thy son and thy son's son what I have wrought in Egypt, and my signs which I have done among them; and ye shall know that I am Jehovah.

3 And Moses and Aaron came to Pharaoh, and said to him, Thus saith Jehovah the God of the Hebrews: How long dost thou refuse to humble thyself before me? let my people go, that they may serve me.

4 For, if thou refuse to let my people go, behold, I will to-morrow bring locusts into thy borders;

5 and they shall cover the face of the land, so that ye will not be able to see the land; and they shall eat the residue of that which is escaped, which ye have remaining from the hail, and shall eat every tree which ye have growing in the field;

6 and they shall fill thy houses, and the houses of all thy bondmen, and the houses of all the Egyptians; which neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned and went out from Pharaoh.

7 And Pharaoh's bondmen said to him, How long shall this man be a snare to us? let the men go, that they may serve Jehovah their God: dost thou not yet know that Egypt is ruined?

8 And Moses and Aaron were brought again to Pharaoh. And he said to them, Go, serve Jehovah your God. Who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters; with our flocks and with our herds will we go; for we have a feast of Jehovah.

10 And he said to them, Let Jehovah be so with you, as I let you go, and your little ones: see that evil is before you!

11 Not so: go now, ye [that are] men, and serve Jehovah! for it is that ye have desired. And they were driven out from Pharaoh's presence.

12 And Jehovah said to Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up over the land of Egypt, and eat every herb of the land -- all that the hail hath left.

13 And Moses stretched out his staff over the land of Egypt, and Jehovah brought an east wind on the land all that day and all that night. When it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt, very grievous; before them there were no such locusts as they, neither after them will be such.

15 And they covered the face of the whole land, so that the land was darkened; and they ate every herb of the land, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

all the fruit of the trees that the hail had left; and there remained not any green thing on the trees, and in the herbs of the field, throughout the land of Egypt.

16 And Pharaoh called Moses and Aaron in haste; and he said, I have sinned against Jehovah your God, and against you.

17 And now, forgive, I pray you, my sin only this time, and intreat Jehovah your God that he may take away from me this death only!

18 And he went out from Pharaoh, and intreated Jehovah.

19 And Jehovah turned a very powerful west wind, which took away the locusts, and drove them into the Red Sea: there remained not one locust in all the borders of Egypt.

20 And Jehovah made Pharaoh's heart stubborn, and he did not let the children of Israel go.

21 And Jehovah said to Moses, Stretch out thy hand toward the heavens, that there may be darkness in the land of Egypt -- so that one may feel darkness.

22 And Moses stretched out his hand toward the heavens; and there was a thick darkness throughout the land of Egypt three days:

23 they saw not one another, neither rose any from his place, for three days. But all the children of Israel had light in their dwellings.

24 And Pharaoh called Moses and said, Go, serve Jehovah; only, let your flocks and your herds remain; let your little ones also go with you.

25 And Moses said, Thou must give also sacrifices and burnt-offerings into our hands, that we may sacrifice to Jehovah our God.

26 Our cattle also must go with us: there shall not a hoof be left behind; for we must take thereof to serve Jehovah our God; and we do not know with what we must serve Jehovah, until we come there.

27 But Jehovah made Pharaoh's heart stubborn, and he would not let them go.

28 And Pharaoh said to him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken rightly: I will see thy face again no more!

EXODUS CHAPTER 11

1 And Jehovah said to Moses, Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go altogether, he shall utterly drive you out hence.

2 Speak now in the ears of the people, that they ask every man of his neighbour, and every woman of her neighbour, utensils of silver and utensils of gold.

3 And Jehovah gave the people favour in the eyes of the Egyptians. Moreover the man Moses was very great in the land of Egypt -- in the eyes of Pharaoh's bondmen, and in the eyes of the people.

4 And Moses said, Thus saith Jehovah: About midnight I will go out into the midst of Egypt.

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sitteth on his throne, even unto the firstborn of the bondwoman that is behind the mill; and all the firstborn of cattle.

6 And there shall be a great cry throughout the land of Egypt, such as there hath been none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know that Jehovah distinguisheth between the Egyptians and Israel.

8 And all these thy bondmen shall come down unto me, and bow down to me, saying, Go out, thou, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a glowing anger.

9 And Jehovah had said to Moses, Pharaoh shall not hearken to you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; but Jehovah made Pharaoh's heart stubborn, and he did not let the children of Israel go out of his land.

EXODUS CHAPTER 12

1 And Jehovah spoke to Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak unto all the assembly of Israel, saying, On the tenth of this month let them take themselves each a lamb, for a father's house, a lamb for a house.

4 And if the household be too small for a lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; each according to [the measure] of his eating shall ye count for the lamb.

5 Your lamb shall be without blemish, a yearling male; ye shall take [it] from the sheep, or from the goats.

6 And ye shall keep it until the fourteenth day of this month; and the whole congregation of the assembly of Israel shall kill it between the two evenings.

7 And they shall take of the blood, and put [it] on the two door-posts and on the lintel of the houses in which they eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter [herbs] shall they eat it.

9 Ye shall eat none of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with its inwards.

10 And ye shall let none of it remain until the morning; and what remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it: your loins shall be girded, your sandals on your feet, and your staff in your hand; and ye shall eat it in haste; it is Jehovah's passover.

12 And I will go through the land of Egypt in that night, and smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And the blood shall be for you as a sign on the houses in which ye are; and when I see the blood, I will pass over you; and the plague shall not be among you for destruction, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall celebrate it [as] a feast to Jehovah; throughout your generations [as] an ordinance for ever shall ye celebrate it.

15 Seven days shall ye eat unleavened bread: on the very first day ye shall put away leaven out of your houses; for whoever eateth leavened bread from the first day until the seventh day -- that soul shall be cut off from Israel.

16 And on the first day ye shall have a holy convocation, and on the seventh day a holy convocation: no manner of work shall be done on them, save what is eaten by every person -- that only shall be done by you.

17 And ye shall keep the [feast of] unleavened [bread]; for in this same day have I brought your hosts out of the land of Egypt; and ye shall keep this day in your generations [as] an ordinance for ever.

18 In the first [month], on the fourteenth day of the month, in the evening, ye shall eat unleavened bread until the one and twentieth day of the month in the evening.

19 Seven days shall there be no leaven found in your houses; for whoever eateth what is leavened -- that soul shall be cut off from the assembly of Israel, whether he be a sojourner, or born in the land.

20 Ye shall eat nothing leavened: in all your dwellings shall ye eat unleavened bread.

21 And Moses called all the elders of Israel, and said to them, Seize and take yourselves lambs for your families, and kill the passover.

22 And take a bunch of hyssop, and dip [it] in the blood that is in the bason, and smear the lintel and the two door-posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning.

23 And Jehovah will pass through to smite the Egyptians; and when he sees the blood on the lintel, and on the two door-posts, Jehovah will pass over the door, and will not suffer the destroyer to come into your houses to smite [you].

24 And ye shall observe this as an ordinance for thee and for thy sons for ever.

25 And it shall come to pass, when ye are come into the land that Jehovah will give you, as he has promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say to you, What mean ye by this service?

27 that ye shall say, It is a sacrifice of passover to Jehovah, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses. And the people bowed their heads and worshipped.

28 And the children of Israel went away, and did as Jehovah had commanded Moses and Aaron; so did they.

29 And it came to pass that at midnight Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive that was in the dungeon, and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his bondmen, and all the Egyptians; and there was a great cry in Egypt; for there was not a house in which there was not one dead.

31 And he called Moses and Aaron in the night, and said, Rise up, go away from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said.

32 Also take your flocks and your herds, as ye have said, and go; and bless me also.

33 And the Egyptians urged the people, to send them out of the land in haste; for they said, We are all dead [men]!

34 And the people took their dough before it was leavened; their kneading-troughs bound up in their clothes upon their shoulders.

35 And the children of Israel had done according to the word of Moses, and they had asked of the Egyptians utensils of silver, and utensils of gold, and clothing.

36 And Jehovah had given the people favour in the eyes of the Egyptians, and they gave to them; and they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, besides children.

38 And a mixed multitude went up also with them; and flocks and herds -- very much cattle.

39 And they baked the dough that they brought forth out of Egypt into unleavened cakes, for it was not leavened; for they were driven out of Egypt, and could not wait; neither had they prepared for themselves any food.

40 And the residence of the children of Israel that they resided in Egypt was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, on that same day it came to pass that all the hosts of Jehovah went out from the land of Egypt.

42 It is a night of observance to Jehovah, because of their being brought out from the land of Egypt: that same night is an observance to Jehovah for all the children of Israel in their generations.

43 And Jehovah said to Moses and Aaron, This is the ordinance of the passover: No stranger shall eat of it;

44 but every man's bondman that is bought for money -- let him be circumcised: then shall he eat it.

45 A settler and a hired servant shall not eat it.

46 In one house shall it be eaten; thou shalt not carry forth any of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the assembly of Israel shall hold it.

48 And when a sojourner sojourneth with thee, and would hold the passover to Jehovah, let all his males be circumcised, and then let him come near and hold it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof.

49 One law shall be for him that is home-born and for the sojourner that sojourneth among you.

50 And all the children of Israel did as Jehovah had commanded Moses and Aaron; so did they.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

51 And it came to pass on that same day, [that] Jehovah brought the children of Israel out of the land of Egypt according to their hosts.

EXODUS CHAPTER 13

1 And Jehovah spoke to Moses, saying,

2 Hallow unto me every firstborn, whatever breaketh open the womb among the children of Israel, of man and of cattle: it is mine.

3 And Moses said to the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for with a powerful hand hath Jehovah brought you out from this; and nothing leavened shall be eaten.

4 Ye come out to-day, in the month Abib.

5 And it shall be when Jehovah hath brought thee into the land of the Canaanite and the Hittite and the Amorite and the Hivite and the Jebusite, which he swore to thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread; and in the seventh day is a feast to Jehovah.

7 Unleavened bread shall be eaten the seven days; and leavened bread shall not be seen with thee, neither shall there be leaven seen with thee in all thy borders.

8 And thou shalt inform thy son in that day, saying, It is because of what Jehovah did to me when I came out of Egypt.

9 And it shall be for a sign to thee on thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; for with a powerful hand hath Jehovah brought thee out of Egypt.

10 And thou shalt keep this ordinance at its set time from year to year.

11 And it shall be when Jehovah hath brought thee into the land of the Canaanites, as he hath sworn to thee and to thy fathers, and hath given it thee,

12 that thou shalt offer unto Jehovah all that breaketh open the womb, and every firstling that cometh of cattle which is thine: the males [shall be] Jehovah's.

13 And every firstling of an ass shalt thou ransom with a lamb; and if thou do not ransom it, thou shalt break its neck; and every firstborn of a man among thy sons shalt thou ransom.

14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say to him, With a powerful hand Jehovah brought us out from Egypt, out of the house of bondage.

15 And it came to pass, when Pharaoh stubbornly refused to let us go, that Jehovah slew all the firstborn in the land of Egypt, both the firstborn of men and the firstborn of cattle: therefore I sacrifice to Jehovah all that breaketh open the womb -- being males; and every firstborn of my children I ransom.

16 And it shall be for a sign on thy hand, and for frontlets between thine eyes, for with a powerful hand Jehovah brought us forth out of Egypt.

17 And it came to pass, when Pharaoh let the people go, that God did not lead them the way of the land of the Philistines, although that was near; for God said, That the people may not repent when they see conflict, and return to Egypt.

18 And God led the people about, the way of the wilderness of the Red Sea; and the children of Israel went arrayed out of the land of Egypt.

19 And Moses took the bones of Joseph with him; for he had made the children of Israel swear an oath, saying, God will be sure to visit you; then ye shall carry my bones with you hence.

20 And they took their journey from Succoth, and encamped in Etham, at the end of the wilderness.

21 And Jehovah went before their face by day in a pillar of a cloud, to lead them [in] the way; and by night in a pillar of fire, to give them light; so that they could go day and night.

22 The pillar of the cloud did not remove [from] before the people by day, nor the pillar of fire by night.

EXODUS CHAPTER 14

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea: before Baal-Zephon, opposite to it, shall ye encamp by the sea.

3 And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness has hemmed them in.

4 And I will harden Pharaoh's heart, that he may pursue after them; and I will glorify myself in Pharaoh, and in all his host; and the Egyptians shall know that I am Jehovah. And they did so.

5 And it was told the king of Egypt that the people had fled; and the heart of Pharaoh and of his bondmen was turned against the people, and they said, Why have we done this, that we have let Israel go from our service?

6 And he yoked his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel had gone out with a high hand.

9 And the Egyptians pursued after them, -- all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them where they had encamped by the sea, beside Pi-hahiroth, opposite to Baal-Zephon.

10 And Pharaoh approached; and the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and the children of Israel were much afraid, and cried out to Jehovah.

11 And they said to Moses, Is it because there were no graves in Egypt, thou hast taken us away to die in the wilderness? why hast thou done this to us, that thou hast led us out of Egypt?

12 Is not this what we told thee in Egypt, when we said, Let us alone, and we will serve the Egyptians? For [it had been]

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

better for us to serve the Egyptians than to die in the wilderness.

13 And Moses said to the people, Fear not: stand still, and see the salvation of Jehovah, which he will work for you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 Jehovah will fight for you, and ye shall be still.

15 And Jehovah said to Moses, Why dost thou cry unto me? Speak unto the children of Israel, that they go forward.

16 And thou, lift thy staff, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry [ground] through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall pursue after them; and I will glorify myself in Pharaoh and in all his host, in his chariots and in his horsemen.

18 And the Egyptians shall know that I am Jehovah, when I have glorified myself in Pharaoh, in his chariots and in his horsemen.

19 And the Angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before them, and stood behind them.

20 And it came between the camp of the Egyptians and the camp of Israel; and was a cloud and darkness, and lit up the night; and the one did not come near the other all the night.

21 And Moses stretched out his hand over the sea; and Jehovah made the sea go [back] by a strong east wind all the night, and made the sea dry [land], and the waters were divided.

22 And the children of Israel went through the midst of the sea on the dry [ground]; and the waters were a wall to them on their right hand and on their left.

23 And the Egyptians pursued and came after them -- all Pharaoh's horses, his chariots and his horsemen, into the midst of the sea.

24 And it came to pass in the morning watch, that Jehovah looked upon the camp of the Egyptians, in the pillar of fire and of the cloud, and embarrassed the camp of the Egyptians.

25 And he took off their chariot wheels, and caused them to drive with difficulty; and the Egyptians said, Let us flee before Israel, for Jehovah is fighting for them against the Egyptians!

26 And Jehovah said to Moses, Stretch out thy hand over the sea, that the waters may return upon the Egyptians, upon their chariots and upon their horsemen.

27 And Moses stretched out his hand over the sea, and the sea returned to its strength toward the morning; and the Egyptians fled against it; and Jehovah overturned the Egyptians into the midst of the sea.

28 And the waters returned, and covered the chariots and the horsemen of all the host of Pharaoh that had come into the sea after them; there remained not even one of them.

29 And the children of Israel walked on dry [ground] through the midst of the sea; and the waters were a wall to them on their right hand and on their left.

30 Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the sea-shore.

31 And Israel saw the great power [with] which Jehovah had wrought against the Egyptians; and the people feared Jehovah, and believed in Jehovah, and in Moses his bondman.

EXODUS CHAPTER 15

1 Then sang Moses and the children of Israel this song to Jehovah, and spoke, saying, I will sing unto Jehovah, for he is highly exalted: The horse and his rider hath he thrown into the sea.

2 My strength and song is Jah, and he is become my salvation: This is my God, and I will glorify him; My father's God, and I will extol him.

3 Jehovah is a man of war; Jehovah, his name.

4 Pharaoh's chariots and his army hath he cast into the sea; His chosen captains also are drowned in the Red Sea.

5 The depths covered them; they sank to the bottom as a stone.

6 Thy right hand, Jehovah, is become glorious in power: Thy right hand, Jehovah, hath dashed in pieces the enemy.

7 And by the greatness of thine excellency thou hast overthrown thine adversaries: Thou sentest forth thy burning wrath, it consumed them as stubble.

8 And by the breath of thy nostrils the waters were heaped up; The streams stood as a mound; The depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be sated upon them; I will unsheath my sword, my hand shall dispossess them.

10 Thou didst blow with thy breath, the sea covered them; They sank as lead in the mighty waters.

11 Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful [in] praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou by thy mercy hast led forth the people that thou hast redeemed; Thou hast guided them by thy strength unto the abode of thy holiness.

14 The peoples heard it, they were afraid: A thrill seized the inhabitants of Philistia.

15 Then the princes of Edom were amazed; The mighty men of Moab, trembling hath seized them; All the inhabitants of Canaan melted away.

16 Fear and dread fall upon them; By the greatness of thine arm they are still as a stone; Till thy people pass over, Jehovah, Till the people pass over that thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, The place that thou, Jehovah, hast made thy dwelling, The Sanctuary, Lord, that thy hands have prepared.

18 Jehovah shall reign for ever and ever!

19 For the horse of Pharaoh, with his chariots and with his horsemen, came into the sea, and Jehovah brought again the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

waters of the sea upon them; and the children of Israel went on dry [ground] through the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took the tambour in her hand, and all the women went out after her with tambours and with dances.

21 And Miriam answered them, Sing to Jehovah, for he is highly exalted: The horse and his rider hath he thrown into the sea.

22 And Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And they came to Marah, and could not drink the waters of Marah, for they were bitter; therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried to Jehovah; and Jehovah shewed him wood, and he cast it into the waters, and the waters became sweet. There he made for them a statute and an ordinance; and there he tested them.

26 And he said, If thou wilt diligently hearken to the voice of Jehovah thy God, and do what is right in his eyes, and incline thine ears to his commandments, and keep all his statutes, I will put none of the complaints upon thee that I have put upon the Egyptians; for I am Jehovah who healeth thee.

27 And they came to Elim; and twelve springs of water were there, and seventy palm trees; and they encamped there by the waters.

EXODUS CHAPTER 16

1 And they journeyed from Elim, and the whole assembly of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt.

2 And the whole assembly of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 And the children of Israel said to them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we ate bread to the full; for ye have brought us out into this wilderness, to kill this whole congregation with hunger!

4 Then said Jehovah to Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather the daily need on its day, that I may prove them, whether they will walk in my law, or not.

5 And it shall come to pass on the sixth day, that they shall prepare what they have brought in; and it shall be twice as much as they shall gather daily.

6 And Moses and Aaron said to all the children of Israel, In the evening, then shall ye know that Jehovah has brought you out from the land of Egypt;

7 and in the morning, then shall ye see the glory of Jehovah; for he has heard your murmurings against Jehovah; -- and what are we, that ye murmur against us?

8 And Moses said, When Jehovah gives you in the evening flesh to eat, and in the morning bread to the full; for Jehovah hears your murmurings which ye murmur against him ... and what [are] we? your murmurings are not against us, but against Jehovah.

9 And Moses spoke to Aaron, Say to all the assembly of the children of Israel, Come near into the presence of Jehovah; for he has heard your murmurings.

10 And it came to pass, when Aaron spoke to the whole assembly of the children of Israel, that they turned toward the wilderness, and behold, the glory of Jehovah appeared in the cloud.

11 And Jehovah spoke to Moses, saying,

12 I have heard the murmurings of the children of Israel: speak to them, saying, Between the two evenings ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13 And it came to pass in the evening, that quails came up, and covered the camp; and in the morning the dew lay round the camp.

14 And when the dew that lay [round it] was gone up, behold, on the face of the wilderness there was [something] fine, granular, fine as hoar-frost, on the ground.

15 And the children of Israel saw [it], and said one to another, What is it? for they did not know what it was. And Moses said to them, This is the bread which Jehovah has given you to eat.

16 This is the thing which Jehovah has commanded: Gather of it every man according to what he can eat, an omer a poll, [according to] the number of your persons: ye shall take every man for those that are in his tent.

17 And the children of Israel did so, and gathered, some much, some little.

18 And they measured with the omer: then he that gathered much had nothing over, and he that gathered little wanted nothing: they had gathered every man according to the measure of his eating.

19 And Moses said to them, Let no man leave [any] of it until the morning.

20 But they did not hearken to Moses; and some men left of it until the morning; then worms bred in it and it stank. And Moses was wroth with them.

21 And they gathered it every morning, every man as much as he could eat; and when the sun became hot, it melted.

22 And it came to pass on the sixth day, that they gathered twice as much bread, two omers for one; and all the princes of the assembly came and told Moses.

23 And he said to them, This is what Jehovah has said: To-morrow is the rest, the holy sabbath, of Jehovah: bake what ye will bake, and cook what ye will cook; and lay up for yourselves all that remains over, to be kept for the morning.

24 And they laid it up for the morning, as Moses had commanded; and it did not stink, neither was there any worm in it.

25 And Moses said, Eat it to-day; for to-day is sabbath to Jehovah: to-day ye shall not find it in the field.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 Six days shall ye gather it; but on the seventh day is sabbath: on it there shall be none.

27 And it came to pass on the seventh day that there went out [some] from the people to gather [it], and they found none.

28 And Jehovah said to Moses, How long do ye refuse to keep my commandments and my laws?

29 See, for Jehovah hath given you the sabbath; therefore he giveth you on the sixth day the bread for two days. Abide every man in his place: let no man go from his place on the seventh day.

30 And the people rested on the seventh day.

31 And the house of Israel called its name Manna; and it was like coriander-seed, white; and the taste of it was like cake with honey.

32 And Moses said, This is the thing which Jehovah has commanded: Fill an omer of it to be kept for your generations; that they may see the bread that I gave you to eat in the wilderness, when I brought you out of the land of Egypt.

33 And Moses said to Aaron, Take a pot, and put in it an omer full of manna, and deposit it before Jehovah, to be kept for your generations.

34 As Jehovah had commanded Moses, so Aaron deposited it before the Testimony, to be kept.

35 And the children of Israel ate the manna forty years, until they came into an inhabited land: they ate the manna until they came to the borders of the land of Canaan.

36 Now an omer is the tenth [part] of an ephah.

EXODUS CHAPTER 17

1 And all the assembly of the children of Israel journeyed from the wilderness of Sin, according to their journeys, at the command of Jehovah; and they encamped in Rephidim; and there was no water for the people to drink.

2 And the people contended with Moses, and said, Give us water, that we may drink! And Moses said to them, Why do ye dispute with me? Why do ye tempt Jehovah?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Why is it that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried to Jehovah, saying, What shall I do with this people? Yet a little, and they will stone me!

5 And Jehovah said to Moses, Go on before the people, and take with thee of the elders of Israel, and thy staff with which thou didst smite the river, take in thy hand, and go.

6 Behold, I will stand before thee there upon the rock on Horeb; and thou shalt strike the rock, and there shall come water out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the contention of the children of Israel, and because they had tempted Jehovah, saying, Is Jehovah among us, or not?

8 And Amalek came and fought with Israel in Rephidim.

9 And Moses said to Joshua, Choose us men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the staff of God in my hand.

10 And Joshua did as Moses had said to him, to fight with Amalek; and Moses, Aaron and Hur went up to the top of the hill.

11 And it came to pass when Moses raised his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 And Moses' hands were heavy; then they took a stone, and put [it] under him, and he sat on it; and Aaron and Hur supported his hands, one on this side, and one on that side; and his hands were steady until the going down of the sun.

13 And Joshua broke the power of Amalek and his people with the edge of the sword.

14 And Jehovah said to Moses, Write this [for] a memorial in the book, and rehearse [it] in the ears of Joshua, that I will utterly blot out the remembrance of Amalek from under the heavens.

15 And Moses built an altar, and called the name of it Jehovah-nissi.

16 And he said, For the hand is on the throne of Jah; Jehovah will have war with Amalek from generation to generation!

EXODUS CHAPTER 18

1 And Jethro the priest of Midian, Moses' father-in-law, heard of all that God had done to Moses, and to Israel his people; that Jehovah had brought Israel out of Egypt.

2 And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 and her two sons, of whom the name of the one was Gershom -- for he said, I have been a sojourner in a foreign land,

4 -- and the name of the other, Eliezer -- For the God of my father has been my help, and has delivered me from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, came to Moses with his sons and his wife into the wilderness, where he encamped at the mountain of God.

6 And he sent word to Moses: I, thy father-in-law Jethro, am come to thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other [after] their welfare, and went into the tent.

8 And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake; all the trouble that had befallen them on the way, and [how] Jehovah had delivered them.

9 And Jethro rejoiced for all the goodness that Jehovah had done to Israel; that he had delivered them out of the hand of the Egyptians.

10 And Jethro said, Blessed be Jehovah, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who has delivered the people from under the hand of the Egyptians.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Now I know that Jehovah is greater than all gods; for in the thing in which they acted haughtily [he was] above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law in the presence of God.

13 And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning to the evening.

14 And Moses' father-in-law saw all that he did with the people, and said, What is this thing which thou art doing with the people? why dost thou sit alone, and all the people are standing by thee from morning to evening?

15 And Moses said to his father-in-law, Because the people come to me to enquire of God.

16 When they have a matter, they come to me, and I judge between one and another; and I make known [to them] the statutes of God, and his laws.

17 And Moses' father-in-law said to him, The thing that thou art doing is not good.

18 Thou wilt be quite exhausted, both thou and this people that is with thee; for the thing is too heavy for thee: thou canst not perform it alone.

19 Hearken now to my voice: I will give thee counsel, and God shall be with thee. Be thou for the people with God, and bring the matters before God;

20 and teach them the statutes and the laws, and make known to them the way in which they must walk, and the work that they must do.

21 But do thou provide among all the people able men, such as fear God, men of truth, hating covetousness; and place [them] over them, chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens,

22 that they may judge the people at all times; and it shall be [that] they shall bring to thee every great matter, and that they shall judge every small matter, and they shall lighten [the task] on thee, and they shall bear [it] with thee.

23 If thou do this thing, and God command thee [so], thou wilt be able to endure, and all this people shall also go to their place in peace.

24 And Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens.

26 And they judged the people at all times: the hard matters they brought to Moses, but every small matter they judged.

27 And Moses sent away his father-in-law, and he departed into his land.

EXODUS CHAPTER 19

1 In the third month after the departure of the children of Israel out of the land of Egypt, the same day came they [into] the wilderness of Sinai:

2 they departed from Rephidim, and came [into] the wilderness of Sinai, and encamped in the wilderness; and Israel encamped there before the mountain.

3 And Moses went up to God, and Jehovah called to him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 Ye have seen what I have done to the Egyptians, and [how] I have borne you on eagles' wings and brought you to myself.

5 And now, if ye will hearken to my voice indeed and keep my covenant, then shall ye be my own possession out of all the peoples -- for all the earth is mine --

6 and ye shall be to me a kingdom of priests, and a holy nation. These are the words which thou shalt speak to the children of Israel.

7 And Moses came and called the elders of the people, and laid before the mall these words which Jehovah had commanded him.

8 And all the people answered together, and said, All that Jehovah has spoken will we do! And Moses brought the words of the people back to Jehovah.

9 And Jehovah said to Moses, Lo, I will come to thee in the cloud's thick darkness, that the people may hear when I speak with thee, and believe thee also for ever. And Moses told the words of the people to Jehovah.

10 And Jehovah said to Moses, Go to the people, and hallow them to-day and to-morrow, and let them wash their clothes;

11 and let them be ready for the third day; for on the third day Jehovah will come down before the eyes of all the people on mount Sinai.

12 And set bounds round about the people, saying, Take heed to yourselves, [not] to go up unto the mountain nor touch the border of it: whatever toucheth the mountain shall certainly be put to death:

13 not a hand shall touch it, but it shall certainly be stoned, or shot through; whether it be a beast or a man, it shall not live. When the long drawn note of the trumpet soundeth, they shall come up to the mountain.

14 And Moses came down from the mountain to the people, and hallowed the people; and they washed their clothes.

15 And he said to the people, Be ready for the third day; do not come near [your] wives.

16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a heavy cloud on the mountain, and the sound of the trumpet exceeding loud; and the whole people that was in the camp trembled.

17 And Moses brought the people out of the camp to meet with God; and they stood at the foot of the mountain.

18 And the whole of mount Sinai smoked, because Jehovah descended on it in fire; and its smoke ascended as the smoke of a furnace; and the whole mountain shook greatly.

19 And the sound of the trumpet increased and became exceeding loud; Moses spoke, and God answered him by a voice.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And Jehovah came down on mount Sinai, on the top of the mountain; and Jehovah called Moses to the top of the mountain, and Moses went up.
21 And Jehovah said to Moses, Go down, testify to the people that they break not through to Jehovah to gaze, and many of them perish.
22 And the priests also, who come near to Jehovah, shall hallow themselves, lest Jehovah break forth on them.
23 And Moses said to Jehovah, The people cannot come up to mount Sinai; for thou hast testified to us, saying, Set bounds about the mountain, and hallow it.
24 And Jehovah said to him, Go, descend, and thou shalt come up, thou, and Aaron with thee; but the priests and the people shall not break through to go up to Jehovah, lest he break forth on them.
25 So Moses went down to the people, and told them.

EXODUS CHAPTER 20

1 And God spoke all these words, saying,
2 I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
4 Thou shalt not make thyself any graven image, or any form of what is in the heavens above, or what is in the earth beneath, or what is in the waters under the earth:
5 thou shalt not bow down thyself to them, nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the sons to the third and to the fourth [generation] of them that hate me,
6 and shewing mercy unto thousands of them that love me and keep my commandments.
7 Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly uttereth his name.
8 Remember the sabbath day to hallow it.
9 Six days shalt thou labour, and do all thy work;
10 but the seventh day is the sabbath of Jehovah thy God: thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy gates.
11 For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the sabbath day, and hallowed it.
12 Honour thy father and thy mother, that thy days may be prolonged in the land that Jehovah thy God giveth thee.
13 Thou shalt not kill.
14 Thou shalt not commit adultery.
15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbour.
17 Thou shalt not desire thy neighbour's house, thou shalt not desire thy neighbour's wife, nor his bondman, nor his handmaid, nor his ox, nor his ass, nor anything that is thy neighbour's.
18 And all the people saw the thunderings, and the flames, and the sound of the trumpet, and the mountain smoking; and when the people saw [it], they trembled, and stood afar off,
19 and said to Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.
20 And Moses said to the people, Fear not; for God is come to prove you, and that his fear may be before you, that ye sin not.
21 And the people stood afar off, and Moses drew near to the obscurity where God was.
22 And Jehovah said to Moses, Thus shalt thou say to the children of Israel: Ye have seen that I have spoken with you from the heavens.
23 Ye shall not make beside me gods of silver, and ye shall not make to you gods of gold.
24 An altar of earth shalt thou make unto me, and shalt sacrifice on it thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen: in all places where I shall make my name to be remembered, I will come unto thee, and bless thee.
25 And if thou make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy sharp tool upon it, thou hast profaned it.
26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

EXODUS CHAPTER 21

1 And these are the judgments which thou shalt set before them.
2 If thou buy a Hebrew bondman, six years shall he serve; and in the seventh he shall go out free for nothing.
3 If he came in alone, he shall go out alone: if he had a wife, then his wife shall go out with him.
4 If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out alone.
5 But if the bondman shall say distinctly, I love my master, my wife, and my children, I will not go free;
6 then his master shall bring him before the judges, and shall bring him to the door, or to the door-post; and his master shall bore his ear through with an awl; and he shall be his bondman for ever.
7 And if a man shall sell his daughter as a handmaid, she shall not go out as the bondmen go out.
8 If she is unacceptable in the eyes of her master, who had taken her for himself, then shall he let her be ransomed: to sell her unto a foreign people he hath no power, after having dealt unfaithfully with her.
9 And if he have appointed her unto his son, he shall deal with her after the law of daughters.
10 If he take himself another, her food, her clothing, and her conjugal rights he shall not diminish.
11 And if he do not these three things unto her, then shall she go out free without money.
12 He that striketh a man, so that he die, shall certainly be put to death.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 But if he have not lain in wait, and God have delivered [him] into his hand, I will appoint thee a place to which he shall flee.

14 But if a man act wantonly toward his neighbour, and slay him with guile, thou shalt take him from mine altar, that he may die.

15 And he that striketh his father, or his mother, shall certainly be put to death.

16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall certainly be put to death.

17 And he that curseth his father, or his mother, shall certainly be put to death.

18 And if men dispute, and one strike the other with a stone, or with the fist, and he die not, but take to [his] bed,

19 -- if he rise, and walk abroad upon his staff, then shall he that struck [him] be guiltless; only he shall pay [for] the loss of his time, and shall cause [him] to be thoroughly healed.

20 And if a man strike his bondman or his handmaid with a staff, and he die under his hand, he shall certainly be avenged.

21 Only, if he continue [to live] a day or two days, he shall not be avenged; for he is his money.

22 And if men strive together, and strike a woman with child, so that she be delivered, and no mischief happen, he shall in any case be fined, according as the woman's husband shall impose on him, and shall give it as the judges estimate.

23 But if mischief happen, then thou shalt give life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 branding for branding, wound for wound, stripe for stripe.

26 And if a man strike the eye of his bondman or the eye of his handmaid, and it be marred, he shall let him go for his eye.

27 And if he knock out his bondman's tooth or his handmaid's tooth, he shall let him go free for his tooth.

28 And if an ox gore a man or a woman, so that they die, then the ox shall certainly be stoned, and its flesh shall not be eaten; but the owner of the ox shall be guiltless.

29 But if the ox have gored heretofore, and it have been testified to its owner, and he have not kept it in, and it kill a man or a woman, -- the ox shall be stoned, and its owner also shall be put to death.

30 If there be imposed on him a satisfaction, then he shall give the ransom of his life, according to what is imposed on him.

31 Whether it gore a son or gore a daughter, according to this judgment shall it be done to him.

32 If the ox gore a bondman or a handmaid, he shall give to their master thirty shekels of silver, and the ox shall be stoned.

33 -- And if a man open a pit, or if a man dig a pit, and do not cover it, and an ox or an ass fall into it,

34 the owner of the pit shall make it good, shall give money to the owner of them; and the dead [ox] shall be his.

35 -- And if one man's ox gore his neighbour's ox, and it die, then they shall sell the live ox, and divide the money thereof, and divide the dead also.

36 Or if it be known that the ox have gored heretofore, and its owner have not kept him in, he shall in any case restore ox for ox; and the dead shall be his.

EXODUS CHAPTER 22

1 If a man steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for the ox, and four sheep for the sheep.

2 If the thief be encountered breaking in, and be smitten so that he die, there shall be no blood-guiltiness for him.

3 If the sun be risen on him, there shall be blood-guiltiness for him; he should have made full restitution: if he had nothing, he would have been sold for his theft.

4 If the stolen thing be actually found alive in his hand, whether it be ox, or ass, or sheep, he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and put in his cattle, and pasture in another man's field, of the best of his own field, and of the best of his own vineyard shall he make [it] good.

6 -- If fire break out, and seize the thorns, and the stacks of corn, or the standing corn, or the field be consumed, he that kindled the fire shall fully make it good.

7 -- If a man deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him restore double;

8 if the thief be not found, the master of the house shall be brought before the judges, [to see] if he has not put his hand unto his neighbour's goods.

9 As to all manner of fraud, -- as to ox, as to ass, as to sheep, as to clothing, as to everything lost, of which [a man] saith, It is this -- the cause of both parties shall come before the judges: he whom the judges shall condemn shall restore double to his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any cattle, to keep, and it die, or be hurt, or driven away, and no man see [it],

11 an oath of Jehovah shall be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept it, and he shall not make [it] good.

12 But if it have been stolen from him, he shall make [it] good unto its owner.

13 If it have been torn in pieces, let him bring it [as] witness: he shall not make good what was torn.

14 -- And if a man borrow anything of his neighbour, and it be hurt, or die, its owner not being with it, he shall fully make it good;

15 if the owner thereof be with it, he shall not make [it] good; if it be a hired [thing], it came for its hire.

16 And if a man seduce a virgin that is not betrothed, and lie with her, he shall certainly endow her, to be his wife.

17 If her father utterly refuse to give her unto him, he shall weigh money according to the dowry of virgins.

18 -- Thou shalt not suffer a witch to live.

19 -- Every one that lieth with a beast shall certainly be put to death.

20 -- He that sacrificeth to [any] god, save to Jehovah only, shall be devoted to destruction.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 Thou shalt neither vex a stranger, nor oppress him; for ye have been strangers in the land of Egypt.

22 Ye shall not afflict any widow or fatherless child.

23 If thou afflict him in any way, if he cry at all unto me, I will certainly hear his cry;

24 and my anger shall burn, and I will slay you with the sword; and your wives shall be widows, and your children fatherless.

25 -- If thou lend money to my people, the poor with thee, thou shalt not be to him as a usurer: ye shall charge him no interest.

26 -- If thou at all take thy neighbour's garment in pledge, thou shalt return it to him before the sun goes down;

27 for that is his only covering, his garment for his skin: on what shall he lie down? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the judges, nor curse a prince amongst thy people.

29 -- Thou shalt not delay the fulness of thy [threshing-floor] and the outflow of thy [winepress]. The firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thy calf, with thy sheep: seven days shall it be with its dam; on the eighth day thou shalt give it me.

31 -- And ye shall be holy men unto me; and ye shall not eat flesh torn in the field: ye shall cast it to the dog.

EXODUS CHAPTER 23

1 Thou shalt not accept a false report; extend not thy hand to the wicked, to be an unrighteous witness.

2 Thou shalt not follow the multitude for evil; neither shalt thou answer in a cause, to go after the multitude to pervert [judgment].

3 Neither shalt thou favour a poor man in his cause.

4 -- If thou meet thine enemy's ox or his ass going astray, thou shalt certainly bring it back to him.

5 If thou see the ass of him that hateth thee lying under its burden, beware of leaving [it] to him: thou shalt certainly loosen [it] with him.

6 Thou shalt not pervert the judgment of thy poor in his cause.

7 Thou shalt keep far from the cause of falsehood; and the innocent and righteous slay not; for I will not justify the wicked.

8 And thou shalt take no bribe; for the bribe blindeth those whose eyes are open, and perverteth the words of the righteous.

9 And the stranger thou shalt not oppress; for ye know the spirit of the stranger, for ye have been strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and gather in its produce;

11 but in the seventh thou shalt let it rest and lie [fallow], that the poor of thy people may eat [of it]; and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thine olive-tree.

12 -- Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.

13 And ye shall be on your guard as to everything that I have said unto you; and shall make no mention of the name of other gods -- it shall not be heard in thy mouth.

14 Thrice in the year thou shalt celebrate a feast to me.

15 Thou shalt keep the feast of unleavened bread, (thou shalt eat unleavened bread seven days, as I have commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear in my presence empty;)

16 and the feast of harvest, the first-fruits of thy labours which thou hast sown in the field, and the feast of in-gathering, at the end of the year, when thou gatherest in thy labours out of the field.

17 Three times in the year all thy males shall appear in the presence of the Lord Jehovah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my feast remain all night until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.

20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee to the place that I have prepared.

21 Be careful in his presence, and hearken unto his voice: do not provoke him, for he will not forgive your transgressions; for my name is in him.

22 But if thou shalt diligently hearken unto his voice, and do all that I shall say, then I will be an enemy to thine enemies, and an adversary to thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their deeds; but thou shalt utterly destroy them, and utterly shatter their statues.

25 And ye shall serve Jehovah your God; and he shall bless thy bread and thy water; and I will take sickness away from thy midst.

26 There shall nothing cast their young, nor be barren, in thy land; the number of thy days will I fulfil.

27 I will send my fear before thee, and confound every people to which thou comest, and will make all thine enemies turn their back to thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year: lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou art fruitful, and possess the land.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the river; for I will give the inhabitants of the land into your hand, that thou mayest dispossess them from before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it is sure to be a snare unto thee.

EXODUS CHAPTER 24

1 And he said to Moses, Go up to Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship afar off.

2 And let Moses alone come near Jehovah; but they shall not come near; neither shall the people go up with him.

3 And Moses came and told the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah has said will we do!

4 And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent the youths of the children of Israel, and they offered up burnt-offerings, and sacrificed sacrifices of peace-offering of bullocks to Jehovah.

6 And Moses took half the blood, and put [it] in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read [it] in the ears of the people; and they said, All that Jehovah has said will we do, and obey!

8 And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant that Jehovah has made with you concerning all these words.

9 And Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up;

10 and they saw the God of Israel; and there was under his feet as it were work of transparent sapphire, and as it were the form of heaven for clearness.

11 And on the nobles of the children of Israel he laid not his hand: they saw God, and ate and drank.

12 And Jehovah said to Moses, Come up to me into the mountain, and be there; and I will give thee the tables of stone, and the law, and the commandment that I have written, for their instruction.

13 And Moses rose up, and Joshua his attendant; and Moses went up to the mountain of God.

14 And he said to the elders, Wait here for us, until we return to you; and behold, Aaron and Hur are with you: if any man have any matter, let him come before them.

15 And Moses went up to the mountain, and the cloud covered the mountain.

16 And the glory of Jehovah abode on mount Sinai, and the cloud covered it six days; and on the seventh day he called to Moses out of the midst of the cloud.

17 And the appearance of the glory of Jehovah was like a consuming fire on the top of the mountain, before the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and ascended the mountain. And Moses was on the mountain forty days and forty nights.

EXODUS CHAPTER 25

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, that they bring me a heave-offering: of every one whose heart prompteth him, ye shall take my heave-offering.

3 And this is the heave-offering that ye shall take of them: gold, and silver, and copper,

4 and blue, and purple, and scarlet, and byssus, and goats' [hair],

5 and rams' skins dyed red, and badgers' skins; and acacia-wood;

6 oil for the light; spices for the anointing oil, and for the incense of fragrant drugs;

7 onyx stones, and stones to be set in the ephod, and in the breastplate.

8 And they shall make me a sanctuary, that I may dwell among them.

9 According to all that I shall shew thee, the pattern of the tabernacle, and the pattern of all the utensils thereof, even so shall ye make [it].

10 And they shall make an ark of acacia-wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold: inside and outside shalt thou overlay it; and shalt make upon it a border of gold round about.

12 And cast four rings of gold for it, and put [them] at the four corners thereof, that two rings may be upon the one side thereof and two rings upon the other side thereof.

13 And make staves of acacia-wood and overlay them with gold.

14 And put the staves into the rings upon the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not come out from it.

16 And thou shalt put into the ark the testimony that I shall give thee.

17 And thou shalt make a mercy-seat of pure gold: two cubits and a half the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubim of gold; [of] beaten work shalt thou make them, at the two ends of the mercy-seat.

19 And make one cherub at the end of the one side, and one cherub at the end of the other side; out of the mercy-seat shall ye make the cherubim at the two ends thereof.

20 And the cherubim shall stretch out [their] wings over it, covering over with their wings the mercy-seat, and their faces opposite to one another: toward the mercy-seat shall the faces of the cherubim be [turned].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And thou shalt put the mercy-seat above on the ark, and shalt put in the ark the testimony that I shall give thee.

22 And there will I meet with thee, and will speak with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, everything that I will give thee in commandment unto the children of Israel.

23 And thou shalt make a table of acacia-wood, two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make upon it a border of gold round about.

25 And thou shalt make for it a margin of a handbreadth round about, and shalt make a border of gold for the margin thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings at the four corners that are on the four feet thereof.

27 Close to the margin shall the rings be, as receptacles of the staves to carry the table.

28 And thou shalt make the staves of acacia-wood, and overlay them with gold; and the table shall be carried upon them.

29 And thou shalt make the dishes thereof, and cups thereof, and goblets thereof, and bowls thereof, with which to pour out: of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me continually.

31 And thou shalt make a lamp-stand of pure gold; [of] beaten work shall the lamp-stand be made: its base and its shaft, its cups, its knobs, and its flowers shall be of the same.

32 And six branches shall come out of the sides thereof -- three branches of the lamp-stand out of one side thereof, and three branches of the lamp-stand out of the other side thereof;

33 three cups shaped like almonds in the one branch, a knob and a flower: and three cups shaped like almonds in the other branch, a knob and a flower: so in the six branches that come out of the lamp-stand.

34 And in the lamp-stand four cups shaped like almonds, its knobs and its flowers;

35 and a knob under two branches of it, and [again] a knob under two branches of it, and [again] a knob under two branches of it, for the six branches that proceed out of the lamp-stand.

36 Their knobs and their branches shall be of itself -- all of one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof, and they shall light the lamps thereof, that they may shine out before it;

38 and the snuffers thereof, and the snuff-trays thereof, of pure gold.

39 Of a talent of pure gold shall they make it, with all these utensils.

40 And see that thou make [them] according to their pattern, which hath been shewn to thee in the mountain.

EXODUS CHAPTER 26

1 And thou shalt make the tabernacle [with] ten curtains of twined byssus, and blue, and purple, and scarlet: with cherubim of artistic work shalt thou make them.

2 The length of one curtain shall be twenty-eight cubits, and the breadth of one curtain four cubits -- one measure for all the curtains.

3 Five of the curtains shall be coupled one to another, and [the other] five curtains coupled one to another.

4 And thou shalt make loops of blue on the edge of the one curtain at the end of the coupling; and likewise shalt thou make [them] in the edge of the outermost curtain in the other coupling.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make at the end of the curtain in the other coupling: the loops shall be opposite to one another.

6 And thou shalt make fifty clasps of gold, and couple the curtains together with the clasps, that the tabernacle may be one [whole].

7 And thou shalt make curtains of goats' [hair] for a tent over the tabernacle: eleven curtains shalt thou make them.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits -- one measure for the eleven curtains.

9 And thou shalt couple five of the curtains by themselves, and six of the curtains by themselves, and shalt double the sixth curtain in the front of the tent.

10 And thou shalt make fifty loops on the edge of the outermost curtain of the coupling, and fifty loops on the edge of the curtain in the other coupling.

11 And thou shalt make fifty clasps of copper, and put the clasps into the loops, and couple the tent, that it may be one [whole].

12 And that which remaineth hanging over of the curtains of the tent, the half curtain that remaineth, shall hang over the rear of the tabernacle.

13 And the cubit on the one side, and the cubit on the other side of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of badgers' skins over [that].

15 And the boards for the tabernacle thou shalt make of acacia-wood, standing up;

16 ten cubits the length of the board, and a cubit and a half the breadth of one board.

17 One board shall have two tenons, connected one with the other: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty bases of silver under the twenty boards; two bases under one board for its two tenons, and two bases under another board for its two tenons.

20 And for the other side of the tabernacle on the north side there shall be twenty boards.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And their forty bases of silver; two bases under one board, and two bases under another board.

22 And for the rear of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle at the rear;

24 and they shall be joined beneath, and together shall be united at the top thereof to one ring: thus shall it be for them both; they shall be for the two corners.

25 And there shall be eight boards, and their bases, of silver, sixteen bases; two bases under one board, and two bases under another board.

26 And thou shalt make bars of acacia-wood; five for the boards of the one side of the tabernacle,

27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward;

28 and the middle bar in the midst of the boards reaching from one end to the other.

29 And thou shalt overlay the boards with gold, and make [of] gold their rings, the receptacles of the bars, and shalt overlay the bars with gold.

30 And thou shalt set up the tabernacle according to its fashion, as hath been shewn thee on the mountain.

31 And thou shalt make a veil of blue, and purple, and scarlet, and twined byssus; of artistic work shall it be made, with cherubim.

32 And thou shalt attach it to four pillars of acacia-wood overlaid with gold, their hooks of gold; they shall be on four bases of silver.

33 And thou shalt bring the veil under the clasps, and bring in thither, inside the veil, the ark of the testimony; and the curtain shall make a division to you between the holy [place] and the holiest of all.

34 And thou shalt put the mercy-seat on the ark of the testimony in the holiest of all.

35 And thou shalt set the table outside the veil, and the lamp-stand opposite to the table on the side of the tabernacle southward; and thou shalt put the table on the north side.

36 And thou shalt make for the entrance of the tent a curtain of blue, and purple, and scarlet, and twined byssus, of embroidery.

37 And thou shalt make for the curtain five pillars of acacia[-wood], and overlay them with gold; their hooks shall be of gold; and thou shalt cast five bases of copper for them.

EXODUS CHAPTER 27

1 And thou shalt make the altar of acacia-wood, five cubits the length, and five cubits the breadth; the altar shall be square; and the height thereof three cubits.

2 And thou shalt make its horns at the four corners thereof; its horns shall be of itself; and thou shalt overlay it with copper.

3 And thou shalt make its pots to cleanse it of the fat, its shovels, and its bowls, and its forks, and its firepans; for all the utensils thereof thou shalt employ copper.

4 And thou shalt make for it a grating of network of copper; and on the net shalt thou make four copper rings at its four corners;

5 and thou shalt put it under the ledge of the altar beneath, and the net shall be to the very middle of the altar.

6 And thou shalt make staves for the altar, staves of acacia-wood, and overlay them with copper.

7 And its staves shall be put into the rings, that the staves may be on both sides of the altar, when it is carried.

8 Hollow with boards shalt thou make it: as it hath been shewn thee on the mountain, so shall they make [it].

9 And thou shalt make the court of the tabernacle. On the south side, southward, hangings for the court of twined byssus; a hundred cubits the length for the one side,

10 and the twenty pillars thereof, and their twenty bases of copper, the hooks of the pillars and their connecting-rods of silver.

11 And likewise on the north side in length, hangings a hundred [cubits] long, and its twenty pillars, and their twenty bases of copper; the hooks of the pillars and their connecting-rods of silver.

12 -- And the breadth of the court on the west side, hangings of fifty cubits; their pillars ten, and their bases ten.

13 -- And the breadth of the court on the east side, eastward, fifty cubits;

14 the hangings on the one wing, of fifteen cubits; their pillars three, and their bases three.

15 And on the other wing hangings of fifteen [cubits]; their pillars three, and their bases three.

16 -- And for the gate of the court a curtain of twenty cubits, of blue, and purple, and scarlet, and twined byssus, embroidered with needlework; their pillars four, and their bases four.

17 All the pillars of the court round about shall be fastened together with [rods of] silver; their hooks of silver, and their bases of copper.

18 The length of the court shall be a hundred cubits, and the breadth fifty everywhere, and the height five cubits of twined byssus; and their bases of copper.

19 All the utensils of the tabernacle for the service thereof and all the pegs thereof, and all the pegs of the court shall be of copper.

20 And thou shalt command the children of Israel, that they bring thee olive oil, pure, beaten, for the light, to light the lamp continually.

21 In the tent of meeting outside the veil, which is before the testimony, Aaron and his sons shall dress them from evening to morning before Jehovah: [it is] an everlasting statute, for their generations, on the part of the children of Israel.

EXODUS CHAPTER 28

1 And thou shalt take thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may serve me as priest -- Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And thou shalt make holy garments for Aaron thy brother, for glory and for ornament.

3 And thou shalt speak with all [that are] wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to hallow him, that he may serve me as priest.

4 And these are the garments which they shall make: a breastplate, and an ephod, and a cloak, and a checkered vest, a turban, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may serve me as priest.

5 And they shall take gold, and blue, and purple, and scarlet, and twined byssus,

6 and shall make the ephod of gold, blue, and purple, scarlet and twined byssus, of artistic work.

7 It shall have two shoulder-pieces joined at the two ends thereof, where it is joined together.

8 And the girdle of the ephod, which is upon it, shall be of the same, according to its work of gold, blue, and purple, and scarlet and twined byssus.

9 And thou shalt take two onyx stones, and engrave on them the names of the children of Israel:

10 six of their names on the one stone, and the six names of the rest on the other stone, according to their birth.

11 According to the work of an engraver in stone, as the engravings of a seal, shalt thou engrave the two stones with the names of the sons of Israel; surrounded by enclosures of gold shalt thou make them.

12 And thou shalt put the two stones upon the shoulder-pieces of the ephod [as] stones of memorial for the children of Israel; and Aaron shall bear their names before Jehovah upon his two shoulders for a memorial.

13 And thou shalt make enclosures of gold;

14 and two chains of pure gold; of laced work shalt thou make them, of wreathen work, and fasten the wreathen chains to the enclosures.

15 And thou shalt make the breastplate of judgment of artistic work, like the work of the ephod thou shalt make it; of gold, blue, and purple, and scarlet, and twined byssus shalt thou make it.

16 Square shall it be, doubled; a span the length thereof, and a span the breadth thereof.

17 And thou shalt set in it settings of stones -- four rows of stones: [one] row, a sardoin, a topaz, and an emerald -- the first row;

18 and the second row, a carbuncle, a sapphire, and a diamond;

19 and the third row, an opal, an agate, and an amethyst;

20 and the fourth row, a chrysolite, and an onyx, and a jasper; enclosed in gold shall they be in their settings.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, engraved as a seal: every one according to his name shall they be for the twelve tribes.

22 And thou shalt make on the breastplate chains of laced work, of wreathen work, of pure gold.

23 And thou shalt make on the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen [cords] of gold in the two rings on the ends of the breastplate;

25 and the two ends of the two wreathen [cords] thou shalt fasten to the two enclosures, and shalt put [them] on the shoulder-pieces of the ephod, on the front thereof.

26 And thou shalt make two rings of gold, and shalt put them on the two ends of the breastplate, on the border thereof, which faceth the ephod inwards.

27 And two rings of gold shalt thou make, and shalt put them upon the two shoulder-pieces of the ephod underneath, to the front thereof just by the coupling thereof, above the girdle of the ephod.

28 And they shall bind the breastplate with its rings to the rings of the ephod with a lace of blue, that it may be above the girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment on his heart, when he goes in to the sanctuary, for a memorial before Jehovah continually.

30 And thou shalt put into the breastplate of judgment the Urim and the Thummim, that they may be upon Aaron's heart when he goeth in before Jehovah; and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually.

31 And thou shalt make the cloak of the ephod all of blue.

32 And its opening for the head shall be in the midst thereof; there shall be a binding of woven work at its opening round about; as the opening of a coat of mail, it shall be in it -- it shall not rend.

33 And on the skirts thereof thou shalt make pomegranates of blue, and purple, and scarlet, round about the skirts thereof; and bells of gold between them round about:

34 a golden bell and a pomegranate, a golden bell and a pomegranate, in the skirts of the cloak round about.

35 And it shall be on Aaron for service; that his sound may be heard when he goeth into the sanctuary before Jehovah, and when he cometh out, that he may not die.

36 And thou shalt make a thin plate of pure gold, and engrave on it, as the engravings of a seal, Holiness to Jehovah!

37 And thou shalt put it on a lace of blue, and it shall be upon the turban -- upon the front of the turban shall it be.

38 And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all gifts of their holy things; and it shall be continually on his forehead, that they may be accepted before Jehovah.

39 And thou shalt weave the vest of byssus; and thou shalt make a turban of byssus; and thou shalt make a girdle of embroidery.

40 And for Aaron's sons thou shalt make vests; and thou shalt make for them girdles; and high caps shalt thou make for them, for glory and for ornament.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

41 And thou shalt clothe with them Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and hallow them, that they may serve me as priests.

42 And thou shalt make them linen trousers to cover the flesh of nakedness; from the loins even to the hips shall they reach.

43 And they shall be upon Aaron and his sons when they enter into the tent of meeting, or when they come near to the altar to serve in the sanctuary; that they may not bear iniquity and die -- an everlasting statute for him and his seed after him.

EXODUS CHAPTER 29

1 And this is the thing which thou shalt do to them to hallow them, that they may serve me as priests: take one young bullock, and two rams without blemish,

2 and unleavened bread, and unleavened cakes mingled with oil, and unleavened wafers anointed with oil -- of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and present them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring near the entrance of the tent of meeting, and shalt bathe them with water.

5 And thou shalt take the garments, and clothe Aaron with the vest, and the cloak of the ephod, and the ephod, and the breastplate, and shalt gird him with the girdle of the ephod.

6 And thou shalt put the turban upon his head, and fasten the holy diadem to the turban,

7 and shalt take the anointing oil, and pour [it] on his head, and anoint him.

8 And thou shalt bring his sons near, and clothe them with the vests.

9 And thou shalt gird them with the girdle -- Aaron and his sons, and bind the high caps on them; and the priesthood shall be theirs for an everlasting statute; and thou shalt consecrate Aaron and his sons.

10 And thou shalt present the bullock before the tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock;

11 and thou shalt slaughter the bullock before Jehovah, at the entrance of the tent of meeting;

12 and thou shalt take of the blood of the bullock, and put it on the horns of the altar with thy finger, and shalt pour all the blood at the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the net of the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 And the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire outside the camp: it is a sin-offering.

15 And thou shalt take one of the rams, and Aaron and his sons shall put their hands upon the head of the ram;

16 and thou shalt slaughter the ram, and shalt take its blood, and sprinkle [it] on the altar round about.

17 And thou shalt cut up the ram into its pieces, and wash its inwards, and its legs, and put [them] upon its pieces, and upon its head;

18 and thou shalt burn the whole ram upon the altar: it is a burnt-offering to Jehovah -- a sweet odour; it is an offering by fire to Jehovah.

19 And thou shalt take the second ram, and Aaron and his sons shall lay their hands upon the head of the ram;

20 and thou shalt slaughter the ram, and take of its blood, and put [it] on the tip of the [right] ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the great toe of their right foot; and thou shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle [it] on Aaron, and on his garments, and on his sons, and on the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also of the ram shalt thou take the fat, and the fat-tail, and the fat that covereth the inwards, and the net of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder -- for it is a ram of consecration --

23 and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened [bread] that is before Jehovah;

24 and thou shalt put all this in the hands of Aaron, and in the hands of his sons, and shalt wave them as a wave-offering before Jehovah.

25 And thou shalt receive them of their hand and burn [them] upon the altar over the burnt-offering, for a sweet odour before Jehovah: it is an offering by fire to Jehovah.

26 And thou shalt take the breast of the ram of consecration which is for Aaron, and wave it as a wave-offering before Jehovah; and it shall be thy part.

27 And thou shalt hallow the breast of the wave-offering, and the shoulder of the heave-offering, that hath been waved and heaved up, of the ram of the consecration, of that which is for Aaron, and of [that] which is for his sons.

28 And they shall be for Aaron and his sons, as an everlasting statute, on the part of the children of Israel; for it is a heave-offering; and it shall be a heave-offering on the part of the children of Israel of the sacrifices of their peace-offerings, [as] their heave-offering to Jehovah.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 The son that is priest in his stead shall put them on seven days, when he cometh into the tent of meeting to serve in the sanctuary.

31 And thou shalt take the ram of the consecration, and boil its flesh in a holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the tent of meeting.

33 They shall eat the things with which the atonement was made, to consecrate [and] to hallow them; but a stranger shall not eat [of them], for they are holy.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 And if [any] of the flesh of the consecration, and of the bread, remain until the morning, then thou shalt burn the remainder with fire: it shall not be eaten, for it is holy.

35 And thus shalt thou do to Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock as a sin-offering for atonement; and the altar shalt thou cleanse from sin, by making atonement for it, and shalt anoint it, to hallow it.

37 Seven days shalt thou make atonement for the altar and hallow it; and the altar shall be most holy: whatever toucheth the altar shall be holy.

38 And this is what thou shalt offer upon the altar -- two lambs of the first year, day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the two evenings.

40 And with the one lamb a tenth part of wheaten flour mingled with beaten oil, a fourth part of a hin; and a drink-offering, a fourth part of a hin of wine.

41 And the second lamb shalt thou offer between the two evenings; as the oblation in the morning, and as its drink-offering shalt thou offer with this, for a sweet odour, an offering by fire to Jehovah.

42 It shall be a continual burnt-offering throughout your generations at the entrance of the tent of meeting before Jehovah, where I will meet with you, to speak there with thee.

43 And there will I meet with the children of Israel; and it shall be hallowed by my glory.

44 And I will hallow the tent of meeting, and the altar; and I will hallow Aaron and his sons, that they may serve me as priests.

45 And I will dwell in the midst of the children of Israel, and will be their God.

46 And they shall know that I am Jehovah their God, who have brought them forth out of the land of Egypt, to dwell in their midst: I am Jehovah their God.

EXODUS CHAPTER 30

1 And thou shalt make an altar for the burning of incense: of acacia-wood shalt thou make it;

2 a cubit the length thereof, and a cubit the breadth thereof -- square shall it be; and two cubits its height; of itself shall be its horns.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make upon it a border of gold round about.

4 And two rings of gold shalt thou make for it under its border; by its two corners shalt thou make [them], on the two sides thereof; and they shall be for receptacles for the staves, with which to carry it.

5 And thou shalt make the staves of acacia-wood, and overlay them with gold.

6 And thou shalt put it in front of the veil which is before the ark of the testimony in front of the mercy-seat which is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon fragrant incense: every morning, when he dresseth the lamps, he shall burn the incense.

8 And when Aaron lighteth the lamps between the two evenings, he shall burn the incense -- a continual incense before Jehovah throughout your generations.

9 Ye shall offer up no strange incense thereon, nor burnt-offering, nor oblation; neither shall ye pour drink-offering thereon.

10 And Aaron shall make atonement for its horns once in the year: with the blood of the sin-offering of atonement shall he make atonement for it, once in the year, throughout your generations: it is most holy to Jehovah.

11 And Jehovah spoke to Moses, saying,

12 When thou shalt take the sum of the children of Israel according to those of them that are numbered, then shall they give every man a ransom for his soul to Jehovah on their being numbered, that there be no plague among them on their being numbered.

13 This shall they give -- every one that passeth among them that are numbered -- half a shekel after the shekel of the sanctuary, -- twenty gerahs the shekel; a half shekel shall be the heave-offering for Jehovah.

14 Every one that passeth among those that are numbered, from twenty years old and above, shall give the heave-offering of Jehovah.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when ye give the heave-offering of Jehovah, to make atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and devote it to the service of the tent of meeting; and it shall be a memorial to the children of Israel before Jehovah, to make atonement for your souls.

17 And Jehovah spoke to Moses, saying,

18 Thou shalt also make a laver of copper, and its stand of copper, for washing; and thou shalt put it between the tent of meeting and the altar, and shalt put water in it.

19 And Aaron and his sons shall wash their hands and their feet out of it.

20 When they go into the tent of meeting, they shall wash with water, that they may not die; or when they come near to the altar to serve, to burn an offering by fire to Jehovah.

21 And they shall wash their hands and their feet, that they may not die; and it shall be an everlasting statute for them, for him and for his seed throughout their generations.

22 And Jehovah spoke to Moses, saying,

23 And thou, take best spices -- of liquid myrrh five hundred [shekels], and of sweet cinnamon the half -- two hundred and fifty, and of sweet myrtle two hundred and fifty,

24 and of cassia five hundred, after the shekel of the sanctuary, and of olive oil a hin;

25 and make of it an oil of holy ointment, a perfume of perfumery after the work of the perfumer: it shall be the holy anointing oil.

26 And thou shalt anoint the tent of meeting with it, and the ark of the testimony,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 and the table and all its utensils, and the lamp-stand and its utensils, and the altar of incense,

28 and the altar of burnt-offering and all its utensils, and the laver and its stand.

29 And thou shalt hallow them, that they may be most holy: whatever toucheth them shall be holy.

30 And Aaron and his sons thou shalt anoint, and shalt hallow them, that they may serve me as priests.

31 And thou shalt speak to the children of Israel, saying, A holy anointing oil shall this be unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make [any] like it, after the preparation of it: it is holy -- holy shall it be unto you.

33 Whoever compoundeth [any] like it, or whoever putteth [any] of it upon any strange thing, shall be cut off from his peoples.

34 And Jehovah said to Moses, Take fragrant drugs -- stacte, and onycha, and galbanum -- fragrant drugs and pure frankincense; in like proportions shall it be.

35 And thou shalt make it into incense, a perfume, after the work of the perfumer, salted, pure, holy.

36 And thou shalt beat [some] of it to powder, and put [some] of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you most holy.

37 And the incense that thou shalt make, ye shall not make for yourselves according to the proportions of it; it shall be unto thee holy to Jehovah.

38 Whoever maketh like unto it, to smell it, shall be cut off from his peoples.

EXODUS CHAPTER 31

1 And Jehovah spoke to Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah,

3 and have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in every work,

4 to devise artistic work -- to work in gold, and in silver, and in copper,

5 and in cutting of stones, for setting, and for carving of timber -- to work in all manner of work.

6 And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the heart of every one that is wise-hearted have I given wisdom, that they may make all that I have commanded thee --

7 the tent of meeting and the ark of the testimony, and the mercy-seat that is thereupon, and all the utensils of the tent,

8 and the table and its utensils, and the pure lamp-stand and all its utensils, and the altar of incense;

9 and the altar of burnt-offering and all its utensils, and the laver and its stand;

10 and the garments of service, both the holy garments of Aaron the priest, and the garments of his sons, to serve as priests;

11 and the anointing oil, and the incense of fragrant drugs for the sanctuary: according to all that I have commanded thee shall they do.

12 And Jehovah spoke to Moses, saying,

13 And thou, speak thou unto the children of Israel, saying, Surely my sabbaths shall ye keep; for this is a sign between me and you throughout your generations, that ye may know that it is I, Jehovah, who do hallow you.

14 Keep the sabbath, therefore; for it is holy unto you; every one that profaneth it shall certainly be put to death: yea, whoever doeth work on it, that soul shall be cut off from among his peoples.

15 Six days shall work be done; but on the seventh day is the sabbath of rest, holy to Jehovah: whoever doeth work on the sabbath day shall certainly be put to death.

16 And the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations -- [it is] an everlasting covenant.

17 It shall be a sign between me and the children of Israel for ever; for [in] six days Jehovah made the heavens and the earth, and on the seventh day he rested, and was refreshed.

18 And he gave to Moses, when he had ended speaking with him on mount Sinai, the two tables of testimony, tables of stone, written with the finger of God.

EXODUS CHAPTER 32

1 And when the people saw that Moses delayed to come down from the mountain, the people collected together to Aaron, and said to him, Up, make us a god, who will go before us; for this Moses, the man that has brought us up out of the land of Egypt, -- we do not know what is become of him!

2 And Aaron said to them, Break off the golden rings that are in the ears of your wives, of your sons, and of your daughters, and bring [them] to me.

3 Then all the people broke off the golden rings that were in their ears, and brought [them] to Aaron.

4 And he took [them] out of their hand, and fashioned it with a chisel and made of it a molten calf: and they said, This is thy god, Israel, who has brought thee up out of the land of Egypt!

5 And Aaron saw [it], and built an altar before it; and Aaron made a proclamation, and said, To-morrow is a feast to Jehovah!

6 And they rose up early on the morrow, and offered up burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to sport.

7 Then Jehovah said to Moses, Away, go down! for thy people, which thou hast brought out of the land of Egypt, is acting corruptly.

8 They have turned aside quickly out of the way that I commanded them: they have made themselves a molten calf, and have bowed down to it, and have sacrificed thereunto, and said, This is thy god, Israel, who has brought thee up out of the land of Egypt!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And Jehovah said to Moses, I see this people, and behold, it is a stiff-necked people.

10 And now let me alone, that my anger may burn against them, and I may consume them; and I will make of thee a great nation.

11 And Moses besought Jehovah his God, and said, Why, Jehovah, doth thy wrath burn against thy people, which thou hast brought forth out of the land of Egypt with great power and with a strong hand?

12 Why should the Egyptians speak, and say, For misfortune he has brought them out, to slay them on the mountains, and to annihilate them from the face of the earth? Turn from the heat of thine anger, and repent of this evil against thy people!

13 Remember Abraham, Isaac and Israel, thy servants, to whom thou sworest by thyself, and saidst to them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give to your seed, and they shall possess [it] for ever!

14 And Jehovah repented of the evil that he had said he would do to his people.

15 And Moses turned and went down from the mountain, [with] the two tables of the testimony in his hand -- tables written on both their sides: on this side and on that were they written.

16 And the tables [were] God's work, and the writing was God's writing, engraven on the tables.

17 And Joshua heard the noise of the people as they shouted, and said to Moses, There is a shout of war in the camp.

18 And he said, It is not the sound of a shout of victory, neither is it the sound of a shout of defeat: it is the noise of alternate singing I hear.

19 And it came to pass, when he came near the camp, and saw the calf and the dancing, that Moses' anger burned, and he cast the tables out of his hands, and shattered them beneath the mountain.

20 And he took the calf that they had made, and burned [it] with fire, and ground it to powder, and strewed [it] on the water, and made the children of Israel drink [it].

21 And Moses said to Aaron, What has this people done to thee, that thou hast brought so great a sin on them?

22 And Aaron said, Let not the anger of my lord burn! thou knowest the people, that they are [set] on mischief.

23 And they said to me, Make us a god, who will go before us; for this Moses, the man that has brought us up out of the land of Egypt, we do not know what is become of him!

24 And I said to them, Who has gold? They broke [it] off, and gave [it] me, and I cast it into the fire, and there came out this calf.

25 And Moses saw the people how they were stripped; for Aaron had stripped them to [their] shame before their adversaries.

26 And Moses stood in the gate of the camp, and said, He that is for Jehovah, [let him come] to me. And all the sons of Levi gathered to him.

27 And he said to them, Thus saith Jehovah, the God of Israel: Put every man his sword upon his hip; go and return from gate to gate through the camp, and slay every man his brother, and every man his friend, and every man his neighbour.

28 And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.

29 And Moses said, Consecrate yourselves to-day to Jehovah, yea, every man with his son, and with his brother, and bring on yourselves a blessing to-day.

30 And it came to pass the next day, that Moses said to the people, Ye have sinned a great sin. And now I will go up to Jehovah: perhaps I shall make atonement for your sin.

31 And Moses returned to Jehovah, and said, Alas, this people has sinned a great sin, and they have made themselves a god of gold!

32 And now, if thou wilt forgive their sin ... but if not, blot me, I pray thee, out of thy book that thou hast written.

33 And Jehovah said to Moses, Whoever hath sinned against me, him will I blot out of my book.

34 And now go, lead the people whither I have told thee: behold, my Angel shall go before thee; but in the day of my visiting I will visit their sin upon them.

35 And Jehovah smote the people, because they made the calf, which Aaron had made.

EXODUS CHAPTER 33

1 And Jehovah said to Moses, Depart, go up hence, thou and the people that thou hast brought up out of the land of Egypt, into the land that I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it,

2 (and I will send an angel before thee, and dispossess the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite,)

3 into a land flowing with milk and honey; for I will not go up in the midst of thee, for thou art a stiff-necked people, -- lest I consume thee on the way.

4 And when the people heard this evil word, they mourned; and no man put on his ornaments.

5 Now Jehovah had said to Moses, Say unto the children of Israel, Ye are a stiff-necked people: in one moment I will come up into the midst of thee and will consume thee. And now put off thine ornaments from thee, and I will know what I will do unto thee.

6 And the children of Israel stripped themselves of their ornaments at mount Horeb.

7 And Moses took the tent, and pitched it outside the camp, far from the camp, and called it the Tent of meeting. And it came to pass [that] every one who sought Jehovah went out to the tent of meeting which was outside the camp.

8 And it came to pass, when Moses went out to the tent, all the people rose up, and stood every man at the entrance of his tent, and they looked after Moses until he entered into the tent.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And it came to pass when Moses entered into the tent, the pillar of cloud descended, and stood at the entrance of the tent, and [Jehovah] talked with Moses.

10 And all the people saw the pillar of cloud standing at the entrance of the tent; and all the people rose and worshipped, every man at the entrance of his tent.

11 And Jehovah spoke with Moses face to face, as a man speaks with his friend. And he returned to the camp; but his attendant, Joshua the son of Nun, a young man, departed not from within the tent.

12 And Moses said to Jehovah, Behold, thou sayest unto me, Bring up this people; but thou dost not let me know whom thou wilt send with me; and thou hast said, I know thee by name, and thou hast also found grace in mine eyes.

13 And now, if indeed I have found grace in thine eyes, make me now to know thy way, that I may know thee, that I may find grace in thine eyes; and consider that this nation is thy people!

14 And he said, My presence shall go, and I will give thee rest.

15 And he said to him, If thy presence do not go, bring us not up hence.

16 And how shall it be known then that I have found grace in thine eyes -- I and thy people? [Is it] not by thy going with us? so shall we be distinguished, I and thy people, from every people that is on the face of the earth.

17 And Jehovah said to Moses, I will do this thing also that thou hast said; for thou hast found grace in mine eyes, and I know thee by name.

18 And he said, Let me, I pray thee, see thy glory.

19 And he said, I will make all my goodness pass before thy face, and I will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face; for Man shall not see me, and live.

21 And Jehovah said, Behold, [there is] a place by me: there shalt thou stand on the rock.

22 And it shall come to pass, when my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, until I have passed by.

23 And I will take away my hand, and thou shalt see me from behind; but my face shall not be seen.

EXODUS CHAPTER 34

1 And Jehovah said to Moses, Hew for thyself two tables of stone like the first; and I will write upon the tables the words that were upon the first tables, which thou hast broken.

2 And be ready for the morning, and go up in the morning to mount Sinai, and stand there before me on the top of the mountain.

3 And let no man go up with thee, neither shall any man be seen on all the mountain; neither shall sheep and oxen feed in front of that mountain.

4 And he hewed two tables of stone like the first; and Moses rose up early in the morning and went up to mount Sinai, as Jehovah had commanded him, and took in his hand the two tables of stone.

5 And Jehovah came down in the cloud, and stood beside him there, and proclaimed the name of Jehovah.

6 And Jehovah passed by before his face, and proclaimed, Jehovah, Jehovah God merciful and gracious, slow to anger, and abundant in goodness and truth,

7 keeping mercy unto thousands, forgiving iniquity and transgression and sin, but by no means clearing [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth [generation].

8 And Moses made haste, and bowed his head to the earth and worshipped,

9 and said, If indeed I have found grace in thine eyes, Lord, let the Lord, I pray thee, go in our midst; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for an inheritance!

10 And he said, Behold, I make a covenant: before all thy people I will do marvels that have not been done in all the earth, nor in any nation; and all the people in the midst of which thou [art] shall see the work of Jehovah; for a terrible thing it shall be that I will do with thee.

11 Observe what I command thee this day: behold, I will drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, that thou make no covenant with the inhabitants of the land to which thou shalt come, lest it be a snare in the midst of thee;

13 but ye shall demolish their altars, shatter their statues, and hew down their Asherahs.

14 For thou shalt worship no other God; for Jehovah -- Jealous is his name -- is a jealous God;

15 lest thou make a covenant with the inhabitants of the land, and then, when they go a whoring after their gods, and sacrifice unto their gods, thou be invited, and eat of their sacrifice,

16 and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 -- Thou shalt make thyself no molten gods.

18 -- The feast of the unleavened bread shalt thou keep: seven days shalt thou eat unleavened bread, as I have commanded thee, at the appointed time of the month Abib; for in the month Abib thou camest out from Egypt.

19 -- All that openeth the womb [is] mine; and all the cattle that is born a male, the firstling of ox and sheep.

20 But the firstling of an ass thou shalt ransom with a lamb; and if thou ransom [it] not, then shalt thou break its neck. All the first-born of thy sons thou shalt ransom; and none shall appear before me empty.

21 -- Six days shalt thou work, but on the seventh day thou shalt rest; in ploughing time and in harvest thou shalt rest.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 -- And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the turn of the year.

23 Thrice in the year shall all thy males appear before the Lord Jehovah, the God of Israel.

24 For I will dispossess the nations before thee, and enlarge thy border, and no man shall desire thy land, when thou goest up to appear before the face of Jehovah thy God thrice in the year.

25 -- Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left over night until the morning.

26 -- The first of the first-fruits of thy land shalt thou bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.

27 And Jehovah said to Moses, Write thee these words; for after the tenor of these words have I made a covenant with thee and with Israel.

28 -- And he was there with Jehovah forty days and forty nights; he ate no bread, and drank no water. -- And he wrote on the tables the words of the covenant, the ten words.

29 And it came to pass, when Moses came down from mount Sinai -- and the two tables of testimony were in Moses' hand, when he came down from the mountain -- that Moses knew not that the skin of his face shone through his talking with him.

30 And Aaron and all the children of Israel saw Moses, and behold, the skin of his face shone; and they were afraid to come near him.

31 And Moses called to them; and they turned to him, -- Aaron and all the principal men of the assembly; and Moses talked with them.

32 And afterwards, all the children of Israel came near; and he gave them in commandment all that Jehovah had spoken with him on mount Sinai.

33 And Moses ended speaking with them; and he had put on his face a veil.

34 And when Moses went in before Jehovah to speak with him, he took the veil off, until he came out; and he came out, and spoke to the children of Israel what he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil on his face again, until he went in to speak with him.

EXODUS CHAPTER 35

31 And Moses collected all the assembly of the children of Israel, and said to them, These are the things which Jehovah has commanded, to do them.

32 Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to Jehovah: whoever does work on it shall be put to death.

33 Ye shall kindle no fire throughout your dwellings upon the sabbath day.

34 And Moses spoke to all the assembly of the children of Israel, saying, This is the word which Jehovah has commanded, saying,

35 Take from among you a heave-offering to Jehovah: every one whose heart [is] willing, let him bring it, Jehovah's heave-offering -- gold, and silver, and copper,

36 and blue, and purple, and scarlet, and byssus, and goats' [hair],

37 and rams' skins dyed red, and badgers' skins, and acacia-wood,

38 and oil for the light, and spices for the anointing oil, and for the incense of fragrant drugs;

39 and onyx stones, and stones to be set for the ephod, and for the breastplate.

310 And all who are wise-hearted among you shall come and make all that Jehovah has commanded:

311 the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its bases;

312 the ark, and its staves; the mercy-seat, and the veil of separation;

313 the table and its staves, and all its utensils, and the shewbread;

314 and the lamp-stand for the light, and its utensils, and its lamps, and the oil for the light;

315 and the altar of incense, and its staves; and the anointing-oil, and the incense of fragrant drugs; and the entrance-curtain at the entrance of the tabernacle;

316 the altar of burnt-offering, and the copper grating for it, its staves, and all its utensils; the laver and its stand;

317 the hangings of the court, its pillars, and its bases, and the curtains of the gate of the court;

318 the pegs of the tabernacle, and the pegs of the court, and their cords;

319 the garments of service, to do service in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons, to serve as priests.

320 And all the assembly of the children of Israel departed from before Moses.

321 And they came, every one whose heart moved him, and every one whose spirit prompted him; they brought Jehovah's heave-offering for the work of the tent of meeting, and for all its service, and for the holy garments.

322 And they came, both men and women; every one who was of willing heart brought nose-rings, and earrings, and rings, and bracelets, all kinds of utensils of gold: every man that waved a wave-offering of gold to Jehovah.

323 And every man with whom was found blue, and purple, and scarlet, and byssus, and goats' [hair], and rams' skins dyed red, and badgers' skins, brought [them].

324 All they that offered a heave-offering of silver and copper brought Jehovah's heave-offering. And every one with whom was found acacia-wood for all manner of work of the service, brought [it].

325 And every woman that was wise-hearted spun with her hands, and brought what she had spun: the blue, and the purple, and the scarlet, and the byssus.

326 And all the women whose heart moved them in wisdom spun goats' [hair].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

327 And the principal men brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;
328 and the spice, and the oil for the light, and for the anointing oil, and for the incense of fragrant drugs.
329 The children of Israel brought a voluntary offering to Jehovah, every man and woman whose heart prompted them to bring for all manner of work, which Jehovah, by the hand of Moses, had commanded to be done.
330 And Moses said to the children of Israel, See, Jehovah has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah,
331 and he has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship,
332 and to devise artistic things: to work in gold, and in silver, and in copper,
333 and in cutting of stones, for setting, and in carving of wood, to execute all artistic work;
334 and he has put in his heart to teach, he and Aholiab, the son of Ahisamach, of the tribe of Dan:
335 he has filled them with wisdom of heart, to work all manner of work of the engraver, and of the artificer, and of the embroiderer, in blue, and in purple, in scarlet, and in byssus, and of the weaver, [even] of them that do every kind of work, and of those that devise artistic work

EXODUS CHAPTER 36

1 Then wrought Bezaleel and Aholiab, and every man that was wise-hearted, in whom Jehovah had put wisdom and understanding to know how to work all manner of work of the service of the sanctuary -- according to all that Jehovah had commanded.
2 And Moses called Bezaleel and Aholiab, and every man that was wise-hearted, in whose heart God had put wisdom, every one whose heart moved him to come to the work to do it.
3 And they took from Moses every heave-offering that the children of Israel had brought for the work of the service of the sanctuary, to make it. And they still brought him voluntary offerings morning by morning.
4 And all the wise men that wrought all the work of the sanctuary came, every man from his work which they wrought,
5 and spoke to Moses, saying, The people bring much more than enough for the service of the work that Jehovah commanded to be done.
6 Then Moses gave commandment, and they caused it to be proclaimed through the camp, saying, Let neither man nor woman make any more work for the heave-offering of the sanctuary! So the people were restrained from bringing;
7 for the work they had was sufficient for all the work to do it, and it was too much.
8 And every wise-hearted man among those that wrought the work of the tabernacle made ten curtains of twined byssus, and blue, and purple, and scarlet: [with] cherubim of artistic work did he make them.
9 The length of one curtain was twenty-eight cubits, and the breadth of one curtain four cubits -- one measure for all the curtains.
10 And he coupled five of the curtains one to another, and [the other] five curtains coupled he one to another.
11 And he made loops of blue on the edge of one curtain at the edge of the coupling; he did likewise in the edge of the outermost curtain in the other coupling.
12 He made fifty loops in one curtain, and he made fifty loops at the end of the curtain that was in the other coupling: the loops were opposite to one another.
13 And he made fifty clasps of gold, and coupled the curtains together with the clasps, so that the tabernacle became one.
14 And he made curtains of goats' [hair] for the tent over the tabernacle: eleven curtains did he make them.
15 The length of one curtain was thirty cubits, and four cubits the breadth of one curtain -- one measure for the eleven curtains.
16 And he coupled five of the curtains by themselves, and six of the curtains by themselves.
17 And he made fifty loops on the edge of the outermost curtain in the coupling, and fifty loops made he on the edge of the curtain in the other coupling.
18 And he made fifty clasps of copper to couple the tent, that it might be one.
19 And he made a covering for the tent [of] rams' skins dyed red, and a covering of badgers' skins above [that].
20 And he made the boards for the tabernacle of acacia-wood, standing up;
21 ten cubits the length of the boards, and one cubit and a half the breadth of one board;
22 two tenons in one board, connected one with the other: thus did he make for all the boards of the tabernacle.
23 And he made the boards for the tabernacle: twenty boards for the south side southward;
24 and he made forty bases of silver under the twenty boards, two bases under one board, for its two tenons, and two bases under another board for its two tenons.
25 And for the other side of the tabernacle, on the side toward the north, he made twenty boards,
26 and their forty bases of silver, two bases under one board, and two bases under another board.
27 And at the rear of the tabernacle, westward, he made six boards;
28 and he made two boards for the corners of the tabernacle at the rear;
29 and they were joined beneath, and were coupled together at the top thereof into one ring: thus he did to both of them in both the corners;
30 and there were eight boards, and their silver bases: sixteen bases, under every board two bases.
31 -- And he made bars of acacia-wood: five for the boards of the one side of the tabernacle,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle at the rear, westward.

33 And he made the middle bar in the midst of the boards reach from one end to the other.

34 And he overlaid the boards with gold; and made their rings of gold [as] receptacles for the bars; and overlaid the bars with gold.

35 And he made the veil of blue, and purple, and scarlet, and twined byssus: of artistic work he made it [with] cherubim.

36 And he made four pillars of acacia[-wood] for it, and overlaid them with gold; their hooks were of gold; and he cast for them four bases of silver.

37 And he made a curtain for the entrance of the tent of blue, and purple, and scarlet, and twined byssus, of embroidery;

38 and its five pillars with their hooks; and he overlaid their capitals and their connecting-rods with gold; and their five bases were of copper.

EXODUS CHAPTER 37

1 And Bezaleel made the ark of acacia-wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

2 And he overlaid it with pure gold inside and outside, and made a border of gold upon it round about.

3 And he cast for it four rings of gold, for its four corners: two rings on the one side of it, and two rings on the other side of it.

4 And he made staves of acacia-wood and overlaid them with gold.

5 And he put the staves into the rings on the sides of the ark, to carry the ark.

6 -- And he made a mercy-seat of pure gold; two cubits and a half the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubim of gold; of beaten work did he make them, at the two ends of the mercy-seat;

8 one cherub at the end of one side, and one cherub at the end of the other side; out of the mercy-seat he made the two cherubim at the two ends thereof.

9 And the cherubim spread out [their] wings over it, covering over with their wings the mercy-seat; and their faces were opposite to one another: the faces of the cherubim were [turned] toward the mercy-seat.

10 And he made the table of acacia-wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made upon it a border of gold round about.

12 And he made for it a margin of a hand-breadth round about; and made a border of gold for the margin thereof round about.

13 And he cast for it four rings of gold, and put the rings on the four corners that were on the four feet thereof.

14 Close to the margin were the rings, as receptacles of the staves to carry the table.

15 And he made the staves of acacia-wood, and overlaid them with gold, to carry the table.

16 And he made the utensils that were on the table, the dishes thereof, and the cups thereof, and the bowls thereof, and the goblets with which to pour out, of pure gold.

17 And he made the candlestick of pure gold; [of] beaten work he made the candlestick: its base, and its shaft, its cups, its knobs, and its flowers were of itself.

18 And six branches went out of the sides thereof -- three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof;

19 [there were] three cups shaped like almonds in the one branch, a knob and a flower; and three cups shaped like almonds in the other branch, a knob and a flower: so in the six branches which went out of the candlestick.

20 And in the candlestick were four cups, shaped like almonds, its knobs, and its flowers;

21 and a knob under two branches thereof, and [again] a knob under two branches thereof, and [again] a knob under two branches thereof, for the six branches which went out of it.

22 Their knobs and their branches were of itself -- all of one beaten work of pure gold.

23 And he made the seven lamps thereof, and the snuffers thereof, and the snuff-trays thereof, of pure gold.

24 Of a talent of pure gold he made it, and all its utensils.

25 And he made the altar of incense of acacia-wood; a cubit the length thereof, and a cubit the breadth thereof, square, and two cubits the height thereof: its horns were of itself.

26 And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and made upon it a border of gold round about.

27 And he made two rings of gold for it under its border, by its two corners, on the two sides thereof, as receptacles for the staves with which to carry it.

28 And he made the staves of acacia-wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of fragrant drugs, according to the work of the perfumer.

EXODUS CHAPTER 38

1 And he made the altar of burnt-offering of acacia-wood; five cubits the length thereof, and five cubits the breadth thereof, square, and three cubits the height thereof.

2 And he made its horns on the four corners thereof; its horns were of itself; and he overlaid it with copper.

3 And he made all the utensils of the altar: the pots, and the shovels, and the bowls, the forks, and the firepans; all its utensils made he of copper.

4 And he made for the altar a grating of network of copper under its ledge from beneath, to the very middle of it.

5 And he cast four rings for the four corners of the grating of copper, as receptacles for the staves.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And he made the staves of acacia-wood, and overlaid them with copper.

7 And he put the staves into the rings on the sides of the altar, with which to carry it. Hollow with boards did he make it.

8 And he made the laver of copper, and its stand of copper, of the mirrors of the crowds of women who crowded before the entrance of the tent of meeting.

9 And he made the court. On the south side southward, the hangings of the court were of twined byssus, a hundred cubits;

10 their pillars twenty, and their bases twenty, of copper; the hooks of the pillars and their connecting-rods of silver.

11 And on the north side, a hundred cubits; their pillars twenty, and their bases twenty, of copper; the hooks of the pillars and their connecting-rods of silver.

12 And on the west side, hangings of fifty cubits; their pillars ten, and their bases ten; the hooks of the pillars and their connecting-rods of silver.

13 And for the east side, eastward, fifty cubits;

14 the hangings on the one wing of fifteen cubits, their pillars three, and their bases three;

15 and on the other wing, on this side as on that side of the gate of the court, hangings of fifteen cubits, their pillars three, and their bases three.

16 All the hangings of the court round about were of twined byssus;

17 and the bases of the pillars of copper, the hooks of the pillars and their connecting-rods of silver, and the overlaying of their capitals of silver; and all the pillars of the court were fastened together with [rods of] silver.

18 -- And the curtain of the gate of the court was of embroidery of blue, and purple, and scarlet, and twined byssus; and the length was twenty cubits, and the height like the breadth, five cubits, just as the hangings of the court;

19 and their pillars four, and their bases four, of copper; their hooks of silver, and the overlaying of their capitals and their connecting-rods of silver.

20 And all the pegs for the tabernacle and for the court round about were of copper.

21 These are the things numbered of the tabernacle, the tabernacle of the testimony, which were counted, according to the commandment of Moses, by the service of the Levites, under the hand of Ithamar, son of Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah had commanded Moses;

23 and with him Aholiab, son of Ahisamach, of the tribe of Dan, an engraver and artificer, and an embroiderer in blue, and in purple, and in scarlet, and in byssus.

24 All the gold that it took for the work in all the work of the sanctuary -- the gold of the wave-offering, was twenty-nine talents, and seven hundred and thirty shekels, according to the shekel of the sanctuary.

25 And the silver of them that were numbered of the assembly was a hundred talents, and a thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary:

26 a bekah the head -- half a shekel, according to the shekel of the sanctuary, for every one that passed the numbering from twenty years old and upward, [of] the six hundred and three thousand five hundred and fifty.

27 And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil; a hundred bases of a hundred talents, a talent for a base.

28 And of the thousand seven hundred and seventy-five [shekels] he made the hooks for the pillars, and overlaid their capitals, and fastened them [with rods].

29 And the copper of the wave-offering was seventy talents, and two thousand four hundred shekels.

30 And he made with it the bases for the entrance of the tent of meeting, and the copper altar, and the copper grating for it, and all the utensils of the altar.

31 And the bases of the court round about, and the bases of the gate of the court, and all the pegs of the tabernacle, and all the pegs of the court round about.

EXODUS CHAPTER 39

1 And of the blue and purple and scarlet they made garments of service, for service in the sanctuary, and made the holy garments for Aaron; as Jehovah had commanded Moses.

2 And he made the ephod of gold, blue, and purple, and scarlet, and twined byssus.

3 And they beat the gold into thin plates, and cut it [into] wires, to work it artistically into the blue, and into the purple, and into the scarlet, and into the byssus.

4 They made shoulder-pieces for it, joining it: at its two ends was it joined together.

5 And the girdle of his ephod, which was on it, was of the same, according to its work, of gold, blue, and purple, and scarlet, and twined byssus; as Jehovah had commanded Moses.

6 And they wrought the onyx stones mounted in enclosures of gold, engraved with the engravings of a seal, according to the names of the sons of Israel.

7 And he put them on the shoulder-pieces of the ephod, [as] stones of memorial for the children of Israel; as Jehovah had commanded Moses.

8 And he made the breastplate of artistic work, like the work of the ephod, of gold, blue, and purple, and scarlet, and twined byssus.

9 It was square; double did they make the breastplate, a span the length thereof, and a span the breadth thereof, doubled.

10 And they set in it four rows of stones: [one] row, a sardoin, a topaz, and an emerald -- the first row;

11 and the second row, a carbuncle, a sapphire, and a diamond;

12 and the third row, an opal, an agate, and an amethyst;

13 and the fourth row, a chrysolite, an onyx, and a jasper; mounted in enclosures of gold in their settings.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And the stones were according to the names of the children of Israel, twelve, according to their names, engraved as a seal, every one according to his name, for the twelve tribes.

15 And they made on the breastplate chains of laced work of wreathen work, of pure gold.

16 And they made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate.

17 And they put the two wreathen [cords] of gold in the two rings on the ends of the breastplate;

18 and the two ends of the two wreathen [cords] they fastened to the two settings, and put them on the shoulder-pieces of the ephod, on the front thereof.

19 And they made two rings of gold, and put [them] on the two ends of the breastplate, on the border thereof, which faceth the ephod inwards.

20 And they made two rings of gold, and put them upon the two shoulder-pieces of the ephod underneath, to the front thereof, just by the coupling thereof, above the girdle of the ephod.

21 And they bound the breastplate with its rings to the rings of the ephod with lace of blue, that it might be above the girdle of the ephod, and that the breastplate might not be loosed from the ephod; as Jehovah had commanded Moses.

22 And he made the cloak of the ephod of woven work, all of blue;

23 and the opening of the cloak in its middle, as the opening of a coat of mail; a binding was round about the opening, that it should not rend.

24 And they made on the skirts of the cloak pomegranates of blue and purple and scarlet, twined.

25 And they made bells of pure gold, and put the bells between the pomegranates, in the skirts of the cloak, round about, between the pomegranates:

26 a bell and a pomegranate, a bell and a pomegranate, in the skirts of the cloak round about, for service; as Jehovah had commanded Moses.

27 And they made the vests of byssus of woven work, for Aaron, and for his sons;

28 and the turban of byssus; and the ornamental caps, of byssus; and the linen trousers, of twined byssus;

29 and the girdle, of twined byssus, and blue, and purple, and scarlet, of embroidery; as Jehovah had commanded Moses.

30 And they made the thin plate, the holy diadem, of pure gold, and wrote on it with the writing of the engravings of a seal, Holiness to Jehovah!

31 And they fastened to it a lace of blue, to fasten [it] on the turban above; as Jehovah had commanded Moses.

32 And all the labour of the tabernacle of the tent of meeting was ended; and the children of Israel had done [it] according to all that Jehovah had commanded Moses -- so had they done [it].

33 And they brought the tabernacle to Moses -- the tent, and all its utensils, its clasps, its boards, its bars, and its pillars, and its bases;

34 and the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of separation;

35 the ark of the testimony, and its staves, and the mercy-seat;

36 the table, all its utensils, and the shewbread;

37 the pure candlestick, its lamps, the lamps set in order, and all its utensils, and the oil for the light;

38 and the golden altar, and the anointing oil, and the incense of fragrant drugs; and the curtain for the entrance of the tent;

39 the copper altar, and the copper grating that was for it, its staves and all its utensils; the laver and its stand;

40 the hangings of the court, its pillars, and its bases; and the curtain for the gate of the court, its cords, and its pegs; and all the vessel's of service of the tabernacle, for the tent of meeting;

41 the garments of service, for service in the sanctuary; the holy garments for Aaron the priest, and his sons' garments, to serve as priests.

42 According to all that Jehovah had commanded Moses, so had the children of Israel done all the labour.

43 And Moses saw all the work, and behold, they had done it as Jehovah had commanded -- so had they done [it]; and Moses blessed them.

EXODUS CHAPTER 40

1 And Jehovah spoke to Moses, saying,

2 On the day of the first month, on the first of the month, shalt thou set up the tabernacle of the tent of meeting.

3 And thou shalt put in it the ark of the testimony, and shalt cover the ark with the veil.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it. And thou shalt bring in the candlestick and light its lamps.

5 And thou shalt set the golden altar for the incense before the ark of the testimony; and hang up the curtain of the entrance to the tabernacle.

6 And thou shalt set the altar of burnt-offering before the entrance of the tabernacle of the tent of meeting.

7 And thou shalt set the laver between the tent of meeting and the altar, and shalt put water in it.

8 And thou shalt fix the court round about, and hang up the curtain at the gate of the court.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is in it, and shalt hallow it, and all its utensils; and it shall be holy.

10 And thou shalt anoint the altar of burnt-offering, and all its utensils; and thou shalt hallow the altar, and the altar shall be most holy.

11 And thou shalt anoint the laver and its stand, and hallow it.

12 And thou shalt bring Aaron and his sons near, at the entrance of the tent of meeting, and bathe them with water.

13 And thou shalt clothe Aaron with the holy garments, and anoint him, and hallow him, that he may serve me as priest.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And thou shalt bring his sons near, and clothe them with vests.

15 And thou shalt anoint them, as thou didst anoint their father, that they may serve me as priests. And their anointing shall be to them an everlasting priesthood throughout their generations.

16 And Moses did so: as Jehovah had commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first of the month, that the tabernacle was set up.

18 And Moses set up the tabernacle, and put in its bases, and fixed its boards, and put in its bars, and set up its pillars.

19 And he spread the tent over the tabernacle, and put the covering of the tent above over it; as Jehovah had commanded Moses.

20 And he took and put the testimony into the ark, and put the staves in the ark, and put the mercy-seat above on the ark.

21 And he brought the ark into the tabernacle, and hung up the veil of separation, and covered the ark of the testimony; as Jehovah had commanded Moses.

22 And he put the table in the tent of meeting, on the side of the tabernacle northward, outside the veil,

23 and arranged the bread in order upon it before Jehovah; as Jehovah had commanded Moses.

24 And he put the candlestick in the tent of meeting, opposite to the table, on the side of the tabernacle southward.

25 And he lighted the lamps before Jehovah; as Jehovah had commanded Moses.

26 And he put the golden altar in the tent of meeting before the veil.

27 And he burnt on it fragrant incense; as Jehovah had commanded Moses.

28 And he hung up the curtain of the entrance to the tabernacle.

29 And he put the altar of burnt-offering at the entrance to the tabernacle of the tent of meeting, and offered on it the burnt-offering and the oblation; as Jehovah had commanded Moses.

30 And he set the laver between the tent of meeting and the altar, and put water in it for washing.

31 And Moses and Aaron and his sons washed their hands and their feet out of it:

32 when they went into the tent of meeting, and when they drew near to the altar, they washed; as Jehovah had commanded Moses.

33 And he set up the court round about the tabernacle and the altar, and hung up the curtain of the gate of the court. And so Moses finished the work.

34 And the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.

35 And Moses could not enter into the tent of meeting, for the cloud abode on it, and the glory of Jehovah filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel journeyed in all their journeys.

37 And if the cloud were not taken up, then they did not journey until the day that it was taken up.

38 For the cloud of Jehovah was on the tabernacle by day, and fire was in it by night, before the eyes of all the house of Israel, throughout all their journeys.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LEVITICUS

The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:

SECTION 1: Laws on sacrifice (1:1–38)

A. Instructions for the laity on bringing offerings (1:1–6:7)

1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)

B. Instructions for the priests (6:1–38)

1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)

7. Summary (37–38)

Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)

A. Ordination of Aaron and his sons (ch. 8)

B. Aaron makes the first sacrifices (ch. 9)

C. Judgement on Nadab and Abihu (ch. 10)

Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)

A. Unclean animals (ch. 11)

B. Childbirth as a source of uncleanliness (ch. 12)

C. Unclean diseases (ch. 13)

D. Cleansing of diseases (ch. 14)

E. Unclean discharges (ch. 15)

With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)

Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)

A. Sacrifice and food (ch. 17)

B. Sexual behaviour (ch. 18)

C. Neighbourliness (ch.19)

D. Grave crimes (ch. 20)

E. Rules for priests (ch. 21)

F. Rules for eating sacrifices (ch. 22)

G. Festivals (ch.23)

H. Rules for the tabernacle (ch. 24:1–9)

I. Blasphemy (ch. 24:10–23)

J. Sabbatical and Jubilee years (ch. 25)

K. Exhortation to obey the law: blessing and curse (ch. 26)

Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).

Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

LEVITICUS CHAPTER 1

1 And Jehovah called to Moses and spoke to him out of the tent of meeting, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 Speak unto the children of Israel and say unto them, When any man of you presenteth an offering to Jehovah, ye shall present your offering of the cattle, of the herd and of the flock.

3 If his offering be a burnt-offering of the herd, he shall present it a male without blemish: at the entrance of the tent of meeting shall he present it, for his acceptance before Jehovah.

4 And he shall lay his hand on the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

5 And he shall slaughter the bullock before Jehovah; and Aaron's sons, the priests, shall present the blood and sprinkle the blood round about on the altar that is at the entrance of the tent of meeting.

6 And he shall flay the burnt-offering, and cut it up into its pieces.

7 And the sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire;

8 and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order on the wood that is on the fire which is on the altar;

9 but its inwards and its legs shall he wash in water; and the priest shall burn all on the altar, a burnt-offering, an offering by fire to Jehovah of a sweet odour.

10 And if his offering be of the flock, of the sheep or of the goats, for a burnt-offering, he shall present it a male without blemish.

11 And he shall slaughter it on the side of the altar northward before Jehovah; and Aaron's sons, the priests, shall sprinkle its blood on the altar round about.

12 And he shall cut it into its pieces, and its head, and its fat; and the priest shall lay them in order on the wood that is on the fire which is on the altar;

13 but the inwards and the legs shall he wash with water; and the priest shall present [it] all, and burn [it] on the altar: it is a burnt-offering, an offering by fire to Jehovah of a sweet odour.

14 And if his offering to Jehovah be a burnt-offering of fowls, then he shall present his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it near to the altar and pinch off its head and burn it on the altar; and its blood shall be pressed out at the side of the altar.

16 And he shall remove its crop with its feathers, and cast it beside the altar on the east, into the place of the ashes;

17 and he shall split it open at its wings, [but] shall not divide [it] asunder; and the priest shall burn it on the altar on the wood that is on the fire: it is a burnt-offering, an offering by fire to Jehovah of a sweet odour.

LEVITICUS CHAPTER 2

1 And when any one will present an oblation to Jehovah, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons, the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial thereof on the altar, an offering by fire to Jehovah of a sweet odour.

3 And the remainder of the oblation shall be Aaron's and his sons': [it is] most holy of Jehovah's offerings by fire.

4 And if thou present an offering of an oblation baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thine offering be an oblation [baken] on the pan, it shall be fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is an oblation.

7 And if thine offering be an oblation [prepared] in the cauldron, it shall be made of fine flour with oil.

8 And thou shalt bring the oblation that is made of these things to Jehovah; and it shall be presented to the priest, and he shall bring it to the altar.

9 And the priest shall take from the oblation a memorial thereof, and shall burn it on the altar, an offering by fire to Jehovah of a sweet odour.

10 And the remainder of the oblation [shall be] Aaron's and his sons': [it is] most holy of Jehovah's offerings by fire.

11 No oblation which ye shall present to Jehovah shall be made with leaven; for no leaven and no honey shall ye burn [in] any fire-offering to Jehovah.

12 As to the offering of the first-fruits, ye shall present them to Jehovah; but they shall not be offered upon the altar for a sweet odour.

13 And every offering of thine oblation shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thine oblation: with all thine offerings thou shalt offer salt.

14 And if thou present an oblation of thy first-fruits to Jehovah, thou shalt present as the oblation of thy first-fruits green ears of corn roasted in fire, corn beaten out of full ears.

15 And thou shalt put oil on it, and lay frankincense thereon: it is an oblation.

16 And the priest shall burn the memorial thereof, [part] of the beaten corn thereof, and [part] of the oil thereof, with all the frankincense thereof: [it is] an offering by fire to Jehovah.

LEVITICUS CHAPTER 3

1 And if his offering be a sacrifice of peace-offering, -- if he present [it] of the herd, whether a male or female, he shall present it without blemish before Jehovah.

2 And he shall lay his hand on the head of his offering, and slaughter it at the entrance of the tent of meeting; and Aaron's sons, the priests, shall sprinkle the blood on the altar round about.

3 And he shall present of the sacrifice of peace-offering an offering by fire to Jehovah; the fat that covereth the inwards, and all the fat that is on the inwards,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys;

5 and Aaron's sons shall burn it on the altar upon the burnt-offering which [lieth] on the wood that is upon the fire: [it is] an offering by fire to Jehovah of a sweet odour.

6 And if his offering for a sacrifice of peace-offering to Jehovah be of small cattle, male or female, he shall present it without blemish.

7 If he present a sheep for his offering, then shall he present it before Jehovah,

8 and shall lay his hand on the head of his offering, and slaughter it before the tent of meeting; and Aaron's sons shall sprinkle the blood thereof upon the altar round about.

9 And he shall present of the sacrifice of peace-offering an offering by fire to Jehovah; the fat thereof, the whole fat tail, which he shall take off close by the backbone, and the fat that covereth the inwards, and all the fat that is on the inwards,

10 and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys;

11 and the priest shall burn it on the altar: [it is] the food of the offering by fire to Jehovah.

12 And if his offering be a goat, then he shall present it before Jehovah.

13 And he shall lay his hand on the head of it, and slaughter it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof on the altar round about.

14 And he shall present thereof his offering, an offering by fire to Jehovah; the fat that covereth the inwards and all the fat that is on the inwards,

15 and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys;

16 and the priest shall burn them on the altar: [it is] the food of the offering by fire for a sweet odour. All the fat [shall be] Jehovah's.

17 [It is] an everlasting statute for your generations throughout all your dwellings: no fat and no blood shall ye eat.

LEVITICUS CHAPTER 4

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through inadvertence against any of the commandments of Jehovah [in things] that ought not to be done, and do any of them;

3 if the priest that is anointed sin according to the trespass of the people; then for his sin which he hath sinned shall he present a young bullock without blemish to Jehovah for a sin-offering.

4 And he shall bring the bullock to the entrance of the tent of meeting before Jehovah; and shall lay his hand on the bullock's head, and slaughter the bullock before Jehovah.

5 And the priest that is anointed shall take of the bullock's blood, and bring it into the tent of meeting;

6 and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah before the veil of the sanctuary;

7 and the priest shall put of the blood on the horns of the altar of fragrant incense, which is in the tent of meeting, before Jehovah; and he shall pour all the blood of the bullock at the bottom of the altar of burnt-offering, which is at the entrance of the tent of meeting.

8 And all the fat of the bullock of the sin-offering shall he take off from it; the fat that covereth the inwards, and all the fat that is on the inwards,

9 and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the kidneys,

10 as it is taken off from the ox of the sacrifice of peace-offering; and the priest shall burn them on the altar of burnt-offering.

11 And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung,

12 even the whole bullock shall he carry forth outside the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out shall it be burnt.

13 And if the whole assembly of Israel sin inadvertently, and the thing be hid from the eyes of the congregation, and they do [somewhat against] any of all the commandments of Jehovah [in things] which should not be done, and are guilty;

14 and the sin wherewith they have sinned against it have become known; then the congregation shall present a young bullock for the sin-offering, and shall bring it before the tent of meeting;

15 and the elders of the assembly shall lay their hands on the head of the bullock before Jehovah; and one shall slaughter the bullock before Jehovah.

16 And the priest that is anointed shall bring of the bullock's blood into the tent of meeting;

17 and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil;

18 and he shall put of the blood on the horns of the altar that is before Jehovah which is in the tent of meeting; and he shall pour out all the blood at the bottom of the altar of burnt-offering, which is at the entrance of the tent of meeting.

19 And all its fat shall he take off from it and burn on the altar.

20 And he shall do with the bullock as he did with the bullock of sin-offering: so shall he do with it. And the priest shall make atonement for them; and it shall be forgiven them.

21 And he shall carry forth the bullock outside the camp, and burn it as he burned the first bullock: it is a sin-offering of the congregation.

22 When a prince sinneth and through inadvertence doeth [somewhat against] any of all the commandments of Jehovah his God [in things] which should not be done, and is guilty;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 if his sin, wherein he hath sinned, come to his knowledge, he shall bring his offering, a buck of the goats, a male without blemish.

24 And he shall lay his hand on the head of the goat, and slaughter it at the place where they slaughter the burnt-offering before Jehovah: it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it on the horns of the altar of burnt-offering, and shall pour out its blood at the bottom of the altar of burnt-offering.

26 And he shall burn all its fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him [to cleanse him] from his sin, and it shall be forgiven him.

27 And if any one of the people of the land sin through inadvertence, that he do [somewhat against] any of the commandments of Jehovah [in things] which should not be done, and be guilty;

28 if his sin, which he hath sinned, come to his knowledge, then he shall bring his offering, a goat, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand on the head of the sin-offering, and slaughter the sin-offering at the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put [it] on the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offering; and the priest shall burn it on the altar, for a sweet odour to Jehovah; and the priest shall make atonement for him, and it shall be forgiven him.

32 And if he bring a sheep for his offering for sin, a female without blemish shall he bring it.

33 And he shall lay his hand on the head of the sin-offering, and slaughter it for a sin-offering at the place where they slaughter the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put [it] on the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of peace-offering; and the priest shall burn them on the altar, with Jehovah's offerings by fire; and the priest shall make atonement for him concerning his sin which he hath sinned, and it shall be forgiven him.

LEVITICUS CHAPTER 5

1 And if any one sin, and hear the voice of adjuration, and he is a witness whether he hath seen or known [it], if he do not give information, then he shall bear his iniquity.

2 Or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of an unclean crawling thing, and it be hid from him, -- he also is unclean and guilty;

3 or if he touch the uncleanness of man, any uncleanness of him by which he is defiled, and it be hid from him, when he knoweth [it], then he is guilty.

4 Or if any one swear, talking rashly with the lips, to do evil or to do good, in everything that a man shall say rashly with an oath, and it be hid from him, when he knoweth [it], then is he guilty in one of these.

5 And it shall be, when he shall be guilty in one of these, that he shall confess wherein he hath sinned;

6 and he shall bring his trespass-offering to Jehovah for his sin which he hath sinned, a female from the small cattle, a sheep or doe goat, for a sin-offering; and the priest shall make atonement for him [to cleanse him] from his sin.

7 And if his hand be not able to bring what is so much as a sheep, then he shall bring for his trespass which he hath sinned two turtle-doves or two young pigeons, to Jehovah; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall present that which is for the sin-offering first, and pinch off his head at the neck, but shall not divide it;

9 and he shall sprinkle of the blood of the sin-offering on the wall of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall offer the other for a burnt-offering, according to the ordinance. And the priest shall make atonement for him [to cleanse him] from his sin which he hath sinned, and it shall be forgiven him.

11 But if his hand cannot attain to two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil on it, neither shall he put frankincense thereon; for it is a sin-offering.

12 And he shall bring it to the priest, and the priest shall take his handful of it, the memorial thereof, and burn it on the altar, with Jehovah's offerings by fire: it is a sin-offering.

13 And the priest shall make atonement for him concerning his sin which he hath sinned in one of these, and it shall be forgiven him; and it shall be the priest's, as the oblation.

14 And Jehovah spoke to Moses, saying,

15 If any one act unfaithfully and sin through inadvertence in the holy things of Jehovah, then he shall bring his trespass-offering to Jehovah, a ram without blemish out of the small cattle, according to thy valuation by shekels of silver, according to the shekel of the sanctuary, for a trespass-offering.

16 And he shall make restitution for the wrong that he hath done in the holy things, and shall add the fifth part thereto, and shall give it unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 And if any one sin and do against any of all the commandments of Jehovah what should not be done, and hath not known [it], yet is he guilty, and shall bear his iniquity.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 And he shall bring a ram without blemish out of the small cattle, according to thy valuation, as trespass-offering, unto the priest; and the priest shall make atonement for him concerning his inadvertence wherein he sinned inadvertently, and knew [it] not, and it shall be forgiven him.

19 It is a trespass-offering: he hath certainly trespassed against Jehovah.

LEVITICUS CHAPTER 6

1 And Jehovah spoke to Moses, saying,

2 If any one sin and act unfaithfully against Jehovah, and lie to his neighbour as to an entrusted thing or a deposit or [that in which] he hath robbed or wronged his neighbour,

3 or have found what was lost, and denieth it, and sweareth falsely in anything of all that man doeth, sinning therein;

4 then it shall be, if he hath sinned and transgressed, that he shall restore what he robbed or that in which he hath defrauded, or the deposit, or the lost thing which he found,

5 or all that about which he hath sworn falsely; and he shall restore it in the principal, and shall add the fifth part more thereto; to [him to] whom it belongeth shall he give it, on the day of his trespass-offering.

6 And his trespass-offering shall he bring to Jehovah, a ram without blemish out of the small cattle according to thy valuation, as a trespass-offering, unto the priest.

7 And the priest shall make atonement for him before Jehovah, and it shall be forgiven him concerning anything of all that he hath done so as to trespass therein.

8 And Jehovah spoke to Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering; this, the burnt-offering, shall be on the hearth on the altar all night unto the morning, and the fire of the altar shall be kept burning on it.

10 And the priest shall put on his linen raiment, and his linen breeches shall he put on his flesh, and take up the ashes to which the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be kept burning on it: it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 A continual fire shall be kept burning on the altar: it shall never go out.

14 And this is the law of the oblation: [one of] the sons of Aaron shall present it before Jehovah, before the altar.

15 And he shall take of it his handful of the fine flour of the oblation, and of the oil thereof, and all the frankincense which is on the meat-offering, and shall burn [it] on the altar: [it is] a sweet odour of the memorial thereof to Jehovah.

16 And the remainder thereof shall Aaron and his sons eat: unleavened shall it be eaten in a holy place; in the court of the tent of meeting shall they eat it.

17 It shall not be baken with leaven. As their portion have I given it [unto them] of my offerings by fire: it is most holy; as the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. [It is] an everlasting statute in your generations, [their portion] of Jehovah's offerings by fire: whatever toucheth these shall be holy.

19 And Jehovah spoke to Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall present to Jehovah on the day when he is anointed: the tenth part of an ephah of fine flour as a continual oblation, half of it in the morning, and half thereof at night.

21 It shall be prepared in the pan with oil: saturated with oil shalt thou bring it: baken pieces of the oblation shalt thou present [for] a sweet odour to Jehovah.

22 And the priest who is anointed of his sons in his stead shall prepare it: [it is] an everlasting statute; it shall be wholly burned to Jehovah.

23 And every oblation of the priest shall be wholly burned; it shall not be eaten.

24 And Jehovah spoke to Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering. At the place where the burnt-offering is slaughtered shall the sin-offering be slaughtered before Jehovah: it is most holy.

26 The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting.

27 Everything that toucheth the flesh thereof shall be holy; and if there be splashed of the blood thereof on a garment -- that whereon it is sprinkled shalt thou wash in a holy place.

28 And the earthen vessel wherein it hath been sodden shall be broken; and if it have been sodden in a copper pot, it shall be both scoured and rinsed with water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering whereof blood hath been brought to the tent of meeting, to make atonement in the sanctuary, shall be eaten: it shall be burned with fire.

LEVITICUS CHAPTER 7

1 And this is the law of the trespass-offering -- it is most holy:

2 in the place where they slaughter the burnt-offering shall they slaughter the trespass-offering; and the blood thereof shall he sprinkle on the altar round about.

3 And he shall present of it all the fat thereof; the fat tail and the fat that covereth the inwards,

4 and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver, which he shall take away as far as the kidneys.

5 And the priest shall burn them on the altar, an offering by fire to Jehovah: it is a trespass-offering.

6 Every male among the priests shall eat thereof; in a holy place shall it be eaten: it is most holy.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 As the sin-offering, so is the trespass-offering; [there shall] be one law for them: it shall be the priest's who maketh atonement therewith.

8 And [as to] the priest that presenteth any man's burnt-offering, the skin of the burnt-offering which he hath presented shall be the priest's for himself.

9 And every oblation that is baken in the oven, and all that is prepared in the cauldron and in the pan, shall be the priest's who offereth it; to him it shall belong.

10 And every oblation, mingled with oil, and dry, shall all the sons of Aaron have, one as the other.

11 And this is the law of the sacrifice of peace-offering, which [a man] shall present to Jehovah.

12 If he present it for a thanksgiving, then he shall present with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour saturated with oil, cakes mingled with oil.

13 Besides the cakes, he shall present his offering of leavened bread with the sacrifice of his peace-offering of thanksgiving.

14 And of it he shall present one out of the whole offering as a heave-offering to Jehovah; to the priest that sprinkleth the blood of the peace-offering, to him it shall belong.

15 And the flesh of the sacrifice of his peace-offering of thanksgiving shall be eaten the same day that it is presented; he shall not let any of it remain until the morning.

16 And if the sacrifice of his offering be a vow, or voluntary, it shall be eaten the same day that he presented his sacrifice; on the morrow also the remainder of it shall be eaten;

17 and the remainder of the flesh of the sacrifice on the third day shall be burned with fire.

18 And if [any] of the flesh of the sacrifice of his peace-offering be eaten at all on the third day, it shall not be accepted, it shall not be reckoned to him that hath presented it; it shall be an unclean thing, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth anything unclean shall not be eaten; it shall be burned with fire. And as to the flesh, all that are clean may eat [the] flesh.

20 But the soul that eateth the flesh of the sacrifice of peace-offering which is for Jehovah, having his uncleanness upon him, that soul shall be cut off from his peoples.

21 And if any one touch anything unclean, the uncleanness of man, or unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace-offering, which is for Jehovah, that soul shall be cut off from his peoples.

22 And Jehovah spoke to Moses, saying,

23 Speak unto the children of Israel, saying, No fat, of ox, or of sheep, or of goat shall ye eat.

24 But the fat of a dead carcase, and the fat of that which is torn, may be used in any other use; but ye shall in no wise eat it.

25 For whoever eateth the fat of the beast of which men present an offering by fire to Jehovah, the soul that hath eaten shall be cut off from his peoples.

26 And no blood shall ye eat in any of your dwellings, whether it be of fowl or of cattle.

27 Whatever soul it be that eateth any manner of blood, that soul shall be cut off from his peoples.

28 And Jehovah spoke to Moses, saying,

29 Speak unto the children of Israel, saying, He that presenteth the sacrifice of his peace-offering to Jehovah shall bring his offering to Jehovah of the sacrifice of his peace-offering.

30 His own hands shall bring Jehovah's offerings by fire, the fat with the breast shall he bring: the breast, that it may be waved as a wave-offering before Jehovah.

31 And the priest shall burn the fat on the altar; and the breast shall be Aaron's and his sons'.

32 And the right shoulder of the sacrifices of your peace-offerings shall ye give as a heave-offering unto the priest.

33 He of the sons of Aaron that presenteth the blood of the peace-offerings, and the fat, shall have the right shoulder for [his] part.

34 For the breast of the wave-offering, and the shoulder of the heave-offering, have I taken of the children of Israel from the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons from the children of Israel by an everlasting statute.

35 This is [the portion] of the anointing of Aaron and of the anointing of his sons, from Jehovah's offerings by fire, in the day [when] he presented them to serve Jehovah as priests,

36 which Jehovah commanded to be given them by the children of Israel in the day that he anointed them: [it is] an everlasting statute, throughout their generations.

37 This is the law of the burnt-offering, of the oblation, and of the sin-offering, and of the trespass-offering, and of the consecration-offering, and of the sacrifice of peace-offering,

38 which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to present their offerings to Jehovah, in the wilderness of Sinai.

LEVITICUS CHAPTER 8

1 And Jehovah spoke to Moses, saying,

2 Take Aaron and his sons with him, and the garments and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened [bread];

3 and gather all the assembly together at the entrance of the tent of meeting.

4 And Moses did as Jehovah had commanded him; and the assembly was collected at the entrance of the tent of meeting.

5 And Moses said to the assembly, This is the thing which Jehovah has commanded to be done.

6 And Moses brought Aaron near, and his sons, and bathed them with water.

7 And he put upon him the vest and girded him with the girdle, and clothed him with the cloak, and put the ephod on him, and he girded him with the girdle of the ephod, and fastened the ephod on him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And he put the breastplate on it, and put on the breastplate the Urim and the Thummim;

9 and he put the turban upon his head; and upon the turban, on the front of it, he put the golden plate, the holy diadem; as Jehovah had commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that was in it, and hallowed them.

11 And he sprinkled thereof on the altar seven times, and anointed the altar and all its utensils, and the laver and its stand, to hallow them.

12 And he poured of the anointing oil on Aaron's head, and anointed him, to hallow him.

13 And Moses brought Aaron's sons near and clothed them with the vests, and girded them with the girdles, and bound the high caps on them, as Jehovah had commanded Moses.

14 And he brought near the bullock for the sin-offering; and Aaron and his sons laid their hands on the head of the bullock for the sin-offering;

15 and he slaughtered [it], and Moses took the blood, and put [it] on the horns of the altar round about with his finger, and cleansed the altar from sin, and the blood he poured at the bottom of the altar, and hallowed it, making atonement for it.

16 And he took all the fat that was on the inwards, and the net of the liver, and the two kidneys, and their fat, and Moses burned [them] on the altar.

17 And the bullock, and its skin, and its flesh, and its dung he burned with fire outside the camp, as Jehovah had commanded Moses.

18 And he presented the ram of the burnt-offering; and Aaron and his sons laid their hands on the head of the ram;

19 and he slaughtered [it]; and Moses sprinkled the blood on the altar round about.

20 And the ram he cut up into its pieces; and Moses burned the head, and the pieces, and the fat;

21 and the inwards and the legs he washed in water; and Moses burned the whole ram on the altar: it was a burnt-offering for a sweet odour, it was an offering by fire to Jehovah; as Jehovah had commanded Moses.

22 And he presented the second ram, the ram of consecration; and Aaron and his sons laid their hands on the head of the ram;

23 and one slaughtered [it]; and Moses took of its blood, and put [it] on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot;

24 and he brought Aaron's sons near, and Moses put of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the fat tail, and all the fat that was on the inwards, and the net of the liver, and the two kidneys and their fat, and the right shoulder;

26 and out of the basket of unleavened bread that was before Jehovah he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat and upon the right shoulder;

27 and he gave all into Aaron's hands, and into his sons' hands, and waved them as a wave-offering before Jehovah.

28 And Moses took them from off their hands, and burned [them] on the altar, over the burnt-offering: they were a consecration-offering for a sweet odour: it was an offering by fire to Jehovah.

29 And Moses took the breast, and waved it as a wave-offering before Jehovah; of the ram of consecration it was Moses' part; as Jehovah had commanded Moses.

30 And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled [it] on Aaron, on his garments, and on his sons, and on his sons' garments with him; and hallowed Aaron, his garments, and his sons, and his sons' garments with him.

31 And Moses spoke to Aaron and to his sons, Boil the flesh at the entrance of the tent of meeting; and there eat it and the bread that is in the basket of the consecration-offering, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out from the entrance of the tent of meeting seven days, until the day when the days of your consecration are at an end: for seven days shall ye be consecrated.

34 As he hath done this day, [so] Jehovah hath commanded to do, to make atonement for you.

35 And ye shall abide at the entrance of the tent of meeting day and night seven days, and keep the charge of Jehovah, that ye die not; for so I am commanded.

36 And Aaron and his sons did all things that Jehovah had commanded by the hand of Moses.

LEVITICUS CHAPTER 9

1 And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel,

2 and said to Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and present [them] before Jehovah;

3 and to the children of Israel shalt thou speak, saying, Take a buck of the goats for a sin-offering, and a calf and a lamb, yearlings, without blemish, for a burnt-offering;

4 and a bullock and a ram for a peace-offering, to sacrifice before Jehovah; and an oblation mingled with oil; for to-day Jehovah will appear to you.

5 And they brought what Moses commanded before the tent of meeting; and all the assembly approached and stood before Jehovah.

6 And Moses said, This is the thing which Jehovah has commanded that ye should do; and the glory of Jehovah shall appear to you.

7 And Moses said unto Aaron, Go to the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the offering of the people, and make atonement for them, as Jehovah has commanded.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And Aaron went to the altar and slaughtered the calf of the sin-offering which was for himself;
9 and the sons of Aaron presented the blood to him, and he dipped his finger in the blood, and put [it] on the horns of the altar, and poured out the blood at the bottom of the altar.
10 And the fat, and the kidneys, and the net above the liver, of the sin-offering, he burned on the altar, as Jehovah had commanded Moses.
11 And the flesh and the skin he burned with fire outside the camp.
12 And he slaughtered the burnt-offering; and Aaron's sons delivered to him the blood, which he sprinkled on the altar round about.
13 And they delivered the burnt-offering to him, in the pieces thereof, and the head; and he burned [them] on the altar.
14 And he washed the inwards and the legs, and burned [them] upon the burnt-offering, on the altar.
15 And he presented the people's offering, and took the goat of the sin-offering which was for the people and slaughtered it, and offered it for sin, as the first.
16 And he presented the burnt-offering and offered it according to the ordinance.
17 And he presented the oblation, and took a handful of it, and burned it on the altar, besides the burnt-offering of the morning.
18 And he slaughtered the bullock and the ram of the sacrifice of peace-offering which was for the people. And Aaron's sons delivered to him the blood, and he sprinkled it on the altar round about;
19 and the pieces of fat of the bullock and of the ram, the fat tail and what covers [the inwards], and the kidneys, and the net of the liver;
20 and they put the pieces of fat on the breast-pieces, and he burned the pieces of fat on the altar;
21 and the breast-pieces and the right shoulder Aaron waved as a wave-offering before Jehovah, as Moses had commanded.
22 And Aaron lifted up his hands toward the people and blessed them, and came down after the offering of the sin-offering, and the burnt-offering, and the peace-offering.
23 And Moses and Aaron went into the tent of meeting, and came out and blessed the people; and the glory of Jehovah appeared to all the people.
24 And there went out fire from before Jehovah, and consumed on the altar the burnt-offering, and the pieces of fat; and all the people saw it, and they shouted, and fell on their face.

LEVITICUS CHAPTER 10

1 And the sons of Aaron, Nadab and Abihu, took each of them his censer, and put fire in it, and put incense on it, and presented strange fire before Jehovah, which he had not commanded them.
2 And there went out fire from before Jehovah, and devoured them, and they died before Jehovah.
3 And Moses said to Aaron, This is what Jehovah spoke, saying, I will be hallowed in them that come near me, and before all the people I will be glorified. And Aaron was silent.
4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp.
5 And they went near, and carried them in their vests out of the camp, as Moses had said.
6 And Moses said to Aaron, and to Eleazar and to Ithamar his sons, Your heads shall ye not uncover, neither rend your clothes; lest ye die, and lest wrath come on all the assembly; but your brethren, the whole house of Israel, shall bewail the burning which Jehovah hath kindled.
7 And ye shall not go out from the entrance of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.
8 And Jehovah spoke to Aaron, saying,
9 Thou shalt not drink wine nor strong drink, thou, and thy sons with thee, when ye go into the tent of meeting, lest ye die -- [it is] an everlasting statute throughout your generations,
10 that ye may put difference between the holy and the unholy, and between unclean and clean,
11 and that ye may teach the children of Israel all the statutes which Jehovah hath spoken to them by the hand of Moses.
12 And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, Take the oblation that is left of Jehovah's offerings by fire, and eat it with unleavened bread beside the altar; for it is most holy.
13 And ye shall eat it in a holy place, because it is thy due, and thy sons' due, of Jehovah's offerings by fire; for so I am commanded.
14 And the breast of the wave-offering, and the shoulder of the heave-offering shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee; for [as] thy due, and thy sons' due, are they given of the sacrifices of peace-offerings of the children of Israel.
15 The shoulder of the heave-offering and the breast of the wave-offering shall they bring, with the fire-offering of the pieces of fat, to wave [them] as a wave-offering before Jehovah; and they shall be thine, and thy sons' with thee, for an everlasting statute, as Jehovah has commanded.
16 And Moses diligently sought the goat of the sin-offering, and behold, it was burnt up: then he was wroth with Eleazar and Ithamar, the sons of Aaron that were left, saying,
17 Why have ye not eaten the sin-offering in a holy place? for it is most holy, and he has given it to you that ye might bear the iniquity of the assembly, to make atonement for them before Jehovah.
18 Lo, its blood was not brought in within the sanctuary: ye should certainly have eaten it in the sanctuary, as I commanded.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And Aaron said to Moses, Behold, to-day have they presented their sin-offering and their burnt-offering before Jehovah; and such things have befallen me; and had I to-day eaten the sin-offering, would it have been good in the sight of Jehovah?

20 And Moses heard it; and it was good in his sight.

LEVITICUS CHAPTER 11

1 And Jehovah spoke to Moses and to Aaron, saying to them,

2 Speak unto the children of Israel, saying, These are the animals which ye shall eat of all the beasts which are on the earth.

3 Whatever hath cloven hoofs, and feet quite split open, and cheweth the cud, among the beasts -- that shall ye eat.

4 Only these shall ye not eat of those that chew the cud, or of those with cloven hoofs: the camel, for it cheweth the cud, but hath not cloven hoofs -- it shall be unclean unto you;

5 and the rock-badger, for it cheweth the cud, but hath not cloven hoofs -- it shall be unclean unto you;

6 and the hare, for it cheweth the cud, but hath not cloven hoofs -- it shall be unclean unto you;

7 and the swine, for it hath cloven hoofs, and feet quite split open, but it cheweth not the cud -- it shall be unclean unto you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch: they shall be unclean unto you.

9 These shall ye eat of all that are in the waters: whatever hath fins and scales in waters, in seas and in rivers, these shall ye eat;

10 but all that have not fins and scales in seas and in rivers, of all that swarm in the waters, and of every living soul which is in the waters -- they shall be an abomination unto you.

11 They shall be even an abomination unto you: of their flesh shall ye not eat, and their carcase ye shall have in abomination.

12 Whatever in the waters hath no fins and scales, that shall be an abomination unto you.

13 And these shall ye have in abomination of the fowls; they shall not be eaten; an abomination shall they be: the eagle, and the ossifrage, and the sea-eagle,

14 and the falcon, and the kite, after its kind;

15 every raven after its kind;

16 and the female ostrich and the male ostrich, and the sea-gull, and the hawk, after its kind;

17 and the owl, and the gannet, and the ibis,

18 and the swan, and the pelican, and the carrion vulture,

19 and the stork; the heron after its kind, and the hoopoe, and the bat.

20 Every winged crawling thing that goeth upon all four shall be an abomination unto you.

21 Yet these shall ye eat of every winged crawling thing that goeth upon all four: those which have legs above their feet with which to leap upon the earth.

22 These shall ye eat of them: the arbeh after its kind, and the solam after its kind, and the hargol after its kind, and the hargab after its kind.

23 But every winged crawling thing that hath four feet shall be an abomination unto you.

24 And by these ye shall make yourselves unclean; whoever toucheth their carcase shall be unclean until the even.

25 And whoever carrieth [ought] of their carcase shall wash his garments, and be unclean until the even.

26 Every beast that hath cloven hoofs, but not feet quite split open, nor cheweth the cud, shall be unclean unto you: every one that toucheth them shall be unclean.

27 And whatever goeth on its paws, among all manner of beasts that go upon all four, those are unclean unto you: whoever toucheth their carcase shall be unclean until the even.

28 And he that carrieth their carcase shall wash his garments, and be unclean until the even: they shall be unclean unto you.

29 And these shall be unclean unto you among the crawling things which crawl on the earth: the mole, and the field-mouse, and the lizard, after its kind;

30 and the groaning lizard, and the great red lizard, and the climbing lizard, and the chomet, and the chameleon.

31 These shall be unclean unto you among all that crawl: whoever toucheth them when they are dead, shall be unclean until the even.

32 And on whatever any of them when they are dead doth fall, it shall be unclean; all vessels of wood, or garment, or skin, or sack, every vessel wherewith work is done -- it shall be put into water, and be unclean until the even; then shall it be clean.

33 And every earthen vessel into which [any] of them falleth -- whatever is in it shall be unclean; and ye shall break it.

34 All food that is eaten on which [such] water hath come shall be unclean; and all drink that is drunk shall be unclean, in every [such] vessel.

35 And everything where upon [any part] of their carcase falleth shall be unclean; oven and hearth shall be broken down: they are unclean, and shall be unclean unto you.

36 Nevertheless, a spring or a well, a quantity of water, shall be clean. But he that toucheth their carcase shall be unclean.

37 And if any part of their carcase fall upon any sowing-seed which is to be sown, it shall be clean;

38 but if water have been put on the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

39 And if any beast which is to you for food die, he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of its carcase shall wash his garments, and be unclean until the even: he also that carrieth its carcase shall wash his garments, and be unclean until the even.

41 And every crawling thing which crawleth on the earth shall be an abomination; it shall not be eaten.

42 Whatever goeth on the belly, and whatever goeth on all four, and all that have a great many feet, of every manner of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

crawling thing which crawleth on the earth -- these ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable through any crawling thing which crawleth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am Jehovah your God; and ye shall hallow yourselves, and ye shall be holy; for I am holy; and ye shall not make yourselves unclean through any manner of crawling thing which creepeth on the earth.

45 For I am Jehovah who brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46 This is the law of cattle, and of fowl, and of every living soul that moveth in the waters, and of every soul that crawleth on the earth;

47 to make a difference between the unclean and the clean, and between the beast that is to be eaten and the beast that is not to be eaten.

LEVITICUS CHAPTER 12

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, saying, If a woman conceive seed, and bear a male, then she shall be unclean seven days; as in the days of the separation of her infirmity shall she be unclean.

3 And on the eighth day shall the flesh of his foreskin be circumcised.

4 And she shall continue thirty-three days in the blood of her cleansing; no holy thing shall she touch, nor come into the sanctuary, until the days of her cleansing are fulfilled.

5 And if she bear a female, then she shall be unclean two weeks, as in her separation; and she shall continue sixty-six days in the blood of her cleansing.

6 And when the days of her cleansing are fulfilled, for a son or for a daughter, she shall bring a yearling lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, to the entrance of the tent of meeting, unto the priest.

7 And he shall present it before Jehovah, and make atonement for her; and she shall be clean from the flux of her blood. This is the law for her that hath borne a male or a female.

8 And if her hand cannot find what is sufficient for a sheep, she shall bring two turtle-doves or two young pigeons; one for a burnt-offering, and the other for a sin-offering; and the priest shall make atonement for her; and she shall be clean.

LEVITICUS CHAPTER 13

1 And Jehovah spoke to Moses and to Aaron, saying,

2 When a man shall have in the skin of his flesh a rising or a scab, or bright spot, and it become in the skin of his flesh a sore [as] of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And when the priest looketh on the sore in the skin of the flesh, and the hair in the sore is turned white, and the sore looketh deeper than the skin of his flesh, it is the sore of leprosy; and the priest shall look on him and pronounce him unclean.

4 But if the bright spot be white in the skin of his flesh, and look not deeper than the skin, and the hair thereof be not turned white, the priest shall shut up [him that hath] the sore seven days.

5 And the priest shall look on him the seventh day; and behold, in his sight, the sore remaineth as it was, the sore hath not spread in the skin, then the priest shall shut him up seven days a second time.

6 And the priest shall look on him again the seventh day, and behold, the sore is become pale and the sore hath not spread in the skin, then the priest shall pronounce him clean; it is a scab; and he shall wash his garments and be clean.

7 But if the scab have spread much in the skin, after that he hath been seen by the priest for his cleansing, he shall be seen by the priest again;

8 and the priest shall look on him, and behold, the scab hath spread in the skin; then the priest shall pronounce him unclean: it is leprosy.

9 When a sore [as] of leprosy is in a man, he shall be brought unto the priest;

10 and the priest shall look on him, and behold, there is a white rising in the skin, and it hath turned the hair white, and a trace of raw flesh is in the rising:

11 it is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and he shall not shut him up, for he is unclean.

12 But if the leprosy break out much in the skin, and the leprosy cover all the skin of [him that hath] the sore, from his head even to his foot, wherever the eyes of the priest look,

13 and the priest looketh, and behold, the leprosy covereth all his flesh, he shall pronounce [him] clean [that hath] the sore; it is all turned white; he is clean.

14 And on the day when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall look on the raw flesh, and shall pronounce him unclean: the raw flesh is unclean, it is leprosy.

16 But if the raw flesh change again, and be turned white, he shall come unto the priest;

17 and the priest shall look on him, and behold, the sore is turned white; then the priest shall pronounce [him] clean [that hath] the sore: he is clean.

18 And the flesh -- when in the skin thereof cometh a boil, and it is healed,

19 and there is in the place of the boil a white rising, or a white-reddish bright spot, it shall be shewn to the priest;

20 and the priest shall look on it, and behold, it looketh deeper than the skin, and the hair thereof is turned white; then the priest shall pronounce him unclean: it is the sore of leprosy broken out in the boil.

21 But if the priest look on it, and behold, there are no white hairs therein, and it is not deeper than the skin, and is pale, the priest shall shut him up seven days;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 and if it spread much in the skin, then the priest shall pronounce him unclean: it is the sore.

23 But if the bright spot have remained in its place, [and] have not spread, it is the scar of the boil; and the priest shall pronounce him clean.

24 Or if in the flesh, in the skin thereof, there is a burning inflammation, and the place of the inflammation become a bright spot white-reddish or white,

25 and the priest look on it, and behold, the hair is turned white in the bright spot, and it looketh deeper than the skin, it is a leprosy which is broken out in the inflammation; and the priest shall pronounce him unclean: it is the sore of leprosy.

26 But if the priest look on it, and behold, there is no white hair in the bright spot, and it is no deeper than the skin, and is pale, the priest shall shut him up seven days.

27 And the priest shall look on him the seventh day, and if it have spread much in the skin, the priest shall pronounce him unclean: it is the sore of leprosy.

28 But if the bright spot have remained in its place, [and] not spread in the skin, and is pale, it is the rising of the inflammation; and the priest shall pronounce him clean; for it is the scar of the inflammation.

29 And if a man or a woman have a sore on the head or on the beard,

30 and the priest look on the sore, and behold, it looketh deeper than the skin, and there is in it yellow thin hair, then the priest shall pronounce him unclean; it is a scall, the leprosy of the head or the beard.

31 And if the priest look on the sore of the scall, and behold, it is not in sight deeper than the skin, and there is no black hair in it, the priest shall shut up [him that hath] the sore of the scall seven days.

32 And when the priest looketh on the sore on the seventh day, and behold, the scall hath not spread, and there is in it no yellow hair, and the scall doth not look deeper than the skin,

33 he [that hath the sore] shall shave himself; but the scall shall he not shave; and the priest shall shut up [him that hath] the scall seven days a second time.

34 And the priest shall look on the scall on the seventh day, and behold, the scall hath not spread in the skin, nor is in sight deeper than the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean.

35 But if the scall have spread much in the skin after his cleansing,

36 and the priest shall look on him, and behold, the scall hath spread in the skin, the priest shall not seek for yellow hair: he is unclean.

37 But if the scall have in his sight remained as it was, and there is black hair grown up therein, the scall is healed: he is clean; and the priest shall pronounce him clean.

38 And if a man or a woman have in the skin of their flesh bright spots, white bright spots,

39 and the priest look, and behold, there are in the skin of their flesh pale white spots, it is an eruption which is broken out in the skin: he is clean.

40 And if a man's hair have fallen off his head, he is bald: he is clean;

41 and if he have the hair fallen off from the part of the head towards his face, he is forehead-bald: he is clean.

42 And if there be in the bald head, or bald forehead, a white-reddish sore, it is a leprosy which hath broken out in his bald head, or his bald forehead.

43 And the priest shall look on it, and behold, the rising of the sore is white-reddish in his bald head, or in his bald forehead, like the appearance of the leprosy in the skin of the flesh;

44 he is a leprous man, he is unclean; the priest shall pronounce him utterly unclean; his sore is in his head.

45 And as to the leper in whom the sore is, -- his garments shall be rent, and his head shall be uncovered, and he shall put a covering on his beard, and shall cry, Unclean, unclean!

46 All the days that the sore shall be in him he shall be unclean: he is unclean; he shall dwell apart; outside the camp shall his dwelling be.

47 And if a sore of leprosy is in a garment, in a woollen garment, or a linen garment,

48 either in the warp or in the woof of linen or of wool, or in a skin, or in anything made of skin,

49 and the sore is greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin, it is the sore of leprosy, and shall be shewn unto the priest.

50 And the priest shall look on the sore, and shall shut up [that which hath] the sore seven days.

51 And he shall see the sore on the seventh day: if the sore have spread in the garment, either in the warp or in the woof, or in a skin, in any work that may be made of skin, the sore is a corroding leprosy: it is unclean.

52 And they shall burn the garment, or the warp or the woof, of wool or of linen, or anything of skin, wherein the sore is; for it is a corroding leprosy: it shall be burned with fire.

53 But if the priest look, and behold, the sore hath not spread in the garment, or in the warp, or in the woof, or in anything of skin,

54 then the priest shall command that they wash the thing wherein the sore is, and he shall shut it up seven days a second time.

55 And the priest shall look on the sore after the washing, and behold, if the sore have not changed its appearance, and the sore have not spread, it is unclean: thou shalt burn it with fire: it is a fretting sore on what is threadbare or where the nap is gone.

56 But if the priest look, and behold, the sore hath become pale after the washing of it, then he shall rend it from the garment, or from the skin, or from the warp, or from the woof.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

57 And if it appear still in the garment, or in the warp, or in the woof, or in anything of skin, it is a [leprosy] breaking out: thou shalt burn with fire that wherein the sore is.

58 But the garment, or the warp, or the woof, or whatever thing of skin which thou hast washed, and the sore departeth from them, it shall be washed a second time, and it is clean.

59 This is the law of the sore of leprosy in a garment of wool or linen, or in the warp, or in the woof, or in anything of skin, to cleanse it, or to pronounce it unclean.

LEVITICUS CHAPTER 14

1 And Jehovah spoke to Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest,

3 and the priest shall go out of the camp; and when the priest looketh, and behold, the sore of leprosy is healed in the leper,

4 then shall the priest command to take for him that is to be cleansed two clean living birds, and cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one bird be killed in an earthen vessel over running water:

6 as to the living bird -- he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that was killed over the running water;

7 and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his garments, and shave all his hair, and bathe in water, and he shall be clean; and afterwards shall he come into the camp, and shall abide outside his tent seven days.

9 And it shall come to pass on the seventh day, that he shall shave all his hair, his head, and his beard, and his eyebrows, even all his hair shall he shave, and he shall wash his garments, and shall bathe his flesh in water, and he is clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one yearling ewe-lamb without blemish, and three tenth parts of fine flour mingled with oil, for an oblation, and one log of oil.

11 And the priest that cleanseth [him] shall present the man that is to be cleansed and those things before Jehovah, at the entrance of the tent of meeting.

12 And the priest shall take one he-lamb, and present it for a trespass-offering, and the log of oil, and wave them as a wave-offering before Jehovah.

13 And he shall slaughter the he-lamb at the place where the sin-offering and the burnt-offering are slaughtered, in a holy place; for as the sin-offering, so the trespass-offering is the priest's: it is most holy.

14 And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot.

15 And the priest shall take of the log of oil, and pour it into his, the priest's, left hand;

16 and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah.

17 And of the rest of the oil that is in his hand shall the priest put on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remainder of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, and the priest shall make atonement for him before Jehovah.

19 And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed from his uncleanness; and afterwards shall he slaughter the burnt-offering.

20 And the priest shall offer the burnt-offering and the oblation upon the altar; and the priest shall make atonement for him, and he shall be clean.

21 But if he be poor, and his hand be not able to get it, then he shall take one lamb for a trespass-offering, for a wave-offering, to make atonement for him; and one tenth part of fine flour mingled with oil for an oblation; and a log of oil,

22 and two turtle-doves, or two young pigeons, as his hand may be able to get: the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day of his cleansing unto the priest, unto the entrance of the tent of meeting, before Jehovah.

24 And the priest shall take the he-lamb of the trespass-offering, and the log of oil, and the priest shall wave them as a wave-offering before Jehovah.

25 And he shall slaughter the he-lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and on the great toe of his right foot.

26 And the priest shall pour of the oil into [his], the priest's, left hand,

27 and the priest shall sprinkle with his right finger of the oil that is in his left hand seven times before Jehovah.

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and on the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the remainder of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before Jehovah.

30 And he shall offer one of the turtle-doves, or of the young pigeons, of what his hand was able to get;

31 of what his hand was able to get shall the one be a sin-offering, and the other a burnt-offering, with the oblation; and the priest shall make atonement for him that is to be cleansed before Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 This is the law for him in whom is the sore of leprosy, whose hand cannot get what is [regularly prescribed] in his cleansing.

33 And Jehovah spoke to Moses and to Aaron, saying,

34 When ye come into the land of Canaan, which I give to you for a possession, and I put a leprous plague in a house of the land of your possession,

35 then he whose house it is shall come and tell the priest, saying, It seemeth to me like a plague in the house;

36 and the priest shall command that they empty the house before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterwards the priest shall go in to see the house.

37 And when he looketh on the plague, and behold, the plague is in the walls of the house, greenish or reddish hollows, and their look is deeper than the surface of the wall,

38 then the priest shall go out of the house to the entrance of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and when he looketh, and behold, the plague hath spread in the walls of the house,

40 then the priest shall command that they take away the stones in which the plague is, and they shall cast them out of the city, in an unclean place.

41 And he shall cause the house to be scraped within round about, and they shall pour out the mortar that they have scraped off, out of the city in an unclean place.

42 And they shall take other stones, and put them in the place of those stones; and they shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after he hath taken away the stones, and after he hath scraped the house, and after it is plastered,

44 then the priest shall come, and when he looketh, and behold, the plague hath spread in the house, it is a corroding leprosy in the house: it is unclean.

45 And they shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and shall carry them forth out of the city to an unclean place.

46 And he that goeth into the house as long as it is shut up shall be unclean until the even.

47 And he that sleepeth in the house shall wash his garments, and he that eateth in the house shall wash his garments.

48 But if the priest shall come in and look, and behold, the plague hath not spread in the house, after the house hath been plastered, the priest shall pronounce the house clean; for the plague is healed.

49 And he shall take, to purge the house from the defilement, two birds, and cedar-wood, and scarlet, and hyssop;

50 and he shall kill one bird in an earthen vessel over running water;

51 and he shall take the cedar-wood and the hyssop and the scarlet, and the living bird, and dip them in the blood of the bird that was killed, and in the running water, and sprinkle the house seven times;

52 and he shall purge the house from the defilement with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet;

53 and he shall let the living bird loose out of the city into the open field; and he shall make atonement for the house, and it is clean.

54 This is the law for every sore of leprosy, and for the scall,

55 and for the leprosy of garments, and of houses,

56 and for the rising, and for the scab, and for the bright spot,

57 to teach when there is uncleanness, and when it is purified: this is the law of leprosy.

LEVITICUS CHAPTER 15

1 And Jehovah spoke to Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, If any man have a flux from his flesh, because of his flux he is unclean.

3 And this shall be his uncleanness in his flux: whether his flesh run with his flux, or his flesh be closed from his flux, it is his uncleanness.

4 Every bed whereon he lieth that hath the flux shall be unclean; and every object on which he sitteth shall be unclean.

5 And whoever toucheth his bed shall wash his garments, and bathe in water, and be unclean until the even.

6 And he that sitteth on any object whereon he sat that hath the flux shall wash his garments, and bathe in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the flux shall wash his garments, and bathe in water, and be unclean until the even.

8 And if he that hath the flux spit upon him that is clean, then he shall wash his garments, and bathe in water, and be unclean until the even.

9 And what carriage soever he rideth upon that hath the flux shall be unclean.

10 And whoever toucheth anything that was under him shall be unclean until the even; and he that carrieth them shall wash his garments, and bathe in water, and be unclean until the even.

11 And whomsoever he toucheth who hath the flux and hath not rinsed his hands in water -- he shall wash his garments, and bathe in water, and be unclean until the even.

12 And the vessel of earth that he toucheth who hath the flux shall be broken; and every vessel of wood shall be rinsed in water.

13 And when he that hath a flux is clean of his flux, then he shall count seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and he shall be clean.

14 And on the eighth day he shall take two turtle-doves, or two young pigeons, and come before Jehovah unto the entrance of the tent of meeting, and give them unto the priest.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And the priest shall offer them, one as a sin-offering, and one as a burnt-offering; and the priest shall make atonement for him before Jehovah for his flux.

16 And if any man's seed of copulation pass from him, then he shall bathe his whole flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon the seed of copulation shall be, shall be washed with water, and be unclean until the even.

18 And a woman with whom a man lieth with seed of copulation -- they shall bathe in water, and be unclean until the even.

19 And if a woman have a flux, and her flux in her flesh be blood, she shall be seven days in her separation, and whoever toucheth her shall be unclean until the even.

20 And everything that she lieth upon in her separation shall be unclean; and everything that she sitteth upon shall be unclean.

21 And whoever toucheth her bed shall wash his garments, and bathe in water, and be unclean until the even.

22 And whoever toucheth any object that she sat upon shall wash his garments, and bathe in water, and be unclean until the even.

23 And if it be on the bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if a man lie with her at all, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

25 And if a woman have her flux of blood many days out of the time of her separation, or if she have the flux beyond the time of her separation, all the days of the flux of her uncleanness shall she be as [in] the days of her separation: she is unclean.

26 Every bed whereon she lieth all the days of her flux shall be unto her as the bed of her separation; and every object on which she sitteth shall be unclean, according to the uncleanness of her separation.

27 And whoever toucheth them shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until the even.

28 And if she be cleansed of her flux then she shall count seven days, and after that she shall be clean.

29 And on the eighth day she shall take two turtle-doves, or two young pigeons, and bring them unto the priest, unto the entrance of the tent of meeting.

30 And the priest shall offer the one as a sin-offering, and the other as a burnt-offering; and the priest shall make atonement for her before Jehovah for the flux of her uncleanness.

31 And ye shall separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in their midst.

32 This is the law for him that hath a flux, and for the one whose seed of copulation goeth from him, and who is defiled therewith:

33 and for a woman who is sick in her separation, and for him that hath his flux; for the man and for the woman, and for him that lieth with her that is unclean.

LEVITICUS CHAPTER 16

1 And Jehovah spoke to Moses after the death of the two sons of Aaron, when they came near before Jehovah and died;

2 and Jehovah said to Moses, Speak unto Aaron thy brother, that he come not at all times into the sanctuary inside the veil before the mercy-seat which is upon the ark, that he die not; for I will appear in the cloud upon the mercy-seat.

3 In this manner shall Aaron come into the sanctuary: with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 A holy linen vest shall he put on, and linen trousers shall be upon his flesh, and he shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; and he shall bathe his flesh in water, and put them on.

5 And of the assembly of the children of Israel shall he take two bucks of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.

7 And he shall take the two goats, and set them before Jehovah, before the entrance of the tent of meeting.

8 And Aaron shall cast lots upon the two goats: one lot for Jehovah, and the other lot for Azazel.

9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer it [as] a sin-offering.

10 And the goat upon which the lot fell for Azazel shall be set alive before Jehovah, to make atonement with it, to send it away as Azazel into the wilderness.

11 And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself and for his house, and shall slaughter the bullock of the sin-offering which is for himself.

12 And he shall take the censer full of burning coals of fire from off the altar before Jehovah, and both his hands full of fragrant incense beaten small, and bring it inside the veil.

13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat which is upon the testimony, that he die not.

14 And he shall take of the blood of the bullock, and sprinkle with his finger upon the front of the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood seven times with his finger.

15 And he shall slaughter the goat of the sin-offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat;

16 and he shall make atonement for the sanctuary, [to cleanse it] from the uncleanness of the children of Israel, and from their transgressions in all their sins; and so shall he do

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

for the tent of meeting which dwelleth among them in the midst of their uncleanness.

17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the sanctuary until he come out; and he shall make atonement for himself, and for his house, and for the whole congregation of Israel.

18 And he shall go out unto the altar which is before Jehovah, and make atonement for it; and shall take of the blood of the bullock, and of the goat, and put it upon the horns of the altar round about;

19 and he shall sprinkle upon it of the blood with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20 And when he hath ended making atonement for the sanctuary, and the tent of meeting, and the altar, he shall present the living goat;

21 and Aaron shall lay both his hands on the head of the living goat, and confess over it all the iniquities of the children of Israel, and all their transgressions in all their sins, and he shall put them on the head of the goat, and shall send him away to the wilderness by the hand of a man standing ready;

22 that the goat may bear upon him all their iniquities to a land apart [from men]; and he shall send away the goat into the wilderness.

23 And Aaron shall go into the tent of meeting, and shall put off the linen garments, which he put on when he went into the sanctuary, and shall leave them there;

24 and he shall bathe his flesh with water in a holy place, and put on his garments, and go forth, and offer his burnt-offering, and the burnt-offering of the people, and make atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water; and afterwards he may come into the camp.

27 And the bullock of the sin-offering, and the goat of the sin-offering whose blood was brought in to make atonement in the sanctuary, shall one carry forth outside the camp; and they shall burn with fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water; and afterwards he may come into the camp.

29 And this shall be an everlasting statute unto you. In the seventh month, on the tenth of the month, ye shall afflict your souls, and do no work at all, the home-born, and the stranger that sojourneth among you;

30 for on that day shall atonement be made for you, to cleanse you: from all your sins shall ye be clean before Jehovah.

31 A sabbath of rest shall it be unto you, and ye shall afflict your souls: [it is] an everlasting statute.

32 And the priest who hath been anointed, and who hath been consecrated, to exercise the priesthood in his father's stead, shall make atonement; and he shall put on the linen garments, the holy garments.

33 And he shall make atonement for the holy sanctuary; and for the tent of meeting, and for the altar shall he make atonement; and for the priests, and for the whole people of the congregation shall he make atonement.

34 And this shall be an everlasting statute unto you, to make atonement for the children of Israel [to cleanse them] from all their sins once a year. And he did as Jehovah had commanded Moses.

LEVITICUS CHAPTER 17

1 And Jehovah spoke to Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which Jehovah hath commanded, saying,

3 Every one of the house of Israel that slaughtereth an ox, or sheep, or goat, in the camp, or that slaughtereth it out of the camp,

4 and doth not bring it to the entrance of the tent of meeting to present it as an offering to Jehovah, before the tabernacle of Jehovah, blood shall be reckoned unto that man: he hath shed blood; and that man shall be cut off from among his people,

5 to the end that the children of Israel bring their sacrifices, which they sacrifice in the open field, that they bring them to Jehovah, unto the entrance of the tent of meeting, unto the priest, and sacrifice them as sacrifices of peace-offerings to Jehovah.

6 And the priest shall sprinkle the blood upon the altar of Jehovah, at the entrance of the tent of meeting, and burn the fat for a sweet odour to Jehovah.

7 And they shall no more sacrifice their sacrifices unto demons, after whom they go a whoring. This shall be an everlasting statute unto them for their generations.

8 And thou shalt say unto them, Every one of the house of Israel, and of the strangers who sojourn among them, that offereth up a burnt-offering or sacrifice,

9 and bringeth it not to the entrance of the tent of meeting, to offer it up to Jehovah -- that man shall be cut off from his peoples.

10 And every one of the house of Israel, or of the strangers who sojourn among them, that eateth any manner of blood, -- I will set my face against the soul that hath eaten blood, and will cut him off from among his people;

11 for the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul.

12 Therefore have I said unto the children of Israel, No soul of you shall eat blood, neither shall the stranger who sojourneth among you eat blood.

13 And every one of the children of Israel, and of the strangers who sojourn among them, that catcheth in the hunt a beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with earth;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 for as to the life of all flesh, its blood is the life in it; and I have said unto the children of Israel, Of the blood of no manner of flesh shall ye eat, for the life of all flesh is its blood: whoever eateth it shall be cut off.

15 And every soul that eateth of a dead carcase, or of that which was torn, be it one home-born, or a stranger, he shall wash his clothes, and bathe in water, and be unclean until the even: then he shall be clean.

16 And if he wash them not nor bathe his flesh, then he shall bear his iniquity.

LEVITICUS CHAPTER 18

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am Jehovah your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their customs.

4 Mine ordinances shall ye do and my statutes shall ye observe to walk therein: I am Jehovah your God.

5 And ye shall observe my statutes and my judgments, by which the man that doeth them shall live: I am Jehovah.

6 No one shall approach to any that is his near relation, to uncover his nakedness: I am Jehovah.

7 The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother: thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, born at home, or born abroad -- their nakedness shalt thou not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter -- their nakedness shalt thou not uncover; for theirs is thy nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father: she is thy sister: thou shalt not uncover her nakedness.

12 The nakedness of thy father's sister shalt thou not uncover: she is thy father's near relation.

13 The nakedness of thy mother's sister shalt thou not uncover; for she is thy mother's near relation.

14 The nakedness of thy father's brother shalt thou not uncover; thou shalt not approach his wife: she is thine aunt.

15 The nakedness of thy daughter-in-law shalt thou not uncover: she is thy son's wife; thou shalt not uncover her nakedness.

16 The nakedness of thy brother's wife shalt thou not uncover: it is thy brother's nakedness.

17 The nakedness of a woman and her daughter shalt thou not uncover; thou shalt not take her son's daughter, nor her daughter's daughter, to uncover her nakedness: they are her near relations: it is wickedness.

18 And thou shalt not take a wife to her sister, to vex her, to uncover her nakedness beside her, during her life.

19 And thou shalt not approach a woman in the separation of her uncleanness to uncover her nakedness.

20 And thou shalt not lie carnally with thy neighbour's wife, to become unclean with her.

21 And thou shalt not give of thy seed to let them pass through [the fire] to Molech, neither shalt thou profane the name of thy God: I am Jehovah.

22 And thou shalt not lie with mankind as one lieth with a woman: it is an abomination.

23 And thou shalt lie with no beast to become unclean therewith; and a woman shall not stand before a beast to lie down with it: it is confusion.

24 Make not yourselves unclean in any of these things; for in all these have the nations which I am casting out before you made themselves unclean.

25 And the land hath become unclean; and I visit the iniquity thereof upon it, and the land vomiteth out its inhabitants.

26 But *ye* shall observe my statutes and my judgments, and shall not commit any of all these abominations: the home-born, and the stranger that sojourneth among you;

27 (for all these abominations have the men of the land done, who were before you, and the land hath been made unclean);

28 that the land vomit you not out, when ye make it unclean, as it vomited out the nation that was before you.

29 For whoever committeth any of these abominations, ... the souls that commit them shall be cut off from among their people.

30 And ye shall observe my charge, that ye commit not [any] of the abominable customs which were committed before you; and ye shall not make yourselves unclean therein: I am Jehovah your God.

LEVITICUS CHAPTER 19

1 And Jehovah spoke to Moses, saying,

2 Speak unto all the assembly of the children of Israel, and say unto them, Holy shall ye be, for I Jehovah your God am holy.

3 Ye shall reverence every man his mother, and his father, and my sabbaths shall ye keep: I am Jehovah your God.

4 Ye shall not turn unto idols, and ye shall not make to yourselves molten gods: I am Jehovah your God.

5 And if ye sacrifice a sacrifice of peace-offering to Jehovah, ye shall sacrifice it for your acceptance.

6 On the day when ye sacrifice it shall it be eaten, and on the morrow; and that which remaineth until the third day shall be burned with fire.

7 And if it be eaten at all on the third day, it is an unclean thing: it shall not be accepted.

8 And he that eateth it shall bear his iniquity; for he hath profaned the hallowed thing of Jehovah; and that soul shall be cut off from among his peoples.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, and the gleaning of thy harvest thou shalt not gather.

10 And thy vineyard shalt thou not glean, neither shalt thou gather what hath been left of thy vineyard; thou shalt leave them for the poor and the stranger: I am Jehovah your God.

11 Ye shall not steal, and ye shall not deal falsely, and ye shall not lie one to another.

12 And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.

13 Thou shalt not oppress thy neighbour, neither rob him. The wages of the hired servant shall not abide with thee all night until the morning.

14 Thou shalt not revile a deaf person, and thou shalt not put a stumbling-block before a blind one; but thou shalt fear thy God: I am Jehovah.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the lowly, nor honour the person of the great; in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go about as a talebearer among thy people; thou shalt not stand up against the life of thy neighbour: I am Jehovah.

17 Thou shalt not hate thy brother in thy heart; thou shalt earnestly rebuke thy neighbour, lest thou bear sin on account of him.

18 Thou shalt not avenge thyself, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am Jehovah.

19 My statutes shall ye observe. Thou shalt not let thy cattle gender with another sort; thou shalt not sow thy field with seed of two sorts; and a garment woven of two materials shall not come upon thee.

20 And if a man lie with a woman for copulation, and she is a bondwoman betrothed to a husband, but not at all ransomed, nor hath freedom been given to her, there shall be a chastisement: they shall not be put to death, for she was not free.

21 And he shall bring his trespass-offering to Jehovah, unto the entrance of the tent of meeting, a ram for a trespass-offering.

22 And the priest shall make atonement for him with the ram of the trespass-offering before Jehovah for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 And when ye come into the land and plant all manner of trees for food, then ye shall count its fruit as uncircumcised, three years shall it be uncircumcised unto you: it shall not be eaten of;

24 and in the fourth year all the fruit thereof shall be holy for praise to Jehovah;

25 and in the fifth year shall ye eat the fruit thereof, that it may increase unto you the produce thereof: I am Jehovah your God.

26 Ye shall eat nothing with the blood. -- Ye shall not practise enchantment, nor use auguries.

27 -- Ye shall not shave the corners of your head round, neither shalt thou mutilate the corners of thy beard.

28 And cuttings for a dead person shall ye not make in your flesh, nor put any tattoo writing upon you: I am Jehovah.

29 -- Do not profane thy daughter, to give her up to whoredom; lest the land practise whoredom, and the land become full of infamy.

30 -- My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am Jehovah.

31 -- Turn not unto necromancers and unto soothsayers; seek not after them to make yourselves unclean: I am Jehovah your God.

32 Before the hoary head thou shalt rise up, and shalt honour the face of an old man; and thou shalt fear thy God: I am Jehovah.

33 And if a stranger sojourn with thee in your land, ye shall not molest him.

34 As one born among you shall the stranger who sojourneth with you be unto you; and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am Jehovah your God.

35 Ye shall do no unrighteousness in judgment, in measure of length, in weight, and in measure of capacity:

36 just balances, just weights, a just ephah, and a just hin shall ye have: I am Jehovah your God, who brought you out of the land of Egypt.

37 And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah.

LEVITICUS CHAPTER 20

1 And Jehovah spoke to Moses, saying,

2 Thou shalt say also to the children of Israel, Every one of the children of Israel, or of the strangers who sojourn in Israel, that giveth of his seed unto Molech, shall certainly be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, so as to make my sanctuary unclean, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from that man, when he giveth of his seed unto Molech, that they kill him not,

5 then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 -- And the soul that turneth unto necromancers and unto soothsayers, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people.

7 Hallow yourselves therefore, and be holy; for I am Jehovah your God.

8 And ye shall observe my statutes, and do them: I am Jehovah who hallow you.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Whatever man revileth his father and his mother shall certainly be put to death: he hath reviled his father and his mother; his blood is upon him.

10 And a man that committeth adultery with a man's wife, who committeth adultery with his neighbour's wife, -- the adulterer and the adulteress shall certainly be put to death.

11 And a man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall certainly be put to death; their blood is upon them.

12 And if a man lie with his daughter-in-law, both of them shall certainly be put to death: they have wrought confusion; their blood is upon them.

13 And if a man lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall certainly be put to death; their blood is upon them.

14 And if a man take a wife and her mother, it is infamy: they shall burn him and them with fire, that there be no infamy among you.

15 And if a man lie with a beast for copulation, he shall certainly be put to death; and ye shall kill the beast.

16 And if a woman approach unto any beast to gender therewith, thou shalt kill the woman and the beast: they shall certainly be put to death; their blood is upon them.

17 And if a man take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, that is a disgrace; and they shall be cut off before the eyes of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman in her infirmity, and uncover her nakedness, her flux doth he lay bare, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among their people.

19 And the nakedness of thy mother's sister, and of thy father's sister shalt thou not uncover; for he hath laid naked his near relation: they shall bear their iniquity.

20 And if a man lie with his aunt, he hath uncovered his uncle's nakedness: their sin shall they bear: they shall die childless.

21 And if a man take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

22 And ye shall observe all my statutes, and all mine ordinances, and do them, that the land whither I bring you to dwell therein vomit you not out.

23 And ye shall not walk in the customs of the nation which I am casting out before you; for all these things have they done, and they became an abomination to me.

24 And I have said unto you, Ye shall possess their land, and I will give it unto you for a possession; a land flowing with milk and honey: I am Jehovah your God, who have separated you from the peoples.

25 And ye shall make a separation between the clean beast and the unclean, and between the unclean fowl and the clean, and ye shall not make yourselves an abomination by beast, or by fowl, or by anything that creepeth on the ground which I have separated for you, declaring [it] as unclean.

26 And ye shall be holy unto me; for I Jehovah am holy, and have separated you from the peoples to be mine.

27 And if there be a man or a woman in whom is a spirit of Python or of divination, they shall certainly be put to death: they shall stone them with stones; their blood is upon them.

LEVITICUS CHAPTER 21

1 And Jehovah said to Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none make himself unclean for a dead person among his peoples,

2 except for his immediate relation, who is near unto him -- for his mother, and for his father, and for his son, and for his daughter, and for his brother;

3 and for his sister, a virgin, that is near unto him, who hath had no husband, for her may he make himself unclean.

4 He shall not make himself unclean [who is] a chief among his peoples, to profane himself.

5 They shall not make any baldness upon their head, neither shall they shave off the corners of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God; for they present Jehovah's offerings by fire, the bread of their God; therefore shall they be holy.

7 They shall not take as wife a whore, or a dishonoured woman; neither shall they take a woman put away from her husband; for he is holy unto his God.

8 And thou shalt hallow him; for the bread of thy God doth he present: he shall be holy unto thee; for I, Jehovah, who hallow you am holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burned with fire.

10 And the high priest among his brethren, on whose head the anointing oil was poured, and who is consecrated to put on the garments, shall not uncover his head, nor rend his garments.

11 Neither shall he come near any person dead, nor make himself unclean for his father and for his mother;

12 neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am Jehovah.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or a dishonoured one, a harlot, these shall he not take; but he shall take as wife a virgin from among his peoples.

15 And he shall not profane his seed among his peoples; for I am Jehovah who do hallow him.

16 And Jehovah spoke to Moses, saying,

17 Speak unto Aaron, saying, Any of thy seed throughout their generations that hath any defect, shall not approach to present the bread of his God;

18 for whatever man hath a defect, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or one limb longer than the other,

19 or a man that is broken-footed, or broken-handed,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 or hump-backed, or withered, or that hath a spot in his eye, or hath the itch, or scabs, or his testicles broken.

21 No man of the seed of Aaron the priest that hath defect shall come near to present Jehovah's offerings by fire: he hath a defect; he shall not come near to present the bread of his God.

22 The bread of his God, of the most holy and of the holy, shall he eat;

23 only he shall not come in unto the veil, nor shall he draw near unto the altar; for he hath a defect: that he profane not my sanctuaries; for I am Jehovah who do hallow them.

24 And Moses told it to Aaron, and to his sons, and to all the children of Israel.

LEVITICUS CHAPTER 22

1 And Jehovah spoke to Moses, saying,

2 Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in the things that they hallow unto me: I am Jehovah.

3 Say unto them, Every one of all your seed, throughout your generations, that approacheth the holy things, which the children of Israel hallow unto Jehovah, having his uncleanness upon him, that soul shall be cut off from before me: I am Jehovah.

4 Whatsoever man of the seed of Aaron is a leper, or hath a flux, he shall not eat of the holy things, until he is clean. And he that toucheth any one that is unclean by a dead person, or a man whose seed of copulation hath passed from him;

5 or a man that toucheth any crawling thing whereby he becometh unclean, or a man by whom he may become unclean, whatever may be his uncleanness,

6 -- a person that toucheth any such shall be unclean until even, and shall not eat of the holy things; but he shall bathe his flesh with water,

7 and when the sun goeth down, he shall be clean, and may afterwards eat of the holy things; for it is his food.

8 Of a dead carcase and what is torn shall he not eat, to make himself unclean therewith: I am Jehovah.

9 And they shall keep my charge, lest they bear sin for it, and die by it, if they profane it: I am Jehovah who do hallow them.

10 And no stranger shall eat the holy thing; the sojourner with the priest, and the hired servant, shall not eat of the holy thing.

11 But if a priest buy any one for money, he may eat of it, and he that is born in his house: they may eat of his food.

12 And a priest's daughter who is [married] to a stranger may not eat of the heave-offering of the holy things.

13 But a priest's daughter that becometh a widow, or is divorced, and hath no seed, and returneth unto her father's house, as in her youth, she may eat of her father's food; but no stranger shall eat thereof.

14 And if a man eat of a holy thing through inadvertence, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel which they offer unto Jehovah,

16 and cause them to bear the iniquity of trespass when they eat their holy things; for I am Jehovah who do hallow them.

17 And Jehovah spoke to Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatever man of the house of Israel, or of the sojourners in Israel, that presenteth his offering for any of his vows, and for any of his voluntary offerings, which they present to Jehovah as a burnt-offering,

19 it shall be for your acceptance, without blemish, a male of the oxen, of the sheep, and of the goats.

20 Nothing that hath a defect shall ye present; for it shall not be acceptable for you.

21 And if any present a sacrifice of peace-offering to Jehovah to accomplish a vow, or a voluntary offering of oxen or small cattle, it shall be without blemish to be accepted: there shall be no defect therein.

22 Blind, or broken, or maimed, or ulcerous, or with itch, or scabbed -- ye shall not present these to Jehovah, nor make an offering by fire of them on the altar to Jehovah.

23 A bullock and a sheep that hath a member too long or too short, that mayest thou offer as a voluntary offering; but as a vow it shall not be accepted.

24 That which is bruised, or crushed, or broken, or cut shall ye not present to Jehovah; neither in your land shall ye do [the like].

25 Nor from the hand of the stranger shall ye present the bread of your God, of any of these; for their corruption is in them: a defect is in them; they shall not be accepted for you.

26 And Jehovah spoke to Moses, saying,

27 An ox, or a sheep, or a goat, when it is brought forth, shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted for an offering by fire to Jehovah.

28 A cow, or sheep -- it and its young shall ye not slaughter in one day.

29 And when ye sacrifice a sacrifice of thanksgiving to Jehovah, ye shall sacrifice it for your acceptance.

30 On that day shall it be eaten: ye shall leave none of it until morning: I am Jehovah.

31 And ye shall observe my commandments and do them: I am Jehovah.

32 And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am Jehovah who do hallow you,

33 who brought you out of the land of Egypt, to be your God: I am Jehovah.

LEVITICUS CHAPTER 23

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, and say unto them, [Concerning] the set feasts of Jehovah, which ye shall proclaim as holy convocations -- these are my set feasts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Six days shall work be done; but on the seventh day is the sabbath of rest, a holy convocation; no manner of work shall ye do: it is the sabbath to Jehovah in all your dwellings.

4 These are the set feasts of Jehovah, holy convocations, which ye shall proclaim in their seasons:

5 In the first month, on the fourteenth of the month, between the two evenings, is the passover to Jehovah.

6 And on the fifteenth day of this month is the feast of unleavened bread to Jehovah; seven days shall ye eat unleavened bread.

7 On the first day ye shall have a holy convocation: no manner of servile work shall ye do.

8 And ye shall present to Jehovah an offering by fire seven days; on the seventh day is a holy convocation: no manner of servile work shall ye do.

9 And Jehovah spoke to Moses, saying,

10 Speak unto the children of Israel and say unto them, When ye come into the land that I give unto you, and ye reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest.

11 And he shall wave the sheaf before Jehovah, to be accepted for you; on the next day after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf, a he-lamb without blemish, a yearling, for a burnt-offering to Jehovah;

13 and the oblation thereof: two tenths of fine flour mingled with oil, an offering by fire to Jehovah for a sweet odour; and the drink-offering thereof, of wine, a fourth part of a hin.

14 And ye shall not eat bread, or roast corn, or green ears, until the same day that ye have brought the offering of your God: [it is] an everlasting statute throughout your generations in all your dwellings.

15 And ye shall count from the morning after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven weeks; they shall be complete;

16 even unto the morning after the seventh sabbath shall ye count fifty days; and ye shall present a new oblation to Jehovah.

17 Out of your dwellings shall ye bring two wave-loaves, of two tenths of fine flour; with leaven shall they be baken; [as] first-fruits to Jehovah.

18 And ye shall present with the bread seven he-lambs without blemish, yearlings, and one young bullock, and two rams: they shall be a burnt-offering to Jehovah with their oblation, and their drink-offerings, an offering by fire of a sweet odour to Jehovah.

19 And ye shall sacrifice one buck of the goats for a sin-offering, and two he-lambs, yearlings, for a sacrifice of peace-offering.

20 And the priest shall wave them with the bread of the first-fruits as a wave-offering before Jehovah, with the two he-lambs; they shall be holy to Jehovah, for the priest.

21 And ye shall make proclamation on that same day -- a holy convocation shall it be unto you: no manner of servile work shall ye do: [it is] an everlasting statute in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not in thy harvest entirely reap the corners of thy field, and the gleaning of thy harvest shalt thou not gather: thou shalt leave them unto the poor and to the stranger: I am Jehovah your God.

23 And Jehovah spoke to Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, on the first of the month, shall ye have a rest, a memorial of blowing of trumpets, a holy convocation.

25 No manner of servile work shall ye do; and ye shall present an offering by fire to Jehovah.

26 And Jehovah spoke to Moses, saying,

27 Also on the tenth of this seventh month is the day of the atonement: a holy convocation shall it be unto you; and ye shall afflict your souls, and present an offering by fire to Jehovah.

28 And ye shall do no manner of work on that same day; for it is a day of atonement, to make atonement for you before Jehovah your God.

29 For every soul that is not afflicted on that same day, shall be cut off from among his peoples.

30 And every soul that doeth any manner of work on that same day, the same soul will I destroy from among his people.

31 No manner of work shall ye do: [it is] an everlasting statute throughout your generations in all your dwellings.

32 A sabbath of rest shall it be unto you; and ye shall afflict your souls. On the ninth of the month at even, from even unto even, shall ye celebrate your sabbath.

33 And Jehovah spoke to Moses, saying,

34 Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of booths seven days to Jehovah.

35 On the first day there shall be a holy convocation: no manner of servile work shall ye do.

36 Seven days ye shall present an offering by fire to Jehovah; on the eighth day shall be a holy convocation unto you; and ye shall present an offering by fire to Jehovah: it is a solemn assembly; no manner of servile work shall ye do.

37 These are the set feasts of Jehovah, which ye shall proclaim as holy convocations, to present an offering by fire to Jehovah, a burnt-offering, and an oblation, a sacrifice, and drink-offerings, everything upon its day;

38 besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your voluntary offerings, which ye give to Jehovah.

39 But on the fifteenth day of the seventh month, when ye have gathered in the produce of the land, ye shall celebrate the feast of Jehovah seven days: on the first day there shall be rest, and on the eighth day there shall be rest.

40 And ye shall take on the first day the fruit of beautiful trees, palm branches and the boughs of leafy trees, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

willows of the brook; and ye shall rejoice before Jehovah your God seven days.

41 And ye shall celebrate it as a feast to Jehovah seven days in the year: [it is] an everlasting statute throughout your generations; in the seventh month shall ye celebrate it.

42 In booths shall ye dwell seven days; all born in Israel shall dwell in booths;

43 that your generations may know that I caused the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.

44 And Moses declared the set feasts of Jehovah to the children of Israel.

LEVITICUS CHAPTER 24

1 And Jehovah spoke to Moses, saying,

2 Command the children of Israel that they bring unto thee pure beaten olive oil for the light, to light the lamp continually.

3 Outside the veil of the testimony, in the tent of meeting, shall Aaron dress it from evening to morning before Jehovah continually: [it is] an everlasting statute throughout your generations.

4 Upon the pure candlestick shall he arrange the lamps before Jehovah continually.

5 And thou shalt take fine wheaten flour, and bake twelve cakes thereof; each cake shall be of two tenths.

6 And thou shalt set them in two rows, six in a row, upon the pure table before Jehovah.

7 And thou shalt put pure frankincense upon each row; and it shall be a bread of remembrance, an offering by fire to Jehovah.

8 Every sabbath day he shall arrange it before Jehovah continually, on the part of the children of Israel: [it is] an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in a holy place; for it is most holy unto him of Jehovah's offerings by fire: [it is] an everlasting statute.

10 And the son of an Israelitish woman -- but withal the son of an Egyptian, -- went out among the children of Israel; and this son of the Israelitess and a man of Israel strove together in the camp;

11 and the Israelitish woman's son blasphemed the Name, and cursed; and they brought him to Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.

12 And they confined him, that they might decide at the mouth of Jehovah.

13 And Jehovah spoke to Moses, saying,

14 Lead the reviler outside the camp; and all that heard [him] shall lay their hands upon his head, and the whole assembly shall stone him.

15 And thou shalt speak unto the children of Israel, saying, Every one when he revileth his God shall bear his sin.

16 And he that blasphemeth the name of Jehovah shall certainly be put to death; all the assembly shall certainly stone him; as well the stranger as he that is home-born, when he blasphemeth the Name, shall be put to death.

17 And if any one smiteth any man mortally, he shall certainly be put to death.

18 And he that smiteth a beast mortally shall make it good, life for life.

19 And if a man cause a blemish in his neighbour, as he hath done, so shall it be done to him;

20 breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him.

21 He that smiteth a beast [mortally] shall make it good; and he that smiteth a man [mortally] shall be put to death.

22 Ye shall have one law: as the stranger, so the home-born; for I am Jehovah your God.

23 And Moses spoke to the children of Israel; and they led the reviler outside the camp and stoned him with stones. And the children of Israel did as Jehovah had commanded Moses.

LEVITICUS CHAPTER 25

1 And Jehovah spoke to Moses in mount Sinai, saying,

2 Speak unto the children of Israel and say unto them, When ye come into the land that I will give you, the land shall celebrate a sabbath to Jehovah.

3 Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the produce thereof,

4 but in the seventh year shall be a sabbath of rest for the land, a sabbath to Jehovah. Thy field shalt thou not sow, and thy vineyard shalt thou not prune.

5 That which springeth up from the scattered seed of thy harvest thou shalt not reap, and the grapes of thine undressed vines thou shalt not gather: a year of rest shall it be for the land.

6 And the sabbath of the land shall be for food for you, for thee, and for thy bondman, and for thy handmaid, and for thy hired servant, and for him that dwelleth as a sojourner with thee, and for thy cattle,

7 and for the beasts that are in thy land: all the produce thereof shall be for food.

8 And thou shalt count seven sabbaths of years, seven times seven years; so that the days of the seven sabbaths of years be unto thee forty-nine years.

9 Then shalt thou cause the loud sound of the trumpet to go forth in the seventh month, on the tenth of the month; on the day of atonement shall ye cause the trumpet to go forth throughout your land.

10 And ye shall hallow the year of the fiftieth year, and proclaim liberty in the land unto all the inhabitants thereof; a [year of] jubilee shall it be unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family;

11 a year of jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap its aftergrowth, nor gather [the fruit of] its undressed vines.

12 For it is the jubilee; it shall be holy unto you; out of the field shall ye eat its produce.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 In this year of the jubilee ye shall return every man unto his possession.

14 And if ye sell ought unto your neighbour, or buy of your neighbour's hand, ye shall not overreach one another.

15 According to the number of years since the jubilee, thou shalt buy of thy neighbour; according to the number of years of the produce, he shall sell unto thee.

16 According to the greater number of the years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it; for it is the number of crops that he selleth unto thee.

17 And ye shall not oppress one another; but thou shalt fear thy God; for I am Jehovah your God.

18 And ye shall do my statutes, and observe mine ordinances and do them: thus shall ye dwell in your land securely.

19 And the land shall yield its fruit, and ye shall eat and be satisfied, and dwell therein securely.

20 And if ye say, What shall we eat in the seventh year? behold, we may not sow, nor gather in our produce;

21 then I will command my blessing upon you in the sixth year, that it may bring forth produce for three years;

22 and ye shall sow in the eighth year, and ye shall eat of the old fruit until the ninth year; until her produce come in, ye shall eat the old.

23 And the land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother grow poor, and sell of his possession, then shall his redeemer, his nearest relation, come and redeem that which his brother sold.

26 And if the man have no one having right of redemption, and his hand have acquired and found what sufficeth for its redemption,

27 then shall he reckon the years since the sale thereof, and restore the overplus unto the man to whom he sold it; and so return unto his possession.

28 And if his hand have not found what sufficeth for him to restore it to him, then that which is sold shall remain in the hand of the purchaser, until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

29 And if any one sell a dwelling-house in a walled city, then he shall have the right of redemption up to the end of the year of the sale thereof; for a full year shall he have the right of redemption.

30 But if it be not redeemed until a whole year is complete, then the house that is in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses in villages that have no wall round about them shall be reckoned as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 But as to the cities of the Levites, the houses in the cities of their possession, the Levites shall have a perpetual right of redemption.

33 And if any one redeem from one of the Levites, then the house that was sold, in the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel.

34 And the field of the suburbs of their cities shall not be sold; for it is their perpetual possession.

35 And if thy brother grow poor, and he be fallen into decay beside thee, then thou shalt relieve him, [be he] stranger or sojourner, that he may live beside thee.

36 Thou shalt take no usury nor increase of him; and thou shalt fear thy God; that thy brother may live beside thee.

37 Thy money shalt thou not give him upon usury, nor lend him thy victuals for increase.

38 I am Jehovah your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

39 And if thy brother grow poor beside thee, and be sold unto thee, thou shalt not compel him to serve as a bondservant:

40 as a hired servant, as a sojourner, shall he be with thee; until the year of jubilee shall he serve thee.

41 Then shall he depart from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they are my bondmen, whom I brought forth out of the land of Egypt: they shall not be sold as [men] sell bondmen.

43 Thou shalt not rule over him with rigour; and thou shalt fear thy God.

44 And as for thy bondman and thy handmaid whom thou shalt have -- of the nations that are round about you, of them shall ye buy bondmen and handmaids.

45 Moreover of the children of them that dwell as sojourners with you, of them may ye buy, and of their family that is with you, which they beget in your land, and they shall be your possession.

46 And ye shall leave them as an inheritance to your children after you, to inherit them as a possession: these may ye make your bondmen for ever; but as for your brethren, the children of Israel, ye shall not rule over one another with rigour.

47 And if a stranger or sojourner become wealthy beside thee, and thy brother beside him grow poor, and sell himself unto the stranger, who is settled by thee, or to a scion of the stranger's family,

48 after that he is sold there shall be right of redemption for him; one of his brethren may redeem him.

49 Either his uncle or his uncle's son may redeem him, or one of his next relations of his family may redeem him; or if his means be sufficient, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee; and the price of his sale shall be according to the number of the years, according to the days of a hired servant shall he be with him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

51 If there are yet many years, according unto them shall he return his redemption [money] out of the money that he was bought for;
52 and if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his [remaining] years [of service] shall he give him back his redemption [money].
53 As a hired servant shall he be with him year by year; [his master] shall not rule with rigour over him before thine eyes.
54 And if he be not redeemed in this manner, then he shall go out in the year of jubilee, he and his children with him.
55 For the children of Israel are servants unto me; they are my servants whom I brought forth out of the land of Egypt: I am Jehovah your God.

LEVITICUS CHAPTER 26

1 Ye shall make yourselves no idols, neither rear you up for yourselves carved image, or statue, nor shall ye set up a figured stone in your land, to bow down unto it; for I am Jehovah your God.
2 Ye shall observe my sabbaths, and my sanctuary shall ye reverence: I am Jehovah.
3 If ye walk in my statutes, and observe my commandments and do them,
4 then I will give your rain in the season thereof, and the land shall yield its produce, and the trees of the field shall yield their fruit;
5 and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land securely.
6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will put away the evil beasts out of the land; and the sword shall not go through your land.
7 And ye shall chase your enemies, and they shall fall before you by the sword;
8 and five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall beside you by the sword.
9 And I will turn my face towards you and make you fruitful, and multiply you, and establish my covenant with you.
10 And ye shall eat old store, and clear away the old because of the new.
11 And I will set my habitation among you; and my soul shall not abhor you;
12 and I will walk among you, and will be your God, and ye shall be to me a people.
13 I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you walk upright.
14 But if ye hearken not unto me, and do not all these commandments,
15 and if ye shall despise my statutes, and if your soul shall abhor mine ordinances, so that ye do not all my commandments, that ye break my covenant,
16 I also will do this unto you -- I will even appoint over you terror, consumption, and fever, which shall cause the eyes to fail, and the soul to waste away; and ye shall sow your seed in vain, for your enemies shall eat it.
17 And I will set my face against you, that ye may be routed before your enemies; they that hate you shall have dominion over you; and ye shall flee when none pursueth you.
18 And if for this ye hearken not unto me, I will punish you sevenfold more for your sins,
19 and I will break the arrogance of your power; and I will make your heaven as iron, and your earth as bronze,
20 and your strength shall be spent in vain, and your land shall not yield its produce; and the trees of the land shall not yield their fruit.
21 And if ye walk contrary unto me, and will not hearken unto me, I will bring sevenfold more plagues upon you according to your sins.
22 And I will send the beasts of the field among you, that they may rob you of your children, and cut off your cattle, and make you few in number; and your streets shall be desolate.
23 And if ye will not be disciplined by me through these, but walk contrary unto me,
24 then will I also walk contrary unto you, and will smite you, even I, sevenfold for your sins.
25 And I will bring a sword upon you that avengeth with the vengeance of the covenant, and ye shall be gathered together into your cities, and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.
26 When I break the staff of your bread, ten women shall bake your bread in one oven, and shall deliver you the bread again by weight; and ye shall eat, and not be satisfied.
27 And if for this ye hearken not to me, but walk contrary unto me,
28 then I will walk contrary unto you also in fury; and I, even I, will chastise you seven-fold for your sins.
29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
30 And I will lay waste your high places, and cut down your sun-pillars, and cast your carcases upon the carcases of your idols; and my soul shall abhor you.
31 And I will lay waste your cities and desolate your sanctuaries; and I will not smell your sweet odours.
32 And I will bring the land into desolation; that your enemies who dwell there in may be astonished at it.
33 And I will scatter you among the nations, and will draw out the sword after you; and your land shall be desolation, and your cities waste.
34 Then shall the land enjoy its sabbaths all the days of the desolation, when ye are in your enemies' land; then shall the land rest, and enjoy its sabbaths.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 All the days of the desolation it shall rest, [the days in] which it did not rest on your sabbaths, when ye dwelt therein.
36 And as to those that remain of you -- I will send faintness into their hearts in the lands of their enemies, that the sound of a driven leaf shall chase them, and they shall flee, as fleeing from a sword; and they shall fall when none pursueth;
37 and they shall stumble one over another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies.
38 And ye shall perish among the nations, and the land of your enemies shall eat you up.
39 And they that remain of you shall waste away through their iniquity in your enemies' lands; and also through the iniquities of their fathers shall they waste away with them.
40 And they shall confess their iniquity, and the iniquity of their fathers, through their unfaithfulness wherein they were unfaithful to me, and also that they have walked contrary unto me,
41 so that I also walked contrary unto them, and brought them into the land of their enemies. If then their uncircumcised heart be humbled, and they then accept the punishment of their iniquity,
42 I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
43 For the land shall be left by them, and shall enjoy its sabbaths, when it is in desolation without them; and they shall accept the punishment of their iniquity; because, even because they despised my judgments, and their soul abhorred my statutes.
44 And yet for all that, when they are in the land of their enemies, I will not despise them, and will not abhor them, to make an end of them utterly, to break my covenant with them, for I am Jehovah their God.
45 But I will remember toward them the covenant with their ancestors whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I am Jehovah.
46 These are the statutes and ordinances and laws which Jehovah made between him and the children of Israel in mount Sinai, by the hand of Moses.

LEVITICUS CHAPTER 27

1 And Jehovah spoke to Moses, saying,
2 Speak unto the children of Israel and say unto them, When any one devoteth [anything] by a vow, the persons shall be for Jehovah according to thy valuation.
3 And thy valuation shall be of the male from twenty years old even unto sixty years old: thy valuation shall be fifty shekels of silver, after the shekel of the sanctuary;
4 and if it be of a female, thy valuation shall be thirty shekels.
5 And if it be from five years old even unto twenty years old, thy valuation of the male shall be twenty shekels, and for the female ten shekels.
6 And if it be from a month old even unto five years old, thy valuation of the male shall be five shekels of silver; and for the female thy valuation shall be three shekels of silver.
7 And if it be from sixty years old and above, if it be a male, thy valuation shall be fifteen shekels; and for the female ten shekels.
8 And if he be poorer than thy valuation, he shall present himself before the priest, and the priest shall value him: according to his means that vowed shall the priest value him.
9 And if it be a beast whereof men bring an offering unto Jehovah, all that they give of such unto Jehovah shall be holy.
10 They shall not alter it nor change it, a good for a bad, or a bad for a good; and if he at all change beast for beast, then it and the exchange thereof shall be holy.
11 And if it be any unclean beast, of which they do not bring an offering unto Jehovah, then he shall present the beast before the priest;
12 and the priest shall value it, [judging] between good and bad: according to the valuation of the priest, so shall it be.
13 And if they will in any wise redeem it, then they shall add a fifth [part] thereof unto thy valuation.
14 And when any one halloweth his house, that it may be holy to Jehovah, the priest shall value it, [judging] between good and bad: as the priest shall value it, so shall it stand.
15 And if he that halloweth it will redeem his house, he shall add the fifth of the money of thy valuation unto it, and it shall be his.
16 And if a man hallow to Jehovah [part] of a field of his possession, thy valuation shall be according to what may be sown in it: the homer of barley seed at fifty shekels of silver.
17 If he hallow his field from the year of jubilee, according to thy valuation shall it stand;
18 but if he hallow his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, until the year of the jubilee; and there shall be a reduction from thy valuation.
19 And if he that hallowed the field will in any wise redeem it, he shall add the fifth of the money of thy valuation unto it, and it shall be assured to him;
20 but if he do not redeem the field, or if he sell the field to another man, it cannot be redeemed any more;
21 and the field, when it goeth out in the jubilee, shall be holy to Jehovah, as a field devoted; the possession thereof shall be the priest's.
22 And if he hallow to Jehovah a field that he hath bought, which is not of the fields of his possession,
23 the priest shall reckon unto him the amount of thy valuation, unto the year of the jubilee; and he shall give thy valuation on that day, [as] holy to Jehovah.
24 In the year of the jubilee the field shall return unto him of whom it was bought -- to him to whom the land belonged.
25 And all thy valuation shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.
26 Only the firstling which is offered as firstling to Jehovah among the cattle, that shall no man hallow, whether it be ox or sheep; it is Jehovah's.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 But if it be of an unclean beast, then he shall ransom it according to thy valuation, and shall add a fifth of it thereto; and if it be not redeemed, it shall be sold according to thy valuation.

28 Notwithstanding, no devoted thing that a man hath devoted to Jehovah of all that he hath, of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy to Jehovah.

29 Nothing devoted, which shall be devoted from among men, shall be ransomed: it shall certainly be put to death.

30 And as to every tithe of the land, of the seed of the land, and of the fruit of the tree, it is Jehovah's: it is holy to Jehovah.

31 And if any one will at all redeem of his tithes, he shall add thereto the fifth thereof.

32 And as to every tithe of the herd, or of the flock, of whatever passeth under the rod, the tenth shall be holy to Jehovah.

33 He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the exchange thereof shall be holy; it shall not be redeemed.

34 These are the commandments which Jehovah commanded Moses for the children of Israel upon mount Sinai.

NUMBERS

The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties
• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration
• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses
• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes
• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites
• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents
• Balak, on Numbers 22–25: Balaam's donkey and blessing
• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays
• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh
• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

NUMBERS CHAPTER 1

1 And Jehovah spoke to Moses in the wilderness of Sinai in the tent of meeting, on the first of the second month, in the second year after their departure from the land of Egypt, saying,

2 Take the sum of the whole assembly of the children of Israel, after their families, according to their fathers' houses, by the number of the names, every male, according to their polls;

3 from twenty years and upward, all that go forth to military service in Israel: ye shall number them according to their hosts, thou and Aaron.

4 And with you there shall be a man for every tribe, a man who is the head of his father's house.

5 And these are the names of the men that shall stand with you: for Reuben, Elizur the son of Shedeur;

6 for Simeon, Shelumiel the son of Zurishaddai;

7 for Judah, Nahshon the son of Amminadab;

8 for Issachar, Nethaneel the son of Zuar;

9 for Zebulun, Eliab the son of Helon;

10 for the children of Joseph: for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pedahzur;

11 for Benjamin, Abidan the son of Gideoni;

12 for Dan, Ahiezer the son of Ammishaddai;

13 for Asher, Pagiel the son of Ocran;

14 for Gad, Eliasaph the son of Deuel;

15 for Naphtali, Ahira the son of Enan.

16 These were those summoned of the assembly, princes of the tribes of their fathers, the heads of the thousands of Israel.

17 And Moses and Aaron took these men who are expressed by their names,

18 and gathered the whole assembly together on the first of the second month. And they declared their pedigrees after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, according to their polls.

19 As Jehovah had commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the sons of Reuben, Israel's eldest son, their generations, after their families, according to their fathers' houses, by the number of the names, according to their polls, every male from twenty years old and upward, all that went forth to military service:

21 those that were numbered of them, of the tribe of Reuben, were forty-six thousand five hundred.

22 Of the sons of Simeon: their generations, after their families, according to their fathers' houses, those that were numbered of them, by the number of the names, according to their polls, every male from twenty years old and upward, all that went forth to military service:

23 those that were numbered of them, of the tribe of Simeon, were fifty-nine thousand three hundred.

24 Of the sons of Gad: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

25 those that were numbered of them, of the tribe of Gad, were forty-five thousand six hundred and fifty.

26 Of the sons of Judah: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

27 those that were numbered of them, of the tribe of Judah, were seventy-four thousand six hundred.

28 Of the sons of Issachar: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

29 those that were numbered of them, of the tribe of Issachar, were fifty-four thousand four hundred.

30 Of the sons of Zebulun: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

31 those that were numbered of them, of the tribe of Zebulun, were fifty-seven thousand four hundred.

32 Of the sons of Joseph: of the children of Ephraim: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

33 those that were numbered of them, of the tribe of Ephraim, were forty thousand five hundred.

34 Of the children of Manasseh: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

35 those that were numbered of them, of the tribe of Manasseh, were thirty-two thousand two hundred.

36 Of the sons of Benjamin: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

37 those that were numbered of them, of the tribe of Benjamin, were thirty-five thousand four hundred.

38 Of the sons of Dan: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

39 those that were numbered of them, of the tribe of Dan, were sixty-two thousand seven hundred.

40 Of the sons of Asher: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

41 those that were numbered of them, of the tribe of Asher, were forty-one thousand five hundred.

42 Of the sons of Naphtali: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

43 those that were numbered of them, of the tribe of Naphtali, were fifty-three thousand four hundred.

44 These are those that were numbered, whom Moses and Aaron numbered, and the princes of Israel, the twelve men: each one was for the house of his fathers.

45 And all those that were numbered of the children of Israel, according to their fathers' houses, from twenty years old and upward, all that went forth to military service in Israel,

46 all they that were numbered were six hundred and three thousand five hundred and fifty.

47 But the Levites after the tribe of their fathers were not numbered among them.

48 For Jehovah had spoken to Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.

50 But thou, appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all its vessels; and they shall serve it, and round about the tabernacle shall they encamp;

51 and when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle encampeth, the Levites shall set it up; and the stranger that cometh near shall be put to death.

52 And the children of Israel shall encamp every man in his camp, and every man by his own standard, according to their hosts;

53 but the Levites shall encamp round about the tabernacle of testimony, that there come not wrath upon the assembly of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did so; according to all that Jehovah had commanded Moses, so did they.

NUMBERS CHAPTER 2

1 And Jehovah spoke to Moses and to Aaron, saying,

2 The children of Israel shall encamp every one by his standard, with the ensign of their father's house; round about the tent of meeting, afar off, opposite to it shall they encamp.

3 And [for] those encamping eastward toward the sun-rising [there shall be] the standard of the camp of Judah according to their hosts; and the prince of the sons of Judah shall be Nahshon the son of Amminadab;

4 and his host, even those that were numbered of them, were seventy-four thousand six hundred.

5 And those that encamp next unto him shall be the tribe of Issachar; and the prince of the sons of Issachar shall be Nethaneel the son of Zuar;

6 and his host, even those that were numbered thereof, fifty-four thousand four hundred.

7 [With them shall be] the tribe of Zebulun; and the prince of the sons of Zebulun shall be Eliab the son of Helon;

8 and his host, even those that were numbered thereof, fifty-seven thousand four hundred.

9 All that were numbered of the camp of Judah were a hundred and eighty-six thousand four hundred, according to their hosts. They shall set forth first.

10 The standard of the camp of Reuben shall be southward according to their hosts; and the prince of the sons of Reuben shall be Elizur the son of Shedeur;

11 and his host, even those that were numbered thereof, forty-six thousand five hundred.

12 And those that encamp by him shall be the tribe of Simeon; and the prince of the sons of Simeon shall be Shelumiel the son of Zurishaddai;

13 and his host, even those that were numbered of them, fifty-nine thousand three hundred.

14 And [with them shall be] the tribe of Gad; and the prince of the sons of Gad shall be Eliasaph the son of Reuel;

15 and his host, even those that were numbered of them, forty-five thousand six hundred and fifty.

16 All that were numbered of the camp of Reuben were a hundred and fifty-one thousand four hundred and fifty, according to their hosts. And they shall set forth second.

17 And the tent of meeting shall set forth, the camp of the Levites in the midst of the camps; as they encamp, so shall they set forth, every man in his place, according to their standards.

18 The standard of the camp of Ephraim according to their hosts shall be westward; and the prince of the sons of Ephraim shall be Elishama the son of Ammihud;

19 and his host, even those that were numbered of them, forty thousand five hundred.

20 And by him shall be the tribe of Manasseh; and the prince of the sons of Manasseh shall be Gamaliel the son of Pedahzur;

21 and his host, even those that were numbered of them, thirty-two thousand two hundred.

22 And [with them shall be] the tribe of Benjamin; and the prince of the sons of Benjamin shall be Abidan the son of Gideoni;

23 and his host, even those that were numbered of them, thirty-five thousand four hundred.

24 All that were numbered of the camp of Ephraim were a hundred and eight thousand one hundred, according to their hosts. And they shall set forth third.

25 The standard of the camp of Dan shall be northward according to their hosts; and the prince of the sons of Dan shall be Ahiezer the son of Ammishaddai;

26 and his host, even those that were numbered of them, sixty-two thousand seven hundred.

27 And those that encamp by him shall be the tribe of Asher; and the prince of the sons of Asher shall be Pagiel the son of Ocran;

28 and his host, even those that were numbered of them, forty-one thousand five hundred.

29 And [with them shall be] the tribe of Naphtali; and the prince of the sons of Naphtali shall be Ahira the son of Enan;

30 and his host, even those that were numbered of them, fifty-three thousand four hundred.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 All that were numbered of the camp of Dan were a hundred and fifty-seven thousand six hundred. They shall set forth last according to their standards.

32 These are those that were numbered of the children of Israel, according to their fathers' houses: all those that were numbered of the camps, according to their hosts, were six hundred and three thousand five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as Jehovah had commanded Moses.

34 And the children of Israel did according to all that Jehovah had commanded Moses: so they encamped according to their standards, and so they journeyed, every one according to their families, according to their fathers' houses.

NUMBERS CHAPTER 3

1 And these are the generations of Aaron and Moses in the day that Jehovah spoke with Moses on mount Sinai.

2 And these are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar and Ithamar.

3 These are the names of the sons of Aaron, the anointed priests, who were consecrated to exercise the priesthood.

4 And Nadab and Abihu died before Jehovah when they offered strange fire before Jehovah in the wilderness of Sinai, and they had no sons; and Eleazar and Ithamar exercised the priesthood in the presence of Aaron their father.

5 And Jehovah spoke to Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him;

7 and they shall keep his charge, and the charge of the whole assembly, before the tent of meeting, to do the service of the tabernacle.

8 And they shall keep all the utensils of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites to Aaron and to his sons: they are wholly given to him out of the children of Israel.

10 And Aaron and his sons shalt thou appoint that they may attend to their priest's office; and the stranger that cometh near shall be put to death.

11 And Jehovah spoke to Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of every firstborn that breaketh open the womb among the children of Israel, and the Levites shall be mine;

13 for every firstborn is mine. On the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both of man and beast; mine shall they be: I am Jehovah.

14 And Jehovah spoke to Moses in the wilderness of Sinai, saying,

15 Number the sons of Levi according to their fathers' houses, after their families; every male from a month old and upward shalt thou number them.

16 And Moses numbered them, according to the commandment of Jehovah, -- as he had been commanded.

17 And these are the sons of Levi by their names: Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon according to their families: Libni and Shimei.

19 And the sons of Kohath according to their families: Amram and Izhar, Hebron and Uzziel.

20 And the sons of Merari according to their families: Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

21 Of Gershon, the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, those that were numbered of them were seven thousand five hundred.

23 The families of the Gershonites encamped behind the tabernacle westward.

24 And the prince of the father's house of the Gershonites was Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tent of meeting was: the tabernacle and the tent, its covering, and the curtain of the entrance to the tent of meeting.

26 And the hangings of the court, and the curtain of the entrance to the court, which surrounds the tabernacle and the altar, and the cords thereof for all its service.

27 And of Kohath, the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 According to the number of all the males, from a month old and upward, there were eight thousand six hundred, who kept the charge of the sanctuary.

29 The families of the sons of Kohath encamped on the side of the tabernacle southward.

30 And the prince of the father's house of the families of the Kohathites was Elizaphan the son of Uzziel.

31 And their charge was the ark, and the table, and the candlestick, and the altars, and the utensils of the sanctuary with which they ministered, and the curtain, and all that belongs to its service.

32 And the prince of princes of the Levites was Eleazar the son of Aaron the priest: he had the oversight of them that kept the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand two hundred.

35 And the prince of the father's house of the families of Merari was Zuriel the son of Abihail. They encamped on the side of the tabernacle northward.

36 And the charge of the sons of Merari consisted in the oversight of the boards of the tabernacle, and its bars, and its pillars, and its bases, and all its furniture, and all that belongs to its service,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

37 and the pillars of the court round about, and their bases, and their pegs, and their cords.

38 And those who encamped before the tabernacle eastward, before the tent of meeting toward the sunrising, were Moses, and Aaron and his sons, who kept the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh near shall be put to death.

39 All that were numbered of the Levites, whom Moses and Aaron numbered at the commandment of Jehovah, according to their families, all the males from a month old and upward, were twenty-two thousand.

40 And Jehovah said to Moses, Number all the first-born males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I am Jehovah) instead of all the firstborn among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as Jehovah had commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males, by the number of the names, from a month old and upward, according to their numbering, were twenty-two thousand two hundred and seventy-three.

44 And Jehovah spoke to Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am Jehovah.

46 And for those that are to be ransomed, the two hundred and seventy-three of the firstborn of the children of Israel, which are in excess over the Levites,

47 thou shalt take five shekels apiece by the poll, according to the shekel of the sanctuary shalt thou take them, -- twenty gerahs the shekel;

48 and thou shalt give the money unto Aaron and unto his sons for those in excess among them who are to be ransomed.

49 And Moses took the ransom-money from them that were over and above those who were ransomed by the Levites;

50 of the firstborn of the children of Israel he took the money, a thousand three hundred and sixty-five [shekels], according to the shekel of the sanctuary.

51 And Moses gave the money of them that were ransomed to Aaron and to his sons, according to the commandment of Jehovah, -- as Jehovah had commanded Moses.

NUMBERS CHAPTER 4

1 And Jehovah spoke to Moses and to Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, according to their fathers' houses,

3 from thirty years old and upward even unto fifty years old, all that enter into the service, to do the work in the tent of meeting.

4 This shall be the service of the sons of Kohath in the tent of meeting: it is most holy.

5 And when the camp setteth forward, Aaron and his sons shall go in, and they shall take down the veil of separation and cover the ark of testimony with it;

6 and shall put thereon a covering of badgers' skin, and shall spread over it a cloth wholly of blue, and shall put its staves [to it].

7 And upon the table of shewbread they shall spread a cloth of blue; and put thereon the dishes, and the cups, and the bowls, and goblets of the drink-offering; and the continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover it with a covering of badgers' skin, and shall put its staves [to it].

9 And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its snuffers, and its snuff-trays, and all the oil vessels thereof, wherewith they perform its service;

10 and they shall put it and all the utensils thereof within a covering of badgers' skin, and shall put it upon a pole.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skin, and shall put its staves [to it].

12 And they shall take all the instruments of service, wherewith they serve in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skin, and shall put them upon a pole.

13 And they shall cleanse the altar of the ashes, and spread a purple cloth thereon;

14 and they shall put upon it all the utensils thereof, wherewith they perform service about it: the firepans, the forks, and the shovels, and the bowls, -- all the utensils of the altar; and they shall spread upon it a covering of badgers' skin, and put its staves [to it].

15 And when Aaron and his sons have ended covering the sanctuary, and all the utensils of the sanctuary, when the camp setteth forward, then afterwards the sons of Kohath shall come to carry it; but they shall not touch the holy things, lest they die. This is what the sons of Kohath have to carry in the tent of meeting.

16 And Eleazar the son of Aaron the priest shall have the oversight of the oil for the light, and the fragrant incense, and the continual oblation, and the anointing oil, -- the oversight of the whole tabernacle, and of all that is therein, over the sanctuary, and over its furniture.

17 And Jehovah spoke to Moses and to Aaron, saying,

18 Ye shall not cut off the families of the Kohathites from among the Levites,

19 but this shall ye do unto them, that they may live, and not die, when they draw near unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden;

20 but they shall not go in and see for a moment the holy things, lest they die.

21 And Jehovah spoke to Moses, saying,

22 Take also the sum of the sons of Gershon, according to their fathers' houses, after their families.

23 From thirty years old and upward to fifty years old shalt thou number them; every one that cometh to labour in the work, to perform the service in the tent of meeting.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

24 This shall be the service of the families of the Gershonites, in serving, and in carrying:
25 they shall carry the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of badgers' skin that is above upon it, and the curtain of the entrance to the tent of meeting,
26 and the hangings of the court, and the curtain of the entrance, of the gate of the court, which surroundeth the tabernacle and the altar, and the cords thereof, and all the instruments of their service; and all that is to be done for these things shall they perform.
27 At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their carrying, and in all their service; and ye shall appoint unto them in charge all their carrying.
28 This is the service of the families of the sons of Gershon in the tent of meeting, and their charge shall be under the hand of Ithamar the son of Aaron the priest.
29 The sons of Merari: after their families, according to their fathers' houses shalt thou number them;
30 from thirty years old and upward even to fifty years old shalt thou number them, every one that entereth into the labour, to perform the service of the tent of meeting.
31 And this shall be the charge of their burden, according to all their service in the tent of meeting: the boards of the tabernacle, and the bars thereof, and the pillars thereof, and bases thereof,
32 and the pillars of the court round about, and their bases, and their pegs, and their cords, all their instruments, according to all their service; and by name ye shall number to them the materials which are their charge to carry.
33 This is the service of the families of the sons of Merari, according to all their service in the tent of meeting, under the hand of Ithamar the son of Aaron the priest.
34 And Moses and Aaron and the princes of the assembly numbered the sons of the Kohathites after their families, and according to their fathers' houses,
35 from thirty years old and upward even to fifty years old, every one that entered into the labour, for service in the tent of meeting.
36 And those that were numbered of them according to their families were two thousand seven hundred and fifty.
37 These are they that were numbered of the families of the Kohathites, every one that served in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Jehovah through Moses.
38 And those that were numbered of the sons of Gershon, after their families, and according to their fathers' houses,
39 from thirty years old and upward even to fifty years old, every one that entered into the labour, for service in the tent of meeting,
40 even those that were numbered of them, after their families, according to their fathers' houses, were two thousand six hundred and thirty.
41 These are they that were numbered of the families of the sons of Gershon, all that served in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Jehovah.
42 And those that were numbered of the families of the sons of Merari, after their families, according to their fathers' houses,
43 from thirty years old and upward even to fifty years old, every one that entered into the labour, for service in the tent of meeting,
44 even those that were numbered of them according to their families, were three thousand two hundred.
45 These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of Jehovah through Moses.
46 All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, after their families and according to their fathers' houses,
47 from thirty years old and upward even to fifty years old, every one that came to serve [in] the work of the service, and [in] the work of carrying, in the tent of meeting,
48 even those that were numbered of them, were eight thousand five hundred and eighty.
49 According to the commandment of Jehovah they were numbered by Moses, every one for his service, and for his burden, and numbered by him, as Jehovah had commanded Moses.

NUMBERS CHAPTER 5

1 And Jehovah spoke to Moses, saying,
2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by a dead person:
3 both male and female shall ye put out; outside the camp shall ye put them, that they defile not their camps, in the midst whereof I dwell.
4 And the children of Israel did so, and put them outside the camp: as Jehovah had said to Moses, so did the children of Israel.
5 And Jehovah spoke to Moses, saying,
6 Speak unto the children of Israel, When a man or woman shall commit any of all the sins of man to work unfaithfulness against Jehovah, and that soul is guilty,
7 then they shall confess their sin which they have done; and he shall recompense his trespass according to the principal thereof, and shall add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.
8 And if the man have no kinsman to recompense the trespass unto, the trespass which is recompensed to Jehovah shall be the priest's, besides the ram of the atonement, wherewith an atonement is made for him.
9 And every heave-offering of all the holy things of the children of Israel, which they present unto the priest, shall be his.
10 And every man's hallowed things shall be his: whatever any man giveth the priest shall be his.
11 And Jehovah spoke to Moses, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Speak unto the children of Israel, and say unto them, If any man's wife go astray, and commit unfaithfulness against him,

13 and a man lie with her carnally, and it be hid from the eyes of her husband, and she be defiled in secret, and there be no witness against her, and she have not been caught;

14 and the spirit of jealousy come upon him, and he be jealous of his wife, and she have been defiled, -- or if the spirit of jealousy come upon him, and he be jealous of his wife, and she have not been defiled,

15 -- then shall the man bring his wife unto the priest, and he shall bring her offering for her, a tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an oblation of jealousy, a memorial oblation, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before Jehovah.

17 And the priest shall take holy water in an earthen vessel; and the priest shall take of the dust that is on the floor of the tabernacle, and put it into the water.

18 And the priest shall set the woman before Jehovah, and uncover the woman's head, and put the memorial oblation in her hands, which is the jealousy offering; and in the hand of the priest shall be the bitter water that bringeth the curse.

19 And the priest shall adjure her, and say unto the woman, If no man have lain with thee, and if thou hast not gone astray in uncleanness, in being with another instead of thy husband, be free from this bitter water that bringeth the curse.

20 But if thou hast gone astray to another instead of thy husband, and hast been defiled, and a man other than thy husband have lain with thee,

21 -- then the priest shall adjure the woman with the oath of cursing, and the priest shall say unto the woman: Jehovah make thee a curse and an oath among thy people, when Jehovah doth make thy thigh to shrink, and thy belly to swell;

22 and this water that bringeth the curse shall enter into thy bowels, to make the belly to swell, and the thigh to shrink. And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and shall blot them out with the bitter water,

24 and he shall cause the woman to drink the bitter water that bringeth the curse, that the water that bringeth the curse may enter into her for bitterness.

25 And the priest shall take out of the woman's hand the oblation of jealousy, and shall wave the oblation before Jehovah, and shall present it at the altar.

26 And the priest shall take a handful of the oblation as a memorial thereof, and burn it upon the altar; and afterwards he shall make the woman drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, if she have been defiled, and have committed unfaithfulness against her husband, that the water that bringeth the curse shall enter into her, for bitterness, and her belly shall swell, and her thigh shall shrink; and the woman shall become a curse among her people.

28 But if the woman have not been defiled, and be clean, then she shall be clear, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth astray to another instead of her husband and is defiled,

30 or when the spirit of jealousy cometh upon a man, and he is jealous as regards his wife; then shall he set the woman before Jehovah, and the priest shall do to her according to all this law.

31 Then shall the man be free from iniquity, but that woman shall bear her iniquity.

NUMBERS CHAPTER 6

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, and say unto them, If a man or a woman have vowed the special vow of a Nazarite, to consecrate themselves to Jehovah;

3 he shall separate himself from wine and strong drink: he shall drink no vinegar of wine, nor vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat grapes, fresh or dried.

4 All the days of his separation shall he eat nothing that is made of the vine, from the seed-stones, even to the skin.

5 All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, that he hath consecrated himself to Jehovah, he shall be holy; he shall let the locks of the hair of his head grow.

6 All the days that he hath consecrated himself to Jehovah, he shall come near no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister when they die; for the consecration of his God is upon his head.

8 All the days of his separation he is holy to Jehovah.

9 And if any one die unexpectedly by him suddenly, and he hath defiled the head of his consecration, then he shall shave his head on the day of his cleansing; on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtle-doves, or two young pigeons, to the priest, at the entrance of the tent of meeting.

11 And the priest shall offer one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead person; and he shall hallow his head that same day.

12 And he shall [again] consecrate to Jehovah the days of his separation, and shall bring a yearling lamb for a trespass-offering. But the first days are forfeited, for his consecration hath been defiled.

13 And this is the law of the Nazarite on the day when the days of his consecration are fulfilled: he shall be brought to the entrance of the tent of meeting.

14 And he shall present his offering to Jehovah, one yearling he-lamb without blemish for a burnt-offering, and one yearling ewe-lamb without blemish for a sin-offering, and one ram without blemish for a peace-offering;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 and a basket with unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their oblation, and their drink-offerings.

16 And the priest shall present them before Jehovah, and shall offer his sin-offering and his burnt-offering:

17 and he shall offer the ram, a sacrifice of peace-offering to Jehovah, with the basket of unleavened bread; the priest shall offer also his oblation and his drink-offering.

18 And the Nazarite shall shave the head of his consecration at the entrance to the tent of meeting, and shall take the hair of the head of his consecration, and put it on the fire which is under the sacrifice of the peace-offering.

19 And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after he hath shaven [the hair of] his consecration.

20 And the priest shall wave them as wave-offering before Jehovah; it is holy for the priest, with the breast of the wave-offering and with the shoulder of the heave-offering; and afterwards the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed: his offering to Jehovah for his consecration, beside what his hand is able to get; according to the vow which he vowed, so shall he do, according to the law of his consecration.

22 And Jehovah spoke to Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel: saying unto them,

24 Jehovah bless thee, and keep thee;

25 Jehovah make his face shine upon thee, and be gracious unto thee;

26 Jehovah lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel; and I will bless them.

NUMBERS CHAPTER 7

1 And it came to pass on the day that Moses had completed the setting up of the tabernacle, and had anointed it, and hallowed it, and all the furniture thereof, and the altar and all its utensils, and had anointed them, and hallowed them,

2 that the princes of Israel, the heads of their fathers' houses, the princes of the tribes, they that were over them that had been numbered, offered;

3 and they brought their offering before Jehovah, six covered waggons, and twelve oxen; a waggon for two princes, and an ox for each; and they presented them before the tabernacle.

4 And Jehovah spoke to Moses, saying,

5 Take it of them, and they shall be for the performance of the service of the tent of meeting, and thou shalt give them unto the Levites, to each according to his service.

6 And Moses took the waggons and the oxen, and gave them to the Levites.

7 Two waggons and four oxen he gave to the sons of Gershon, according to their service;

8 and four waggons and eight oxen he gave to the sons of Merari, according to their service, -- under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none, for the service of the sanctuary was upon them: they bore [what they carried] upon the shoulder.

10 And the princes presented the dedication-gift of the altar on the day that it was anointed; and the princes presented their offering before the altar.

11 And Jehovah said to Moses, They shall present their offering for the dedication of the altar, each prince on his day.

12 And he that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

13 And his offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl, of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;

14 one cup of ten [shekels] of gold, full of incense;

15 one young bullock, one ram, one yearling lamb, for a burnt-offering;

16 one buck of the goats for a sin-offering;

17 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Nahshon the son of Amminadab.

18 On the second day offered Nethaneel the son of Zuar, prince of Issachar;

19 he presented his offering; one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour, mingled with oil for an oblation;

20 one cup of ten [shekels] of gold, full of incense;

21 one young bullock, one ram, one yearling lamb, for a burnt-offering;

22 one buck of the goats for a sin-offering;

23 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Nethaneel the son of Zuar.

24 On the third day, the prince of the children of Zebulun, Eliab the son of Helon:

25 his offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;

26 one cup of ten [shekels] of gold, full of incense;

27 one young bullock, one ram, one yearling lamb, for a burnt-offering;

28 one buck of the goats for a sin-offering;

29 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Eliab the son of Helon.

30 On the fourth day, the prince of the children of Reuben, Elizur the son of Shedeur.

31 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 one cup of ten [shekels] of gold, full of incense;
33 one young bullock, one ram, one yearling lamb, for a burnt-offering;
34 one buck of the goats for a sin-offering;
35 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Elizur, the son of Shedeur.
36 On the fifth day, the prince of the children of Simeon, Shelumiel the son of Zurishaddai.
37 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
38 one cup of ten [shekels] of gold, full of incense;
39 one young bullock, one ram, one yearling lamb, for a burnt-offering;
40 one buck of the goats for a sin-offering;
41 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Shelumiel the son of Zurishaddai.
42 On the sixth day, the prince of the children of Gad, Eliasaph the son of Deuel.
43 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
44 one cup of ten [shekels] of gold, full of incense;
45 one young bullock, one ram, one yearling lamb, for a burnt-offering;
46 one buck of the goats for a sin-offering;
47 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Eliasaph the son of Deuel.
48 On the seventh day, the prince of the children of Ephraim, Elishama the son of Ammihud.
49 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
50 one cup of ten [shekels] of gold, full of incense;
51 one young bullock, one ram, one yearling lamb, for a burnt-offering;
52 one buck of the goats for a sin-offering;
53 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Elishama the son of Ammihud.
54 On the eighth day, the prince of the children of Manasseh, Gamaliel the son of Pedahzur.
55 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
56 one cup of ten [shekels] of gold, full of incense;
57 one young bullock, one ram, one yearling lamb, for a burnt-offering;
58 one buck of the goats for a sin-offering;
59 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Gamaliel the son of Pedahzur.
60 On the ninth day, the prince of the children of Benjamin, Abidan the son of Gideoni.
61 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
62 one cup of ten [shekels] of gold, full of incense;
63 one young bullock, one ram, one yearling lamb, for a burnt-offering;
64 one buck of the goats for a sin-offering;
65 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Abidan the son of Gideoni.
66 On the tenth day, the prince of the children of Dan, Ahiezer the son of Ammishaddai.
67 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
68 one cup of ten [shekels] of gold, full of incense;
69 one young bullock, one ram, one yearling lamb, for a burnt-offering;
70 one buck of the goats for a sin-offering;
71 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Ahiezer the son of Ammishaddai.
72 On the eleventh day, the prince of the children of Asher, Pagiel the son of Ocran.
73 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
74 one cup of ten [shekels] of gold, full of incense;
75 one young bullock, one ram, one yearling lamb, for a burnt-offering;
76 one buck of the goats for a sin-offering;
77 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Pagiel the son of Ocran.
78 On the twelfth day, the prince of the children of Naphtali, Ahira the son of Enan.
79 His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation;
80 one cup of ten [shekels] of gold, full of incense;
81 one young bullock, one ram, one yearling lamb, for a burnt-offering;
82 one buck of the goats for a sin-offering;
83 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Ahira the son of Enan.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

84 This was the dedication-gift of the altar, on the day when it was anointed, from the princes of Israel: twelve silver dishes, twelve silver bowls, twelve cups of gold:

85 each silver dish of a hundred and thirty [shekels], and each bowl seventy: all the silver of the vessels was two thousand four hundred [shekels] according to the shekel of the sanctuary;

86 twelve golden cups full of incense, each cup of ten [shekels], according to the shekel of the sanctuary: all the gold of the cups, a hundred and twenty [shekels].

87 All the cattle for the burnt-offering was: twelve bullocks, twelve rams, twelve yearling lambs and their oblation; and twelve bucks of the goats for a sin-offering.

88 And all the cattle for the sacrifice of the peace-offering was: twenty-four bullocks, sixty rams, sixty he-goats, sixty yearling lambs. This was the dedication-gift of the altar, after it had been anointed.

89 And when Moses went into the tent of meeting to speak with Him, then he heard the voice speaking to him from off the mercy-seat which was upon the ark of testimony, from between the two cherubim; and he spoke to Him.

NUMBERS CHAPTER 8

1 And Jehovah spoke to Moses saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as Jehovah had commanded Moses.

4 And this was the work of the candlestick: [it was] of beaten gold; from its base to its flowers was it beaten work; according to the form which Jehovah had shewn Moses, so had he made the candlestick.

5 And Jehovah spoke to Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: sprinkle upon them water of purification from sin; and they shall pass the razor over all their flesh, and shall wash their garments, and make themselves clean.

8 And they shall take a young bullock and its oblation of fine flour mingled with oil; and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tent of meeting; and thou shalt gather together the whole assembly of the children of Israel.

10 And thou shalt bring the Levites before Jehovah; and the children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites as a wave-offering before Jehovah from the children of Israel, and they shall perform the service of Jehovah.

12 And the Levites shall lay their hands upon the heads of the bullocks, and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, to Jehovah, to make atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them as a wave-offering to Jehovah.

14 And thou shalt separate the Levites from among the children of Israel, that the Levites may be mine.

15 And afterwards shall the Levites come in to do the service of the tent of meeting. And thou shalt cleanse them, and offer them as a wave-offering.

16 For they are wholly given unto me from among the children of Israel; instead of every one that breaketh open the womb, instead of every firstborn among the children of Israel, have I taken them unto me.

17 For all the firstborn among the children of Israel are mine, both of man and beast; on the day that I smote every firstborn in the land of Egypt, I hallowed them to myself.

18 And I have taken the Levites instead of all the firstborn among the children of Israel.

19 And I have given the Levites as a gift to Aaron and to his sons, from among the children of Israel, to perform the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel draw near to the sanctuary.

20 And Moses and Aaron, and all the assembly of the children of Israel, did to the Levites according to all that Jehovah had commanded Moses concerning the Levites: so did the children of Israel to them.

21 And the Levites purified themselves from sin, and they washed their garments; and Aaron offered them as a wave-offering before Jehovah; and Aaron made atonement for them to cleanse them.

22 And afterwards the Levites came in to perform their service in the tent of meeting before Aaron, and before his sons; as Jehovah had commanded Moses concerning the Levites, so did they to them.

23 And Jehovah spoke to Moses, saying,

24 This is that which concerneth the Levites: from twenty-five years old and upward shall he come to labour in the work of the service of the tent of meeting.

25 And from fifty years old he shall retire from the labour of the service, and shall serve no more;

26 but he shall minister with his brethren in the tent of meeting, and keep the charge, but he shall not serve [in] the service. Thus shalt thou do unto the Levites with regard to their charges.

NUMBERS CHAPTER 9

1 And Jehovah spoke to Moses in the wilderness of Sinai, in the first month of the second year after their departure from the land of Egypt, saying,

2 Let the children of Israel also hold the passover at its set time;

3 on the fourteenth day in this month between the two evenings, ye shall hold it at its set time; according to all the rites of it, and according to all the ordinances thereof shall ye hold it.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And Moses spoke to the children of Israel, that they should hold the passover.

5 And they held the passover in the first [month] on the fourteenth day of the month, between the two evenings, in the wilderness of Sinai: according to all that Jehovah had commanded Moses, so did the children of Israel.

6 And there were men, who were unclean through the dead body of a man, and could not hold the passover on that day; and they came before Moses and before Aaron on that day.

7 And those men said to him, We are unclean by reason of the dead body of a man: why are we kept back, that we may not present the offering of Jehovah at its set time among the children of Israel?

8 And Moses said to them, Stay, and I will hear what Jehovah commands concerning you.

9 And Jehovah spoke to Moses, saying,

10 Speak unto the children of Israel, saying, If any one of you or of your generations be unclean by reason of a dead body or be on a journey afar off, yet he shall hold the passover to Jehovah.

11 In the second month, on the fourteenth day, between the two evenings, shall they hold it; with unleavened bread and bitter herbs shall they eat it.

12 They shall leave none of it until the morning, nor break a bone thereof: according to every ordinance of the passover shall they hold it.

13 But a man that is clean, and is not on a journey, and forbeareth to hold the passover, that soul shall be cut off from among his peoples; because he presented not the offering of Jehovah at its set time: that man shall bear his sin.

14 And if a stranger shall sojourn among you, and would hold the passover to Jehovah, according to the rite of the passover, and according to the ordinance thereof, so shall he do. Ye shall have one rite, both for the stranger and for him that is born in the land.

15 And on the day that the tabernacle was set up, the cloud covered the tabernacle of the tent of testimony; and at even it was upon the tabernacle as the appearance of fire, until the morning.

16 So it was continually: the cloud covered it, and at night it was as the appearance of fire.

17 And when the cloud rose from the tent, then the children of Israel journeyed; and at the place where the cloud stood still, there the children of Israel encamped.

18 According to the commandment of Jehovah the children of Israel journeyed, and according to the commandment of Jehovah they [remained] encamped; all the days that the cloud dwelt upon the tabernacle they encamped.

19 And when the cloud was long upon the tabernacle many days, then the children of Israel kept the charge of Jehovah, and journeyed not.

20 And if it were so that the cloud was a few days upon the tabernacle, according to the commandment of Jehovah they encamped, and according to the commandment of Jehovah they journeyed.

21 And if it were so that the cloud was there from the evening until the morning, and that the cloud was taken up in the morning, then they journeyed; or a day and a night, and the cloud was taken up, they journeyed;

22 or two days, or a month, or many days, when the cloud was long upon the tabernacle, dwelling upon it, the children of Israel [remained] encamped, and journeyed not; but when it was taken up, they journeyed.

23 At the commandment of Jehovah they encamped, and at the commandment of Jehovah they journeyed: they kept the charge of Jehovah according to the commandment of Jehovah through Moses.

NUMBERS CHAPTER 10

1 And Jehovah spoke to Moses, saying,

2 Make thee two trumpets of silver; of beaten work shalt thou make them; and they shall serve for the calling together of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, the whole assembly shall gather to thee at the entrance of the tent of meeting.

4 And if they blow with one, then the princes, the heads of the thousands of Israel, shall gather unto thee.

5 And when ye blow an alarm, the camps that lie eastward shall set forward.

6 And when ye blow an alarm the second time, the camps that lie southward shall set forward; they shall blow an alarm on their setting forward.

7 And when the congregation is to be gathered together, ye shall blow, but ye shall not blow an alarm:

8 the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an everlasting statute throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before Jehovah your God, and ye shall be saved from your enemies.

10 And in the day of your gladness, and in your set feasts, and in your new moons, ye shall blow with the trumpets over your burnt-offerings and over your sacrifices of peace-offering; and they shall be to you for a memorial before your God: I am Jehovah your God.

11 And it came to pass in the second year, in the second month, on the twentieth of the month, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud stood still in the wilderness of Paran.

13 And they first took their journey, according to the commandment of Jehovah through Moses.

14 The standard of the camp of the children of Judah set forward first according to their hosts, and over his host was Nahshon the son of Amminadab;

15 and over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar;

16 and over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward bearing the tabernacle.

18 And the standard of the camp of Reuben set forward according to their hosts, and over his host was Elizur the son of Shedeur;

19 and over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai;

20 and over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21 And the Kohathites set forward bearing the sanctuary: and [the others] set up the tabernacle whilst they came.

22 And the standard of the camp of the children of Ephraim set forward according to their hosts, and over his host was Elishama the son of Ammihud;

23 and over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur;

24 and over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.

25 And the standard of the camp of the children of Dan set forward, the rear-guard of all the camps according to their hosts, and over his host was Ahiezer the son of Ammishaddai;

26 and over the host of the tribe of the children of Asher was Pagiel the son of Ocran;

27 and over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 These were the settings forward of the children of Israel according to their hosts: so did they set forward.

29 And Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying to the place of which Jehovah said, I will give it unto you: come with us, and we will do thee good; for Jehovah has spoken good concerning Israel.

30 And he said to him, I will not go; but to mine own land, and to my kindred will I go.

31 And he said, Leave me not, I pray thee, because thou knowest where we are to encamp in the wilderness, and thou wilt be to us for eyes.

32 And it shall be, if thou come with us, that whatever good Jehovah doeth unto us, so will we do to thee.

33 And they set forward from the mountain of Jehovah [and went] three days' journey; and the ark of the covenant of Jehovah went before them in the three days' journey, to search out a resting-place for them.

34 And the cloud of Jehovah was over them by day when they set forward out of the camp.

35 And it came to pass when the ark set forward, that Moses said, Rise up, Jehovah, and let thine enemies be scattered; And let them that hate thee flee before thy face.

36 And when it rested, he said, Return, Jehovah, unto the myriads of the thousands of Israel.

NUMBERS CHAPTER 11

1 And it came to pass that when the people murmured, it was evil in the ears of Jehovah; and Jehovah heard it, and his anger was kindled, and the fire of Jehovah burned among them, and consumed [some] in the extremity of the camp.

2 And the people cried to Moses; and Moses prayed to Jehovah -- and the fire abated.

3 And they called the name of that place Taberah; because a fire of Jehovah burned among them.

4 And the mixed multitude that was among them lusted; and the children of Israel also wept again and said, Who will give us flesh to eat?

5 We remember the fish that we ate in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;

6 and now our soul is dried up: there is nothing at all but the manna before our eyes.

7 And the manna was as coriander seed, and its appearance as the appearance of bdellium.

8 The people went about, and gathered it, and ground it with hand-mills, or beat it in mortars, and boiled it in pots, and made cakes of it; and the taste of it was as the taste of oil-cakes.

9 And when the dew fell upon the camp by night, the manna fell upon it.

10 And Moses heard the people weep throughout their families, every one at the entrance of his tent; and the anger of Jehovah was kindled greatly; it was also evil in the eyes of Moses.

11 And Moses said to Jehovah, Why hast thou done evil to thy servant, and why have I not found favour in thine eyes, that thou layest the burden of all this people upon me?

12 Have I conceived all this people, have I brought them forth, that thou sayest to me, Carry them in thy bosom, as the nursing-father beareth the suckling, unto the land which thou didst swear unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat!

14 I am not able to bear all this people alone, for it is too heavy for me.

15 And if thou deal thus with me, slay me, I pray thee, if I have found favour in thine eyes, that I may not behold my wretchedness.

16 And Jehovah said to Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and their officers; and take them to the tent of meeting, and they shall stand there with thee.

17 And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, and thou shalt not bear it alone.

18 And unto the people shalt thou say, Hallow yourselves for to-morrow, and ye shall eat flesh; for ye have wept in the ears of Jehovah, saying, Who will give us flesh to eat? for it was well with us in Egypt; and Jehovah will give you flesh, and ye shall eat.

19 Not one day shall ye eat, nor two days, nor five days, neither ten days, nor twenty days;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 [but] for a whole month, until it come out at your nostrils, and it become loathsome unto you; because that ye have despised Jehovah who is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people in whose midst I am are six hundred thousand footmen; and thou sayest, I will give them flesh that they may eat a whole month.

22 Shall flocks and herds be slaughtered for them, to suffice them? or shall all the fish of the sea be gathered for them, to suffice them?

23 And Jehovah said to Moses, Hath Jehovah's hand become short? Now shalt thou see whether my word will come to pass unto thee or not.

24 And Moses went out and told the people the words of Jehovah; and he gathered the seventy men of the elders of the people, and set them round about the tent.

25 And Jehovah came down in a cloud, and spoke to him, and took of the Spirit that was upon him, and put it upon the seventy men, the elders; and it came to pass, that when the Spirit rested on them, they prophesied, but they did not repeat [it].

26 And two men remained in the camp, the name of the one, Eldad, and the name of the other, Medad; and the Spirit rested upon them (and they were among them that were written, but they had not gone out to the tent); and they prophesied in the camp.

27 And there ran a youth, and told Moses, and said, Eldad and Medad are prophesying in the camp.

28 And Joshua the son of Nun, the attendant of Moses, one of his young men, answered and said, My lord Moses, forbid them!

29 But Moses said to him, Enviest thou for my sake? would that all Jehovah's people were prophets, [and] that Jehovah would put his Spirit upon them!

30 And Moses withdrew into the camp, he and the elders of Israel.

31 And there went forth a wind from Jehovah, and drove quails from the sea, and cast them about the camp, about a day's journey on this side, and about a day's journey on the other side, round about the camp, and about two cubits above the earth.

32 And the people rose up all that day, and the whole night, and all the next day, and they gathered the quails: he that gathered little gathered ten homers; and they spread them abroad for themselves round about the camp.

33 The flesh was yet between their teeth, before it was chewed, when the wrath of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague.

34 And they called the name of that place Kibroth-hattaavah; because there they buried the people who lusted.

35 From Kibroth-hattaavah the people journeyed to Hazeroth; and they were at Hazeroth.

NUMBERS CHAPTER 12

1 And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had taken; for he had taken a Cushite as wife.

2 And they said, Has Jehovah indeed spoken only to Moses? has he not spoken also to us? And Jehovah heard it.

3 But the man Moses was very meek, above all men that were upon the face of the earth.

4 Then Jehovah spoke suddenly to Moses, and to Aaron, and to Miriam, Come out ye three unto the tent of meeting. And they went out, they three.

5 And Jehovah came down in the pillar of the cloud, and stood at the entrance of the tent, and called Aaron and Miriam; and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I Jehovah will make myself known to him in a vision, I will speak to him in a dream.

7 Not so my servant Moses: he is faithful in all my house.

8 Mouth to mouth do I speak to him openly, and not in riddles; and the form of Jehovah doth he behold. Why then were ye not afraid to speak against my servant, against Moses?

9 And the anger of Jehovah was kindled against them, and he went away;

10 and the cloud departed from off the tent. And behold, Miriam was leprous as snow; and Aaron turned toward Miriam, and behold, she was leprous.

11 Then Aaron said to Moses, Alas, my lord, I beseech thee, lay not this sin upon us, wherein we have been foolish, and have sinned!

12 Let her not be as one stillborn, half of whose flesh is consumed when he comes out of his mother's womb.

13 And Moses cried to Jehovah, saying, O God, heal her, I beseech thee!

14 And Jehovah said to Moses, But had her father anyways spat in her face, should she not be shamed seven days? She shall be shut outside the camp seven days, and afterwards she shall be received in [again].

15 And Miriam was shut outside the camp seven days; and the people did not journey till Miriam was received in [again].

16 And afterwards the people journeyed from Hazeroth, and encamped in the wilderness of Paran.

NUMBERS CHAPTER 13

1 And Jehovah spoke to Moses, saying,

2 Send thou men, that they may search out the land of Canaan, which I give unto the children of Israel. Ye shall send a man of every tribe of his fathers, each a prince among them.

3 And Moses sent them from the wilderness of Paran: according to the commandment of Jehovah, all of them heads of the children of Israel.

4 And these are their names: for the tribe of Reuben, Shammua the son of Zaccur;

5 for the tribe of Simeon, Shaphat the son of Hori;

6 for the tribe of Judah, Caleb the son of Jephunneh;

7 for the tribe of Issachar, Igal the son of Joseph;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 for the tribe of Ephraim, Hoshea the son of Nun;
9 for the tribe of Benjamin, Palti the son of Raphu;
10 for the tribe of Zebulun, Gaddiel the son of Sodi;
11 for the tribe of Joseph, for the tribe of Manasseh, Gaddi the son of Susi;
12 for the tribe of Dan, Ammiel the son of Gemalli;
13 for the tribe of Asher, Sethur the son of Michael;
14 for the tribe of Naphtali, Nahbi the son of Vophsi;
15 for the tribe of Gad, Geuel the son of Machi.
16 These are the names of the men whom Moses sent to search out the land. And Moses called Hoshea the son of Nun, Jehoshua.
17 And Moses sent them to search out the land of Canaan, and said to them, Go up this way by the south and go up into the hill-country,
18 and ye shall see the land, what it is; and the people that dwell in it, whether they are strong or weak, few or many;
19 and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds;
20 and what the land is, whether it is fat or lean, whether there are trees in it, or not. And take courage, and bring of the fruit of the land. Now the time was the time of the first grapes.
21 And they went up, and searched out the land from the wilderness of Zin to Rehob, where one comes towards Hamath.
22 And they went up by the south, and came to Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. Now Hebron had been built seven years before Zoan in Egypt.
23 And they came as far as the valley of Eshcol, and cut down thence a branch with one bunch of grapes, and they bore it between two upon a pole; and [they brought] of the pomegranates, and of the figs.
24 That place was called the valley of Eshcol, because of the grapes which the children of Israel had cut down there.
25 And they returned from searching out the land after forty days.
26 And they came, and went to Moses and to Aaron, and to the whole assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them, and to the whole assembly; and shewed them the fruit of the land.
27 And they told him, and said, We came to the land to which thou didst send us, and surely it floweth with milk and honey; and this is the fruit of it.
28 Only, the people are strong that dwell in the land, and the cities are walled, very great; moreover we saw the children of Anak there.
29 Amalek dwells in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the hill-country; and the Canaanites dwell by the sea, and by the side of the Jordan.
30 And Caleb stilled the people before Moses, and said, Let us go up boldly and possess it, for we are well able to do it.
31 But the men that went up with him said, We are not able to go up against the people, for they are stronger than we.
32 And they brought to the children of Israel an evil report of the land which they had searched out, saying, The land, which we have passed through to search it out, is a land that eateth up its inhabitants; and all the people that we have seen in it are men of great stature;
33 and there have we seen giants -- the sons of Anak are of the giants -- and we were in our sight as grasshoppers, and so we were also in their sight.

NUMBERS CHAPTER 14

1 And the whole assembly lifted up their voice, and cried; and the people wept that night.
2 And all the children of Israel murmured against Moses and against Aaron; and the whole assembly said to them, Would that we had died in the land of Egypt! or in this wilderness would that we had died!
3 And why is Jehovah bringing us to this land that we may fall by the sword, that our wives and our little ones may become a prey? Is it not better for us to return to Egypt?
4 And they said one to another, Let us make a captain, and let us return to Egypt.
5 Then Moses and Aaron fell upon their faces before the whole congregation of the assembly of the children of Israel.
6 And Joshua the son of Nun, and Caleb the son of Jephunneh, of them that searched out the land, rent their garments.
7 And they spoke to the whole assembly of the children of Israel, saying, The land, which we passed through to search it out, is a very, very good land.
8 If Jehovah delight in us, he will bring us into this land, and give it us, a land that flows with milk and honey;
9 only rebel not against Jehovah; and fear not the people of the land; for they shall be our food. Their defence is departed from them, and Jehovah is with us: fear them not.
10 And the whole assembly said that they should be stoned with stones. And the glory of Jehovah appeared in the tent of meeting to all the children of Israel.
11 And Jehovah said to Moses, How long will this people despise me? and how long will they not believe me, for all the signs which I have done among them?
12 I will smite them with the pestilence, and destroy them, and will make of thee a nation greater and mightier than they.
13 And Moses said to Jehovah, Then the Egyptians will hear it; for in thy might thou broughtest up this people from the midst of them;
14 and they will tell it to the inhabitants of this land, [who] have heard that thou, Jehovah, art in the midst of this people, that thou, Jehovah, lettest thyself be seen eye to eye, and that thy cloud standeth over them, and that thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;
15 if thou now slayest this people as one man, then the nations that have heard thy fame will speak, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 Because Jehovah was not able to bring this people into the land that he had sworn unto them, he has therefore slain them in the wilderness.

17 And now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying,

18 Jehovah is slow to anger, and abundant in goodness, forgiving iniquity and transgression, but by no means clearing [the guilty], visiting the iniquity of the fathers upon the children, upon the third and fourth [generation].

19 Pardon, I beseech thee, the iniquity of this people according to the greatness of thy loving-kindness, and as thou hast forgiven this people, from Egypt even until now.

20 And Jehovah said, I have pardoned according to thy word.

21 But as surely as I live, all the earth shall be filled with the glory of Jehovah!

22 for all those men who have seen my glory, and my signs, which I did in Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice,

23 shall in no wise see the land which I did swear unto their fathers: none of them that despised me shall see it.

24 But my servant Caleb, because he hath another spirit in him, and hath followed me fully, him will I bring into the land whereinto he came; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwell in the valley.) To-morrow turn you, and take your journey into the wilderness, on the way to the Red sea.

26 And Jehovah spoke to Moses and to Aaron, saying,

27 How long [shall I bear] with this evil assembly, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As surely as I live, saith Jehovah, if I do not do unto you as ye have spoken in mine ears!

29 In this wilderness shall your carcases fall; and all that were numbered of you, according to your whole number from twenty years old and upwards, who have murmured against me,

30 shall in no wise come into the land, concerning which I have lifted up my hand to make you dwell in it; save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, of whom ye said they should be a prey, them will I bring in, and they shall know the land that ye have despised.

32 And as to you, your carcases shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye have searched out the land, forty days, each day for a year shall ye bear your iniquities forty years, and ye shall know mine estrangement [from you].

35 I Jehovah have spoken; I will surely do it unto all this evil assembly which have gathered together against me! in this wilderness they shall be consumed, and there they shall die.

36 And the men whom Moses had sent to search out the land, who returned, and made the whole assembly to murmur against him, by bringing up an evil report upon the land,

37 even those men who had brought up an evil report upon the land, died by a plague before Jehovah.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, lived still of the men that had gone to search out the land.

39 And Moses told all these sayings to all the children of Israel; then the people mourned greatly.

40 And they rose up early in the morning, and went up to the hill-top, saying, Here are we, and we will go up to the place of which Jehovah has spoken; for we have sinned.

41 And Moses said, Why now do ye transgress the commandment of Jehovah? but it shall not prosper!

42 Go not up, for Jehovah is not among you; that ye be not smitten before your enemies;

43 for the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; for as ye have turned away from Jehovah, Jehovah will not be with you.

44 Yet they presumed to go up to the hill-top; but the ark of the covenant of Jehovah, and Moses, did not depart from the midst of the camp.

45 And the Amalekites and the Canaanites who dwelt on that hill, came down and smote them, and cut them to pieces, as far as Hormah.

NUMBERS CHAPTER 15

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land of your dwellings, which I give unto you,

3 and will make an offering by fire to Jehovah, a burnt-offering or a sacrifice for the performance of a vow, or as a voluntary offering, or in your set feasts, to make a sweet odour to Jehovah, of the herd or of the flock,

4 then shall he that presenteth his offering to Jehovah bring as oblation a tenth part of fine flour mingled with a fourth part of a hin of oil;

5 and of wine for a drink-offering shalt thou offer the fourth part of a hin with the burnt-offering, or with the sacrifice, for one lamb.

6 And for a ram thou shalt offer as oblation two tenth parts of fine flour mingled with oil, a third part of a hin,

7 and of wine for a drink-offering shalt thou offer the third part of a hin; for a sweet odour to Jehovah.

8 And when thou offerest a bullock for a burnt-offering, or a sacrifice for the performance of a vow, or for a peace-offering to Jehovah,

9 then shall they present with the bullock as oblation three tenth parts of fine flour mingled with half a hin of oil;

10 and of wine shalt thou present half a hin, for a drink-offering, as an offering by fire, of a sweet odour to Jehovah.

11 Thus shall it be done for one ox, or for one ram, or for a lamb, or for a kid;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 according to the number that ye offer, so shall ye do to every one according to their number.

13 And all that are born in the land shall do these things thus, in presenting an offering by fire of a sweet odour to Jehovah.

14 And if a stranger sojourn with you, or whoever be among you throughout your generations, and will offer an offering by fire of a sweet odour to Jehovah, -- as ye do, so shall he do.

15 As to the congregation, there shall be one statute for you, and for the stranger that sojourneth with you, an everlasting statute throughout your generations: as ye are, so shall the stranger be, before Jehovah.

16 One law and one ordinance shall be for you, and for the stranger that sojourneth with you.

17 And Jehovah spoke to Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 then it shall be, when ye eat of the bread of the land, that ye shall offer a heave-offering to Jehovah;

20 the first of your dough shall ye offer, a cake, for a heave-offering; as the heave-offering of the threshing-floor, so shall ye offer this.

21 Of the first of your dough ye shall give to Jehovah a heave-offering throughout your generations.

22 And if ye sin inadvertently, and do not all these commandments, which Jehovah hath spoken unto Moses,

23 all that Jehovah hath commanded you through Moses, from the day that Jehovah gave commandment, and henceforward throughout your generations;

24 then it shall be, if ought be committed by inadvertence [hid] from the eyes of the assembly, that the whole assembly shall offer one young bullock for a burnt-offering, for a sweet odour to Jehovah, and its oblation and its drink-offering according to the ordinance, and one buck of the goats for a sin-offering.

25 And the priest shall make atonement for the whole assembly of the children of Israel, and it shall be forgiven them; for it was a sin of inadvertence, and they have brought before Jehovah their offering, as an offering by fire to Jehovah, and their sin-offering for their [sin of] inadvertence;

26 and it shall be forgiven the whole assembly of the children of Israel, and the stranger that sojourneth among them; for with all the people there was [a sin of] inadvertence.

27 And if one soul sin through inadvertence, then he shall present a yearling she-goat for a sin-offering.

28 And the priest shall make atonement for the soul that hath done inadvertently, when he sinneth by inadvertence before Jehovah, to make atonement for him; and it shall be forgiven him.

29 For him that is born in the land among the children of Israel, and for the stranger that sojourneth among them -- there shall be one law for you, for him who doeth anything through inadvertence.

30 But the soul that doeth ought with a high hand, whether born in the land, or a stranger, he reproacheth Jehovah; and that soul shall be cut off from among his people.

31 For he hath despised the word of Jehovah, and hath broken his commandment: that soul shall surely be cut off; his iniquity is upon him.

32 And while the children of Israel were in the wilderness they found a man gathering sticks on the sabbath day.

33 And they that found him gathering sticks brought him to Moses and Aaron, and to the whole assembly.

34 And they put him in custody, for it was not declared what should be done to him.

35 And Jehovah said to Moses, The man shall certainly be put to death: the whole assembly shall stone him with stones outside the camp.

36 And the whole assembly led him outside the camp, and stoned him with stones, and he died, as Jehovah had commanded Moses.

37 And Jehovah spoke to Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them tassels on the corners of their garments, throughout their generations, and that they attach to the tassel of the corners a lace of blue;

39 and it shall be unto you for a tassel, that ye may look upon it, and remember all the commandments of Jehovah, and do them; and that ye seek not after [the lusts of] your own heart and your own eyes, after which ye go a whoring;

40 that ye may remember and do all my commandments, and be holy unto your God.

41 I am Jehovah your God, who brought you out of the land of Egypt to be your God: I am Jehovah your God.

NUMBERS CHAPTER 16

1 And Korah, the son of Izhar, the son of Kohath, the son of Levi, made bold, and [with him] Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, the sons of Reuben;

2 and they rose up against Moses, with two hundred and fifty men of the children of Israel, princes of the assembly, summoned to the council, men of renown;

3 and they gathered themselves together against Moses and against Aaron, and said to them, It is enough; for all the assembly, all of them are holy, and Jehovah is among them; and why do ye lift up yourselves above the congregation of Jehovah?

4 When Moses heard this, he fell on his face.

5 And he spoke to Korah and to all his band, saying, Even to-morrow will Jehovah make known who is his, and who is holy; and he will cause him to come near to him; and him whom he has chosen, him will he cause to come near to him.

6 This do: take you censers, Korah, and all his band,

7 and put fire therein, and lay incense thereon before Jehovah to-morrow; and it shall be that the man whom Jehovah doth choose, he shall be holy. It is enough, ye sons of Levi!

8 And Moses said to Korah, Hear, I pray you, ye sons of Levi!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Is it too little for you, that the God of Israel has separated you from the assembly of Israel, to bring you near to himself to do the work of the tabernacle of Jehovah, and to stand before the assembly to minister to them?

10 -- that he has brought thee near, and all thy brethren the sons of Levi with thee; and seek ye now the priesthood also?

11 For which cause thou and all thy band are banded together against Jehovah; and Aaron, who is he that ye murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab; but they said, We will not come up!

13 Is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that thou must make thyself altogether a ruler over us?

14 Moreover, thou hast not brought us into a land flowing with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up!

15 Then Moses was very wroth, and said to Jehovah, Have no regard to their oblation: not one ass have I taken from them, neither have I hurt one of them.

16 And Moses said to Korah, Be thou and all thy band before Jehovah, thou, and they, and Aaron, to-morrow.

17 And take each his censer, and put incense thereon, and present before Jehovah every man his censer, two hundred and fifty censers; and thou, and Aaron, each his censer.

18 And they took each his censer, and put fire on them, and laid incense thereon, and stood before the entrance to the tent of meeting, as well as Moses and Aaron.

19 And Korah gathered the whole assembly against them to the entrance of the tent of meeting. And the glory of Jehovah appeared to all the assembly.

20 And Jehovah spoke to Moses and to Aaron, saying,

21 Separate yourselves from the midst of this assembly, and I will consume them in a moment.

22 And they fell on their faces, and said, O God, the God of the spirits of all flesh! shall *one* man sin, and wilt thou be wroth with the whole assembly?

23 And Jehovah spoke to Moses, saying,

24 Speak unto the assembly, saying, Get you up from about the habitation of Korah, Dathan, and Abiram.

25 And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him.

26 And he spoke to the assembly, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish in all their sins.

27 And they got up from the habitation of Koran, Dathan, and Abiram, on every side. And Dathan and Abiram came out, and stood in the entrance of their tents, and their wives, and their sons, and their little ones.

28 And Moses said, Hereby ye shall know that Jehovah has sent me to do all these deeds, for they are not out of my own heart:

29 if these men die as all men die, and are visited with the visitation of all men, Jehovah has not sent me;

30 but if Jehovah make a new thing, and the ground open its mouth, and swallow them up, and all that they have, and they go down alive into Sheol, then ye shall know that these men have despised Jehovah.

31 And it came to pass when he had ended speaking all these words, that the ground clave apart that was under them.

32 And the earth opened its mouth, and swallowed them up, and their households, and all the men that belonged to Korah, and all their property.

33 And they went down, they and all that they had, alive into Sheol, and the earth covered them; and they perished from among the congregation.

34 And all Israel that were round about them fled at their cry; for they said, Lest the earth swallow us up!

35 And there came out a fire from Jehovah, and consumed the two hundred and fifty men that had presented incense.

36 And Jehovah spoke to Moses, saying,

37 Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning; and scatter the fire afar; for they are hallowed,

38 the censers of these sinners who have forfeited their life; and they shall make them into broad plates for the covering of the altar; for they presented them before Jehovah, therefore they are hallowed; and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the copper censers, which they that were burnt had presented; and they were made broad plates for a covering of the altar:

40 as a memorial to the children of Israel, that no stranger who is not of the seed of Aaron come near to burn incense before Jehovah, that he be not as Korah, and as his band, -- as Jehovah had said to him through Moses.

41 And the whole assembly of the children of Israel murmured on the morrow against Moses and against Aaron, saying, Ye have killed the people of Jehovah.

42 And it came to pass, when the assembly was gathered together against Moses and against Aaron, that they looked toward the tent of meeting, and behold, the cloud covered it, and the glory of Jehovah appeared.

43 And Moses and Aaron went before the tent of meeting.

44 And Jehovah spoke to Moses, saying,

45 Get you up from the midst of this assembly, and I will consume them in a moment. And they fell on their faces.

46 And Moses said to Aaron, Take the censer, and put fire thereon from off the altar, and lay on incense, and carry it quickly to the assembly, and make atonement for them; for there is wrath gone out from Jehovah: the plague is begun.

47 And Aaron took as Moses had said, and ran into the midst of the congregation; and behold, the plague had begun among the people; and he put on incense, and made atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand seven hundred, besides them that had died because of the matter of Korah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

50 And Aaron returned to Moses to the entrance of the tent of meeting; and the plague was stayed.

NUMBERS CHAPTER 17

1 And Jehovah spoke to Moses, saying,

2 Speak unto the children of Israel, and take of them a staff, a staff for each father's house, of all their princes according to the houses of their fathers, twelve staves: thou shalt write each one's name upon his staff.

3 And Aaron's name shalt thou write upon the staff of Levi; for one staff shall be for [each] head of their fathers' houses.

4 And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you.

5 And it shall come to pass, that the man whom I shall choose, his staff shall bud forth; and I will make to cease from before me the murmurings of the children of Israel, that they murmur against you.

6 And Moses spoke to the children of Israel, and all their princes gave him a staff, one staff for each prince according to their fathers' houses, twelve staves, and the staff of Aaron was among their staves.

7 And Moses laid the staves before Jehovah in the tent of the testimony.

8 And it came to pass, when on the morrow Moses went into the tent of the testimony, behold, the staff of Aaron for the house of Levi had budded, and brought forth buds, and bloomed blossoms, and ripened almonds.

9 And Moses brought out all the staves from before Jehovah to all the children of Israel, and they looked and took each one his staff.

10 And Jehovah said to Moses, Bring Aaron's staff again before the testimony, to be kept as a token for the sons of rebellion, that thou mayest put an end to their murmurings before me, that they may not die.

11 And Moses did so: as Jehovah had commanded him, so did he.

12 And the children of Israel spoke to Moses, saying, Lo, we expire, we perish, we all perish.

13 Every one that comes at all near to the tabernacle of Jehovah shall die: shall we then expire altogether?

NUMBERS CHAPTER 18

1 And Jehovah said to Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also, the tribe of Levi, the tribe of thy father, bring near with thee, that they may unite with thee, and minister unto thee; but thou and thy sons with thee [shall serve] before the tent of the testimony.

3 And they shall keep thy charge, and the charge of the whole tent: only they shall not come near to the vessels of the sanctuary and to the altar, that they may not die, and you as well as they.

4 And they shall unite with thee, and keep the charge of the tent of meeting, for all the service of the tent; and no stranger shall come near to you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar; that there come no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren, the Levites, from among the children of Israel; to you are they given as a gift for Jehovah to perform the service of the tent of meeting.

7 But thou and thy sons with thee shall attend to your priesthood for all that concerneth the altar, and for that which is inside the veil; and ye shall perform the service: I give you your priesthood as a service of gift, and the stranger that cometh near shall be put to death.

8 And Jehovah spoke to Aaron, And I, behold, I have given thee the charge of my heave-offerings, of all the hallowed things of the children of Israel; to thee have I given them, because of the anointing, and to thy sons by an everlasting statute.

9 This shall be thine of the most holy things, [reserved] from the fire: every offering of theirs, of all their oblations, and of all their sin-offerings, and of all their trespass-offerings, which they render unto me, it is most holy for thee and for thy sons.

10 As most holy shalt thou eat it: every male shall eat it; it shall be holy unto thee.

11 And this shall be thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel; I have given them unto thee, and to thy sons and to thy daughters with thee, by an everlasting statute; every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the new wine, and of the wheat, the firstfruits of them which they give to Jehovah, have I given thee.

13 The first ripe of everything that is in their land, which they shall bring to Jehovah, shall be thine; every one that is clean in thy house shall eat of it.

14 Every devoted thing in Israel shall be thine.

15 Everything that breaketh open the womb of all flesh, which they present to Jehovah, of men or of beasts, shall be thine; nevertheless the firstborn of man shalt thou in any case ransom, and the firstborn of unclean beasts shalt thou ransom.

16 And those that are to be ransomed from a month old shalt thou ransom, according to thy valuation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

17 But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, thou shalt not ransom: they are holy. Thou shalt sprinkle their blood on the altar, and their fat shalt thou burn as an offering by fire for a sweet odour to Jehovah.

18 And their flesh shall be thine; as the wave-breast and as the right shoulder shall it be thine.

19 All the heave-offerings of the holy things, which the children of Israel offer to Jehovah, have I given thee, and to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thy sons and to thy daughters with thee, by an everlasting statute: it shall be an everlasting covenant of salt before Jehovah unto thee and thy seed with thee.

20 And Jehovah said to Aaron, In their land thou shalt have no inheritance, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.

21 And to the children of Levi, behold, I have given all the tithes in Israel for an inheritance, for their service which they perform, the service of the tent of meeting.

22 Neither shall the children of Israel henceforth come near the tent of meeting, to bear sin and die.

23 But the Levite, he shall perform the service of the tent of meeting, and they shall bear their iniquity: it is an everlasting statute throughout your generations. And among the children of Israel shall they possess no inheritance;

24 for I have given for an inheritance to the Levites the tithes of the children of Israel, which they offer as a heave-offering to Jehovah; therefore I have said of them, They shall possess no inheritance among the children of Israel.

25 And Jehovah spoke to Moses, saying,

26 And to the Levites shalt thou speak, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer a heave-offering from it for Jehovah, the tenth of the tithe.

27 And your heave-offering shall be reckoned unto you, as the corn from the threshing-floor, and as the fulness of the winepress.

28 Thus ye also shall offer Jehovah's heave-offering of all your tithes, which ye take of the children of Israel; and ye shall give thereof Jehovah's heave-offering to Aaron the priest.

29 Out of all that is given you ye shall offer the whole heave-offering of Jehovah, -- of all the best thereof the hallowed part thereof.

30 And thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as produce of the threshing-floor, and as produce of the winepress.

31 And ye shall eat it in every place, ye and your households; for it is your reward for your service in the tent of meeting.

32 And ye shall bear no sin by reason of it, if ye heave from it the best of it; and ye shall not profane the holy things of the children of Israel, lest ye die.

NUMBERS CHAPTER 19

1 And Jehovah spoke to Moses and to Aaron, saying,

2 This is the statute of the law which Jehovah hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without blemish, wherein is no defect, and upon which never came yoke;

3 and ye shall give it to Eleazar the priest, and he shall bring it outside the camp, and one shall slaughter it before him.

4 And Eleazar the priest shall take of its blood with his finger, and shall sprinkle of its blood directly before the tent of meeting seven times.

5 And one shall burn the heifer before his eyes; its skin and its flesh, and its blood, with its dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast them into the midst of the burning of the heifer.

7 And the priest shall wash his garments, and he shall bathe his flesh in water, and afterwards he shall come into the camp; and the priest shall be unclean until the even;

8 and he that hath burned it shall wash his garments in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a clean man shall gather the ashes of the heifer, and deposit them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel for a water of separation: it is a purification for sin.

10 And he that hath gathered the ashes of the heifer shall wash his clothes, and be unclean until the even. And it shall be unto the children of Israel, and unto the stranger that sojourneth among them, an everlasting statute.

11 He that toucheth a dead person, any dead body of a man, shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whoever toucheth a dead person, the dead body of a man that is dead, and purifieth not himself, defileth the tabernacle of Jehovah; and that soul shall be cut off from Israel; for the water of separation was not sprinkled upon him: he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: every one that cometh into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, shall be unclean.

16 And every one that toucheth one that is slain with a sword in the open fields, or a dead person, or the bone of a man, or a grave, shall be unclean seven days.

17 And they shall take for the unclean of the ashes of the purification-offering that hath been burned, and shall put running water thereon in a vessel;

18 and a clean man shall take hyssop, and dip it in the water, and sprinkle it on the tent, and upon all the utensils, and upon the persons that were there, and upon him that hath touched the bone, or the one slain, or the dead person, or the grave;

19 and the clean shall sprinkle it on the unclean on the third day, and on the seventh day; and he shall purify him on the seventh day; and he shall wash his garments, and bathe himself in water, and shall be clean at even.

20 And the man that is unclean, and doth not purify himself, that soul shall be cut off from the midst of the congregation, for he hath defiled the sanctuary of Jehovah: the water of separation hath not been sprinkled on him: he is unclean.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And it shall be an everlasting statute unto them. And he that sprinkleth the water of separation shall wash his garments, and he that toucheth the water of separation shall be unclean until even.

22 And whatever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

NUMBERS CHAPTER 20

1 And the children of Israel, the whole assembly, came into the wilderness of Zin, in the first month; and the people abode at Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the assembly, and they gathered themselves together against Moses and against Aaron.

3 And the people contended with Moses, and spoke, saying, Would that we had died when our brethren died before Jehovah!

4 And why have ye brought the congregation of Jehovah into this wilderness, that we should die there, we and our beasts?

5 And why have ye made us to go up out of Egypt, to bring us to this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water to drink.

6 And Moses and Aaron went from before the congregation to the entrance of the tent of meeting, and fell upon their faces; and the glory of Jehovah appeared to them.

7 And Jehovah spoke to Moses, saying,

8 Take the staff, and gather the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give its water; and thou shalt bring forth to them water out of the rock, and shalt give the assembly and their beasts drink.

9 And Moses took the staff from before Jehovah, as he had commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear now, ye rebels: shall we bring forth to you water out of this rock?

11 And Moses lifted up his hand, and with his staff smote the rock twice, and much water came out, and the assembly drank, and their beasts.

12 And Jehovah said to Moses and to Aaron, Because ye believed me not, to hallow me before the eyes of the children of Israel, therefore ye shall not bring this congregation into the land that I have given them.

13 These are the waters of Meribah, where the children of Israel contended with Jehovah, and he hallowed himself in them.

14 And Moses sent messengers from Kadesh to the king of Edom, Thus says thy brother Israel: Thou knowest all the trouble that hath befallen us,

15 how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians evil entreated us and our fathers;

16 and when we cried to Jehovah, he heard our voice, and sent an angel, and brought us forth out of Egypt; and behold, we are at Kadesh, a city at the extremity of thy border.

17 Let us pass, I pray thee, through thy country; we will not pass through fields, or through vineyards, neither will we drink water out of the wells: we will go by the king's road; we will not turn to the right hand nor to the left, until we have passed thy border.

18 But Edom said to him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said to him, We will go by the high way; and if we drink of thy water, I and my cattle, then I will pay for it: I will only, without anything else, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his territory; and Israel turned away from him.

22 And they removed from Kadesh; and the children of Israel, the whole assembly, came to mount Hor.

23 And Jehovah spoke to Moses and to Aaron in mount Hor, on the border of the land of Edom, saying,

24 Aaron shall be gathered unto his peoples; for he shall not enter into the land that I have given unto the children of Israel, because ye rebelled against my commandment at the waters of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor,

26 and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered [to his peoples], and shall die there.

27 And Moses did as Jehovah had commanded, and they went up mount Hor before the eyes of the whole assembly.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there upon the top of the mountain; and Moses and Eleazar came down from the mountain.

29 And the whole assembly saw that Aaron was dead, and they mourned for Aaron thirty days, [even] the whole house of Israel.

NUMBERS CHAPTER 21

1 And the Canaanite king of Arad, who dwelt in the south, heard that Israel came by the way of Atharim, and he fought against Israel, and took some of them prisoners.

2 Then Israel vowed a vow to Jehovah, and said, If thou give this people wholly into my hand, then I will utterly destroy their cities.

3 And Jehovah listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them, and their cities. And they called the name of the place Hormah.

4 And they journeyed from mount Hor by the way of the Red sea, to go round the land of Edom; and the soul of the people became impatient on the way;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 and the people spoke against God, and against Moses, Why have ye brought us up out of Egypt that we should die in the wilderness? for there is no bread, and no water, and our soul loathes this light bread.

6 Then Jehovah sent fiery serpents among the people, which bit the people; and much people of Israel died.

7 And the people came to Moses and said, We have sinned, in that we have spoken against Jehovah, and against thee: pray to Jehovah that he take away the serpents from us. And Moses prayed for the people.

8 And Jehovah said to Moses, Make thee a fiery [serpent], and set it upon a pole; and it shall come to pass, that every one that is bitten, and looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass, if a serpent had bitten any man, and he beheld the serpent of brass, he lived.

10 And the children of Israel journeyed, and encamped in Oboth.

11 And they removed from Oboth, and encamped at Ijim-Abarim, in the wilderness that is before Moab, toward the sun-rising.

12 From thence they removed, and encamped at the torrent Zered.

13 From thence they removed, and encamped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites. For the Arnon is the border of Moab, between Moab and the Amorites.

14 Therefore it is said in the book of the wars of Jehovah, Vaheb in Suphah, and the brooks of Arnon;

15 And the stream of the brooks which turneth to the dwelling of Ar, And inclineth toward the border of Moab.

16 And from thence to Beer: that is the well of which Jehovah spoke to Moses, Assemble the people, and I will give them water.

17 Then Israel sang this song, Rise up, well! sing unto it:

18 Well which princes digged, which the nobles of the people hollowed out at [the word of] the lawgiver, with their staves. And from the wilderness [they went] to Mattanah;

19 and from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 and from Bamoth to the valley that is in the fields of Moab, to the top of Pisgah, which looks over the surface of the waste.

21 And Israel sent messengers to Sihon king of the Amorites, saying,

22 Let us pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink water out of the wells; on the king's road will we go until we have passed thy border.

23 But Sihon would not suffer Israel to go through his border; and Sihon gathered all his people, and went out against Israel into the wilderness, and came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, even unto the children of Ammon; for the border of the children of Ammon was strong.

25 And Israel took all these cities, and Israel dwelt in all the cities of the Amorites, at Heshbon, and in all its dependent villages.

26 For Heshbon was the city of Sihon the king of the Amorites; and he had fought against the former king of Moab, and had taken all his land out of his hand, even unto the Arnon.

27 Therefore the poets say, Come to Heshbon; let the city of Sihon be built and established.

28 For there went forth fire from Heshbon, a flame from the city of Sihon; It consumed Ar of Moab, the lords of the high places of the Arnon.

29 Woe to thee, Moab! thou art undone, people of Chemosh: He gave his sons that had escaped, and his daughters into captivity to Sihon the king of the Amorites.

30 And we have shot at them; Heshbon is perished even unto Dibon; and we have laid [them] waste even unto Nophah, which reacheth unto Medeba.

31 And Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took its dependent villages, and he dispossessed the Amorites that were there.

33 And they turned and went up by the way to Bashan; and Og the king of Bashan went out against them, he and all his people, for battle to Edrei.

34 And Jehovah said to Moses, Fear him not! for into thy hand have I given him, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon the king of the Amorites, who dwelt at Heshbon.

35 And they smote him, and his sons, and all his people, so that they left him none remaining, and took possession of his land.

NUMBERS CHAPTER 22

1 And the children of Israel journeyed, and encamped in the plains of Moab on the other side of the Jordan from Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was much afraid of the people, because they were many; and Moab was distressed because of the children of Israel.

4 And Moab said to the elders of Midian, Now will this company lick up all that is round about us, as an ox licks up the green herb of the field. Now Balak the son of Zippor was king of Moab at that time.

5 And he sent messengers to Balaam the son of Beor, to Pethor, which is on the river in the land of the children of his people, to call him, saying, Behold, a people is come out from Egypt; behold, they cover the face of the land, and they abide over against me.

6 And now come, I pray thee, curse me this people; for they are mightier than I: perhaps I may be able to smite them, and drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And the elders of Moab and the elders of Midian departed, having the rewards of divination in their hand. And they came to Balaam, and spoke to him the words of Balak.

8 And he said to them, Lodge here this night, and I will bring you word again, according as Jehovah shall speak unto me. And the princes of Moab abode with Balaam.

9 And God came to Balaam, and said, Who are these men with thee?

10 And Balaam said to God, Balak the son of Zippor, king of Moab, hath sent unto me,

11 Behold, a people is come out of Egypt, and it covers the face of the land. Now come, curse me them: perhaps I may be able to fight against them, and drive them out.

12 And God said to Balaam, Thou shalt not go with them; thou shalt not curse the people; for they are blessed.

13 And Balaam rose up in the morning, and said to the princes of Balak, Go into your land; for Jehovah refuses to give me leave to go with you.

14 And the princes of Moab rose up; and they went to Balak, and said, Balaam has refused to come with us.

15 Then sent Balak yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus says Balak the son of Zippor: Suffer not thyself, I pray thee, to be restrained from coming to me;

17 for very highly will I honour thee, and whatever thou shalt say to me will I do; come therefore, I pray thee, curse me this people.

18 And Balaam answered and said to the servants of Balak, If Balak give me his house full of silver and gold, I could not go beyond the commandment of Jehovah my God, to do less or more.

19 And now, I pray you, abide ye also here this night, and I shall know what Jehovah will say to me further.

20 Then God came to Balaam at night, and said to him, If the men have come to call thee, rise up, [and] go with them; but only what I shall say unto thee shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went; and the Angel of Jehovah set himself in the way to withstand him. Now he was riding upon his ass, and his two young men were with him.

23 And the ass saw the Angel of Jehovah standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field, and Balaam smote the ass to turn her into the way.

24 And the Angel of Jehovah stood in a hollow of the vineyards, a wall being on this side, and a wall on that side.

25 And the ass saw the Angel of Jehovah, and she pressed herself against the wall, and crushed Balaam's foot against the wall; and he smote her again.

26 Then the Angel of Jehovah went still further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And the ass saw the Angel of Jehovah, and lay down under Balaam; and Balaam's anger was kindled, and he smote the ass with his staff.

28 And Jehovah opened the mouth of the ass, and she said to Balaam, What have I done to thee, that thou hast smitten me these three times?

29 And Balaam said to the ass, Because thou hast mocked me: I would there were a sword in my hand, for now would I kill thee!

30 And the ass said to Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine to this day? was I ever wont to do so to thee? And he said, No.

31 Then Jehovah opened the eyes of Balaam, and he saw the Angel of Jehovah standing in the way, and his sword drawn in his hand; and he bowed and prostrated himself on his face.

32 And the Angel of Jehovah said to him, Wherefore hast thou smitten thine ass these three times? behold, it was I who came forth to withstand thee, for the way [thou walkest in] is for ruin before me.

33 And the ass saw me, and turned from me these three times; had she not turned from me, I had now certainly slain thee, and saved her alive.

34 And Balaam said to the Angel of Jehovah, I have sinned; for I knew not that thou stoodest in the way against me; and now, if it be evil in thine eyes, I will get me back again.

35 And the Angel of Jehovah said to Balaam, Go with the men, but only the word that I shall speak unto thee, that shalt thou speak. And Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meet him, to the city of Moab, which is on the border of the Arnon, which is at the extremity of the border.

37 And Balak said to Balaam, Did I not earnestly send to thee to call thee? why didst thou not come to me? am I not surely able to honour thee?

38 And Balaam said to Balak, Lo, I am come to thee; but shall I now be able at all to say anything? the word that God puts in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came to Kirjath-huzoth.

40 And Balak offered oxen and small cattle, and sent to Balaam and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up to the high places of Baal, and he saw from thence the extremity of the people.

NUMBERS CHAPTER 23

1 And Balaam said to Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

2 And Balak did as Balaam had said; and Balak and Balaam offered up a bullock and a ram on [each] altar.

3 And Balaam said to Balak, Stand by thy burnt-offering, and I will go; perhaps Jehovah will come to meet me; and whatever he shews me I will tell thee. And he went to a hill.

4 And God met Balaam; and [Balaam] said to him, I have disposed seven altars, and have offered up a bullock and a ram upon [each] altar.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And Jehovah put a word in Balaam's mouth, and said, Return to Balak, and thus shalt thou speak.

6 And he returned to him, and behold, he was standing by his burnt-offering, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, from the mountains of the east: Come, curse me Jacob, and come, denounce Israel!

8 How shall I curse whom God hath not cursed? or how shall I denounce whom Jehovah doth not denounce?

9 For from the top of the rocks I see him, and from the hills I behold him: Lo, [it is] a people that shall dwell alone and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let my soul die the death of the righteous, and let my end be like his!

11 And Balak said to Balaam, What hast thou done to me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which Jehovah puts in my mouth?

13 And Balak said to him, Come, I pray thee, with me to another place, from whence thou wilt see them; thou shalt see only the extremity of them and shalt not see them all, and curse me them from thence.

14 And he took him to the watchmen's field, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on [each] altar.

15 And [Balaam] said to Balak, Stand here by thy burnt-offering, and I will go to meet yonder.

16 And Jehovah met Balaam, and put a word in his mouth, and said, Return to Balak, and thus shalt thou speak.

17 And he came to him, and behold, he was standing by his burnt-offering, and the princes of Moab with him; and Balak said to him, What has Jehovah spoken?

18 Then he took up his parable and said, Rise up, Balak, and hear! hearken unto me, son of Zippor!

19 God is not a man, that he should lie; neither a son of man, that he should repent. Shall he say and not do? and shall he speak and not make it good?

20 Behold, I have received [mission] to bless; and he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen wrong in Israel; Jehovah his God is with him, and the shout of a king is in his midst.

22 God brought him out of Egypt; he hath as it were the strength of a buffalo.

23 For there is no enchantment against Jacob, neither is there any divination against Israel. At this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Lo, the people will rise up as a lioness, and lift himself up as a lion. He shall not lie down until he have eaten the prey and drunk the blood of the slain.

25 And Balak said to Balaam, Neither curse them at all, nor bless them at all.

26 And Balaam answered and said to Balak, Did I not tell thee, saying, All that Jehovah shall speak, that will I do?

27 And Balak said to Balaam, Come, I pray thee, I will bring thee to another place; perhaps it will be right in the sight of God that thou curse me them from thence.

28 And Balak brought Balaam to the top of Peor, which looks over the surface of the waste.

29 And Balaam said to Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered up a bullock and a ram on each altar.

NUMBERS CHAPTER 24

1 And Balaam saw that it was good in the sight of Jehovah to bless Israel, and he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes and saw Israel dwelling [in tents] according to his tribes; and the Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor saith, and the man of opened eye saith,

4 He saith, who heareth the words of God, who seeth the vision of the Almighty, who falleth down, and who hath his eyes open:

5 How goodly are thy tents, Jacob, and thy tabernacles, Israel!

6 Like valleys are they spread forth, like gardens by the river side, Like aloe-trees which Jehovah hath planted, like cedars beside the waters.

7 Water shall flow out of his buckets, and his seed shall be in great waters, And his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him out of Egypt; he hath as it were the strength of a buffalo. He shall consume the nations his enemies, and break their bones, and with his arrows shall smite [them] in pieces.

9 He stooped, he lay down like a lion, and like a lioness: who will stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said to Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed [them] these three times!

11 And now flee thou to thy place; I said I would very highly honour thee, and behold, Jehovah has kept thee back from honour.

12 And Balaam said to Balak, Did I not also speak to thy messengers whom thou sentest to me, saying,

13 If Balak gave me his house full of silver and gold, I could not go beyond the commandment of Jehovah to do good or bad out of my heart: what Jehovah shall say, that will I speak?

14 And now behold, I go to my people: come, I will admonish thee what this people will do to thy people at the end of days.

15 And he took up his parable, and said, Balaam the son of Beor saith, and the man of opened eye saith,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 He saith, who heareth the words of God, who knoweth the knowledge of the Most High, Who seeth the vision of the Almighty, who falleth down, and who hath his eyes open:

17 I shall see him, but not now; I shall behold him, but not nigh: There cometh a Star out of Jacob, and a Sceptre shall rise out of Israel, and he shall cut in pieces the corners of Moab, and destroy all the sons of tumult.

18 And Edom shall be a possession, and Seir a possession, -- they, his enemies; but Israel will do valiantly.

19 And one out of Jacob shall have dominion, and will destroy out of the city what remaineth.

20 And he saw Amalek, and took up his parable, and said, Amalek is the first of the nations, but his latter end shall be for destruction.

21 And he saw the Kenites, and took up his parable, and said, Firm is thy dwelling-place, and thy nest fixed in the rock;

22 But the Kenite shall be consumed, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas! Who shall live when God doeth this?

24 And ships shall come from the coast of Chittim, and afflict Asshur, and afflict Eber, and he also shall be for destruction.

25 And Balaam rose up, and went and returned to his place; and Balak also went his way.

NUMBERS CHAPTER 25

1 And Israel abode in Shittim; and the people began to commit fornication with the daughters of Moab.

2 And they invited the people to the sacrifices of their gods; and the people ate, and bowed down to their gods.

3 And Israel joined himself to Baal-Peor; and the anger of Jehovah was kindled against Israel.

4 And Jehovah said to Moses, Take all the heads of the people, and hang them up to Jehovah before the sun, that the fierce anger of Jehovah may be turned away from Israel.

5 And Moses said to the judges of Israel, Slay every one his men that have joined themselves to Baal-Peor.

6 And behold, a man of the children of Israel came and brought a Midianitish woman to his brethren, in the sight of Moses, and in the sight of the whole assembly of the children of Israel, who were weeping before the entrance of the tent of meeting.

7 And Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the assembly, and took a javelin in his hand,

8 and he went after the man of Israel into the tent-chamber, and thrust both of them through, the man of Israel and the woman through her belly. And the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty-four thousand.

10 And Jehovah spoke to Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy.

12 Therefore say, Behold, I give unto him my covenant of peace!

13 And he shall have it, and his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.

14 And the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, the prince of a father's house of the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was tribal head of a father's house in Midian.

16 And Jehovah spoke to Moses, saying,

17 Harass the Midianites, and smite them,

18 for they have harassed you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was slain on the day of the plague because of the matter of Peor.

NUMBERS CHAPTER 26

1 And it came to pass after the plague, that Jehovah spoke to Moses and to Eleazar the son of Aaron the priest, saying,

2 Take the sum of the whole assembly of the children of Israel, from twenty years old and upward, according to their fathers' houses, all that go forth to military service in Israel.

3 And Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan of Jericho, saying,

4 From twenty years old and upward ...; as Jehovah had commanded Moses and the children of Israel, who went forth out of the land of Egypt.

5 Reuben, the firstborn of Israel: the children of Reuben: [of] Enoch, the family of the Enochites; of Pallu, the family of the Palluites;

6 of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.

7 These are the families of the Reubenites; and they that were numbered of them were forty-three thousand seven hundred and thirty.

8 And the sons of Pallu: Eliab;

9 and the sons of Eliab were Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, summoned of the assembly, who contended against Moses and against Aaron in the band of Korah, when they contended against Jehovah.

10 And the earth opened its mouth, and swallowed them up together with Korah, when that band died, when the fire devoured the two hundred and fifty men; and they became a sign.

11 But the children of Korah died not.

12 The sons of Simeon, after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites;

13 of Zerah, the family of the Zarhites; of Saul, the family of the Saulites.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 These are the families of the Simeonites, twenty-two thousand two hundred.

15 The children of Gad, after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni,the family of the Shunites;

16 of Ozni, the family of the Oznites; of Eri, the family of the Erites;

17 of Arod, the family of the Arodites; of Areli, the family of the Arelites.

18 These are the families of the children of Gad according to those that were numbered of them, forty thousand five hundred.

19 The sons of Judah: Er and Onan; and Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families: of Shelah, the family of the Shelanites; of Pherez, the family of the Pharzites; of Zerah, the family of the Zarhites.

21 And the sons of Pherez: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites.

22 These are the families of Judah according to those that were numbered of them, seventy-six thousand five hundred.

23 The sons of Issachar, after their families: of Tola, the family of the Tolaites; of Puah, the family of the Punites;

24 of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, sixty-four thousand three hundred.

26 The sons of Zebulun, after their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

27 These are the families of the Zebulunites according to those that were numbered of them, sixty thousand five hundred.

28 The sons of Joseph, after their families: Manasseh and Ephraim.

29 The sons of Manasseh: of Machir, the family of the Machirites (and Machir begot Gilead); of Gilead, the family of the Gileadites.

30 These are the sons of Gilead: of Jeezer, the family of the Jeezerites; of Helek, the family of the Helkites;

31 and of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites;

32 and of Shemida, the family of the Shemidaites; and of Hepher, the family of the Hepherites.

33 -- And Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 -- These are the families of Manasseh; and those that were numbered of them, fifty-two thousand seven hundred.

35 These are the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty-two thousand five hundred. These are the sons of Joseph after their families.

38 The sons of Benjamin, after their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;

39 of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman; [of Ard] the family of the Ardites; of Naaman, the family of the Naamites.

41 These are the sons of Benjamin after their families; and they that were numbered of them were forty-five thousand six hundred.

42 These are the sons of Dan, after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, were sixty-four thousand four hundred.

44 The sons of Asher, after their families: of Jimnah, the family of the Jimnites; of Jishvi, the family of the Jishvites; of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Serah.

47 These are the families of the sons of Asher according to those that were numbered of them, fifty-three thousand four hundred.

48 The sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;

49 of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites.

50 These are the families of Naphtali, according to their families; and they that were numbered of them were forty-five thousand four hundred.

51 These were the numbered of the children of Israel, six hundred and one thousand seven hundred and thirty.

52 And Jehovah spoke to Moses, saying,

53 Unto these shall the land be divided for an inheritance according to the number of the names;

54 to the many thou shalt increase their inheritance, and to the few thou shalt diminish their inheritance; to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided by lot; according to the names of the tribes of their fathers shall they inherit;

56 according to lot shall his inheritance be divided to each, be they many or few in number.

57 And these are the numbered of the Levites, after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Mahlites, the family of the Mushites, the family of the Korahites. -- And Kohath begot Amram.

59 And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram Aaron and Moses, and Miriam their sister.

60 And to Aaron were born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they presented strange fire before Jehovah.

62 And those that were numbered of the [Levites] were twenty-three thousand, all males from a month old and upward; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by the Jordan of Jericho.

64 But among these there was not a man numbered by Moses and Aaron the priest, who numbered the children of Israel in the wilderness of Sinai.

65 For Jehovah had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

NUMBERS CHAPTER 27

1 Then drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these were the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and the whole assembly, at the entrance of the tent of meeting, saying,

3 Our father died in the wilderness, and he was not in the band of them that banded themselves together against Jehovah in the band of Korah; but he died in his own sin, and he had no sons.

4 Why should the name of our father be taken away from his family, because he has no son? Give unto us a possession among the brethren of our father.

5 And Moses brought their cause before Jehovah.

6 And Jehovah spoke to Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And unto the children of Israel shalt thou speak, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, ye shall give his inheritance unto his brethren.

10 And if he have no brethren, ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, ye shall give his inheritance to his kinsman that is nearest to him in his family, and he shall possess it; and it shall be unto the children of Israel a statute of right, as Jehovah commanded Moses.

12 And Jehovah said to Moses, Get thee up into this mount Abarim, and see the land that I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy peoples, as Aaron thy brother was gathered,

14 because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, as to hallowing me in the matter of the water before their eyes. (That is the water of Meribah at Kadesh in the wilderness of Zin.)

15 And Moses spoke to Jehovah, saying,

16 Let Jehovah, the God of the spirits of all flesh, set a man over the assembly,

17 who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in, that the assembly of Jehovah be not as sheep that have no shepherd.

18 And Jehovah said to Moses, Take Joshua the son of Nun, a man in whom is the Spirit, and thou shalt lay thy hand upon him;

19 and thou shalt set him before Eleazar the priest, and before the whole assembly; and give him commandment before their eyes.

20 And thou shalt put of thine honour upon him, that the whole assembly of the children of Israel may obey him.

21 And he shall stand before Eleazar the priest, who shall inquire for him, by the judgment of the Urim before Jehovah: at his word shall they go out, and at his word they shall come in, he, and all the children of Israel with him, even the whole assembly.

22 And Moses did as Jehovah had commanded him; and he took Joshua and set him before Eleazar the priest, and before the whole assembly.

23 And he laid his hands upon him, and gave him commandment, as Jehovah had said through Moses.

NUMBERS CHAPTER 28

1 And Jehovah spoke to Moses, saying,

2 Command the children of Israel, and say unto them, My offering, my bread for my offerings by fire of sweet odour to me, shall ye take heed to present to me at their set time.

3 And say unto them, This is the offering by fire which ye shall present to Jehovah: two yearling lambs without blemish, day by day, as a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb thou shalt offer between the two evenings;

5 and a tenth part of an ephah of fine flour for an oblation, mingled with beaten oil, a fourth part of a hin:

6 [it is] the continual burnt-offering which was ordained on mount Sinai for a sweet odour, an offering by fire to Jehovah.

7 And the drink-offering thereof shall be a fourth part of a hin for one lamb; in the sanctuary shall the drink-offering of strong drink be poured out to Jehovah.

8 And the second lamb thou shalt offer between the two evenings; [with the] like oblation as that of the morning, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the like drink-offering, shalt thou offer it as an offering by fire of a sweet odour to Jehovah.

9 And on the sabbath day two yearling lambs without blemish, and two tenth parts of fine flour as an oblation, mingled with oil, and the drink-offering thereof:

10 it is the burnt-offering of the sabbath, for each sabbath besides the continual burnt-offering, and its drink-offering.

11 And in the beginnings of your months ye shall present a burnt-offering to Jehovah: two young bullocks, and one ram, seven yearling lambs without blemish.

12 And three tenth parts of fine flour as an oblation, mingled with oil, for one bullock; and two tenth parts of fine flour as an oblation, mingled with oil, for the ram;

13 and a tenth part of fine flour mingled with oil as an oblation for each lamb: [it is] a burnt-offering of a sweet odour, an offering by fire to Jehovah.

14 And their drink-offerings: half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the monthly burnt-offering for each month throughout the months of the year.

15 And a buck of the goats shall be offered, for a sin-offering to Jehovah, besides the continual burnt-offering, and its drink-offering.

16 And in the first month, on the fourteenth day of the month, is the passover to Jehovah.

17 And on the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten.

18 On the first day shall be a holy convocation: no manner of servile work shall ye do;

19 and ye shall present an offering by fire, a burnt-offering to Jehovah: two young bullocks, and one ram, and seven yearling lambs; they shall be unto you without blemish;

20 and their oblation shall be of fine flour mingled with oil: three tenth parts shall ye offer for a bullock, and two tenth parts for the ram;

21 one tenth part shalt thou offer for each lamb, of the seven lambs;

22 and a he-goat as a sin-offering, to make atonement for you.

23 Besides the burnt-offering of the morning, which is for a continual burnt-offering, shall ye offer this.

24 After this manner ye shall offer daily, seven days, the bread of the offering by fire of a sweet odour to Jehovah; it shall be offered besides the continual burnt-offering, and its drink-offering.

25 And on the seventh day ye shall have a holy convocation; no manner of servile work shall ye do.

26 And on the day of the first-fruits, when ye present a new oblation to Jehovah, after your weeks, ye shall have a holy convocation: no manner of servile work shall ye do.

27 And ye shall present a burnt-offering for a sweet odour to Jehovah: two young bullocks, one ram, seven yearling lambs;

28 and their oblation of fine flour mingled with oil, three tenth parts for one bullock, two tenth parts for the ram,

29 one tenth part for each lamb of the seven lambs;

30 [and] one buck of the goats, to make atonement for you.

31 Ye shall offer them besides the continual burnt-offering, and its oblation (without blemish shall they be unto you), and their drink-offerings.

NUMBERS CHAPTER 29

1 And in the seventh month, on the first of the month, ye shall have a holy convocation: no manner of servile work shall ye do; a day of blowing the trumpets shall it be unto you.

2 And ye shall offer a burnt-offering for a sweet odour to Jehovah: one young bullock, one ram, seven yearling lambs without blemish;

3 and their oblation of fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the ram,

4 and one tenth part for each lamb of the seven lambs;

5 and one buck of the goats for a sin-offering, to make atonement for you,

6 -- besides the monthly burnt-offering and its oblation, and the continual burnt-offering and its oblation, and their drink-offerings, according to their ordinance, for a sweet odour, an offering by fire to Jehovah.

7 And on the tenth of this seventh month ye shall have a holy convocation; and ye shall afflict your souls; no manner of work shall ye do.

8 And ye shall present a burnt-offering to Jehovah for a sweet odour: one young bullock, one ram, seven yearling lambs (without blemish shall they be unto you);

9 and their oblation of fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the ram,

10 one tenth part for each lamb, of the seven lambs;

11 [and] one buck of the goats for a sin-offering, -- besides the sin-offering of atonement, and the continual burnt-offering and its oblation, and their drink-offerings.

12 And on the fifteenth day of the seventh month ye shall have a holy convocation: no manner of servile work shall ye do; and ye shall celebrate a feast to Jehovah seven days;

13 and ye shall present a burnt-offering, an offering by fire for a sweet odour to Jehovah: thirteen young bullocks, two rams, fourteen yearling lambs (they shall be without blemish);

14 and their oblation of fine flour mingled with oil: three tenth parts for each bullock of the thirteen bullocks, two tenth parts for each ram of the two rams,

15 and one tenth part for each lamb of the fourteen lambs;

16 and one buck of the goats for a sin-offering, -- besides the continual burnt-offering, its oblation and its drink-offering.

17 And on the second day, [ye shall present] twelve young bullocks, two rams, fourteen yearling lambs without blemish;

18 and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to the ordinance;

19 and one buck of the goats for a sin-offering, -- besides the continual burnt-offering and its oblation, and their drink-offerings.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And on the third day, eleven bullocks, two rams, fourteen yearling lambs without blemish;
21 and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to the ordinance;
22 and one he-goat for a sin-offering, -- besides the continual burnt-offering and its oblation and its drink-offering.
23 And on the fourth day, ten bullocks, two rams, fourteen yearling lambs without blemish;
24 their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to the ordinance;
25 and one buck of the goats for a sin-offering, -- besides the continual burnt-offering, its oblation and its drink-offering.
26 And on the fifth day, nine bullocks, two rams, fourteen yearling lambs without blemish;
27 and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to the ordinance;
28 and one he-goat for a sin-offering, -- besides the continual burnt-offering and its oblation and its drink-offering.
29 And on the sixth day, eight bullocks, two rams, fourteen yearling lambs without blemish;
30 and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to the ordinance;
31 and one he-goat for a sin-offering, -- besides the continual burnt-offering, its oblation and its drink-offerings.
32 And on the seventh day, seven bullocks, two rams, fourteen yearling lambs without blemish;
33 and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to their ordinance;
34 and one he-goat for a sin-offering, -- besides the continual burnt-offering, its oblation and its drink-offering.
35 On the eighth day ye shall have a solemn assembly: no manner of servile work shall ye do.
36 And ye shall present a burnt-offering, an offering by fire of a sweet odour to Jehovah: one bullock, one ram, seven yearling lambs without blemish;
37 their oblation and their drink-offerings for the bullock, for the ram, and for the lambs, by their number, according to the ordinance;
38 and one he-goat for a sin-offering, -- besides the continual burnt-offering and its oblation and its drink-offering.
39 These shall ye offer to Jehovah in your set feasts, besides your vows, and your voluntary-offerings, for your burnt-offerings, and for your oblations, and for your drink-offerings, and for your peace-offerings.
40 And Moses told the children of Israel according to all that Jehovah had commanded Moses.

NUMBERS CHAPTER 30

1 And Moses spoke to the heads of the tribes of the children of Israel, saying, This is what Jehovah hath commanded.
2 If a man vow a vow to Jehovah, or swear an oath to bind his soul with a bond, he shall not break his word; according to all that hath gone out of his mouth shall he do.
3 If a woman also vow a vow to Jehovah, and bind herself by a bond, in her father's house in her youth,
4 and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall be silent at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.
5 But if her father prohibited her in the day that he heard, none of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and Jehovah shall pardon her, because her father prohibited her.
6 And if she have a husband, when she hath her vow upon her or ought that hath passed her lips wherewith she hath bound her soul,
7 and her husband hear it and be silent at her in the day that he heareth it, then her vows shall stand, and her bonds wherewith she bound her soul shall stand.
8 But if her husband prohibit her on the day that he heareth it, and annul her vow which is upon her, and what hath passed her lips, wherewith she hath bound her soul, then Jehovah shall pardon her.
9 But the vow of a widow, and of her that is divorced, -- everything wherewith she hath bound her soul shall stand against her.
10 And if she have vowed in her husband's house, or have bound her soul by an oath with a bond,
11 and her husband have heard it, and been silent at her, and hath not prohibited her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.
12 But if her husband have expressly annulled them on the day that he heard them, then nothing of that which is gone out of her lips as to her vows or the bond on her soul, shall stand: her husband hath annulled them; and Jehovah will pardon her.
13 Every vow, and every binding oath to afflict the soul, her husband can establish it, or her husband can annul it.
14 And if her husband be altogether silent at her from day to day, then he hath established all her vows or all her bonds which are upon her; he hath confirmed them, for he hath been silent at her in the day that he heard them.
15 But if he in any way annul them after he hath heard them, then he shall bear her iniquity.
16 These are the statutes, which Jehovah commanded Moses, between a man and his wife, between a father and his daughter, in her youth in her father's house.

NUMBERS CHAPTER 31

1 And Jehovah spoke to Moses, saying,
2 Avenge the children of Israel upon the Midianites; afterwards shalt thou be gathered unto thy peoples.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And Moses spoke to the people, saying, Arm from amongst you men for military service, that they go against Midian to execute Jehovah's vengeance upon Midian.

4 Of every tribe a thousand, of all the tribes of Israel, shall ye send to the war.

5 And there were levied out of the thousands of Israel, a thousand by tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand by the tribe, them and Phinehas the son of Eleazar the priest, to the war, and the holy instruments, even the alarm-trumpets in his hand.

7 And they warred against Midian, as Jehovah had commanded Moses, and slew all the males.

8 And they slew the kings of Midian, besides the others slain, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; and Balaam the son of Beor they slew with the sword.

9 And the children of Israel took the women of Midian captives, and their little ones, and took for a spoil all their cattle and all their flocks and all their goods;

10 and all their cities in their settlements and all their encampments they burned with fire.

11 And they took all the booty, and all the prey, of man and of cattle;

12 and they brought to Moses and Eleazar the priest, and to the assembly of the children of Israel, the captives and the prey and the booty, to the camp in the plains of Moab, which are by the Jordan of Jericho.

13 And Moses and Eleazar the priest and all the princes of the assembly went forth to meet them outside the camp.

14 And Moses was wroth with the officers of the army, with the captains of thousands, and captains of hundreds, who came from the service of the war;

15 and Moses said to them, Have ye saved all the women alive?

16 Lo, these, through the counsel of Balaam, caused the children of Israel to commit sin against Jehovah in the matter of Peor, and there was a plague on the assembly of Jehovah.

17 And now slay every male among the little ones, and slay every woman that hath known man by lying with him,

18 but all the children among the women that have not known lying with a man, keep alive for yourselves.

19 And encamp outside the camp seven days; whoever hath killed a person, and whoever hath touched any slain; ye shall purify yourselves on the third day, and on the seventh day, you and your captives.

20 And every garment, and every vessel of skin, and all work of goat's hair, and every utensil of wood shall ye purify.

21 And Eleazar the priest said to the men of war that had gone to the battle, This is the statute of the law which Jehovah hath commanded Moses.

22 Only the gold, and the silver, the copper, the iron, the tin, and the lead,

23 everything that passeth through the fire, ye shall make it go through the fire, and it shall be clean; only it shall be purified with the water of separation; and everything that cannot pass through the fire ye shall make go through the water.

24 And ye shall wash your garments on the seventh day, and ye shall be clean; and afterwards ye may come into the camp.

25 And Jehovah spoke to Moses, saying,

26 Take the sum of the prey that was taken, of man and of cattle, thou, and Eleazar the priest, and the chief fathers of the assembly;

27 and divide the prey into halves, between them that conducted the war, who went out to the battle, and the whole assembly.

28 And thou shalt levy a tribute for Jehovah of the men of war who went out to the army, one soul of five hundred of the persons, and of the oxen, and of the asses, and of the small cattle.

29 Of their half shall ye take it, and give it unto Eleazar the priest, for a heave-offering of Jehovah.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the oxen, of the asses, and of the small cattle, of every [kind of] beasts, and thou shalt give them unto the Levites, who keep the charge of the tabernacle of Jehovah.

31 And Moses and Eleazar the priest did as Jehovah had commanded Moses.

32 And the prey, the rest of the spoil, which the men of war had taken, was six hundred and seventy-five thousand sheep,

33 and seventy-two thousand oxen,

34 and sixty-one thousand asses,

35 and of human persons, of the women that had not known lying with a man, all the persons were thirty-two thousand.

36 And the half, the portion of them that had gone out to the war, was in number three hundred and thirty-seven thousand five hundred sheep,

37 and the tribute for Jehovah of the sheep was six hundred and seventy-five;

38 and the oxen were thirty-six thousand, and the tribute thereof for Jehovah, seventy-two;

39 and the asses were thirty thousand five hundred, and the tribute thereof for Jehovah, sixty-one;

40 and the human persons were sixteen thousand, of whom the tribute for Jehovah was thirty-two persons.

41 And Moses gave the tribute of Jehovah's heave-offering to Eleazar the priest, as Jehovah had commanded Moses.

42 And of the children of Israel's half, which Moses had divided, [taking it] from the men that served in the war,

43 (now the half belonging to the assembly was of the sheep, three hundred and thirty-seven thousand five hundred,

44 and thirty-six thousand oxen,

45 and thirty thousand five hundred asses,

46 and sixteen thousand human persons,)

47 ... of the children of Israel's half, Moses took one portion of fifty, of man and of cattle, and gave them to the Levites who kept the charge of the tabernacle of Jehovah; as Jehovah had commanded Moses.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

48 And the officers who were over the thousands of the host, the captains of thousands, and captains of hundreds, came near to Moses,

49 and they said to Moses, Thy servants have taken the sum of the men of war who were under our hand, and there is not one man of us lacking.

50 So we present the offering of Jehovah, that which each one hath found, jewels of gold, chains, and bracelets, rings, earrings, and necklaces, to make atonement for our souls before Jehovah.

51 And Moses and Eleazar the priest took the gold of them, all manner of wrought jewels.

52 And all the gold of the heave-offering that they offered to Jehovah was sixteen thousand seven hundred and fifty shekels, from the captains of thousands and the captains of hundreds.

53 (The men of war had taken spoil each one for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, as a memorial for the children of Israel before Jehovah.

NUMBERS CHAPTER 32

1 And the children of Reuben and the children of Gad had much cattle, a very great multitude; and they saw the land of Jaazer, and the land of Gilead, and behold, the place was a place for cattle.

2 And the children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the assembly, saying,

3 Ataroth, and Dibon, and Jaazer, and Nimrah, and Heshbon, and Elaleh, and Sebam, and Nebo, and Beon,

4 the country that Jehovah smote before the assembly of Israel, is a land for cattle, and thy servants have cattle;

5 and they said, If we have found favour in thine eyes, let this land be given to thy servants for a possession: bring us not over the Jordan.

6 And Moses said to the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall *ye* abide here?

7 And why do ye discourage the children of Israel from going over into the land that Jehovah has given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land:

9 they went up to the valley of Eshcol, and saw the land, and discouraged the children of Israel, that they should not go into the land that Jehovah had given them.

10 And Jehovah's anger was kindled the same time, and he swore, saying,

11 If the men that came up out of Egypt, from twenty years old and upward, shall see the land that I swore to Abraham, to Isaac, and to Jacob! for they have not wholly followed me;

12 save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun; for they have wholly followed Jehovah.

13 And Jehovah's anger was kindled against Israel, and he made them wander in the wilderness forty years, until the whole generation was consumed that had done evil in the eyes of Jehovah.

14 And behold, ye are risen up in your fathers' stead, a progeny of sinful men, to augment yet the fierce anger of Jehovah toward Israel.

15 If ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 And they drew near to him, and said, We will build sheepfolds here for our cattle, and cities for our little ones;

17 but we ourselves will go with diligence armed before the children of Israel, until we have brought them to their place; and our little ones shall dwell in the strong cities because of the inhabitants of the land.

18 We will not return to our houses, until the children of Israel have inherited each one his inheritance.

19 For we will not inherit with them on yonder side the Jordan, and further, because our inheritance is fallen to us on this side the Jordan eastward.

20 And Moses said to them, If ye do this thing, if ye arm yourselves before Jehovah for war,

21 and all of you that are armed go over the Jordan before Jehovah, until he have dispossessed his enemies from before him,

22 and the land is subdued before Jehovah, and afterwards ye return, ye shall be guiltless toward Jehovah and toward Israel, and this land shall be your possession before Jehovah.

23 But if ye do not do so, behold, ye have sinned against Jehovah, and be sure your sin will find you out.

24 Build yourselves cities for your little ones, and folds for your flocks, and do that which has gone out of your mouth.

25 And the children of Gad and the children of Reuben spoke to Moses, saying, Thy servants will do as my lord commands.

26 Our little ones, our wives, our cattle, and all our beasts shall be there in the cities of Gilead;

27 but thy servants will pass over, every one armed for war, before Jehovah to battle, as my lord says.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel.

29 And Moses said unto them, If the children of Gad and the children of Reuben pass with you over the Jordan, every one armed for battle, before Jehovah, and the land be subdued before you, then ye shall give them the land of Gilead for a possession;

30 but if they do not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As Jehovah has said to thy servants, so will we do.

32 We will pass over armed before Jehovah into the land of Canaan, and the possession of our inheritance on this side the Jordan shall be ours.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 And Moses gave to them, to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og the king of Bashan, the land, according to its cities and territories, the cities of the land round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 and Atroth-Shophan, and Jaazer, and Jogbebah,

36 and Beth-Nimrah, and Beth-haran, strong cities, and sheepfolds.

37 -- And the children of Reuben built Heshbon, and Elaleh, and Kirjathaim,

38 and Nebo, and Baal-meon (of which the names were changed), and Sibmah; and they gave other names to the cities that they built.

39 -- And the children of Machir the son of Manasseh went to Gilead, and took it, and they dispossessed the Amorites that were therein.

40 And Moses gave Gilead to Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took their hamlets, and called them Havoth-Jair.

42 And Nobah went and took Kenath, and its dependent villages, and called it Nobah, after his name.

NUMBERS CHAPTER 33

1 These are the journeys of the children of Israel, who went forth out of the land of Egypt according to their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of Jehovah; and these are their journeys according to their goings out.

3 They journeyed from Rameses in the first month, on the fifteenth day of the first month. On the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians.

4 And the Egyptians buried those whom Jehovah had smitten among them, all the firstborn; and upon their gods Jehovah executed judgments.

5 And the children of Israel removed from Rameses, and encamped in Succoth.

6 And they removed from Succoth and encamped in Etham, which is at the end of the wilderness.

7 And they removed from Etham, and turned back to Pi-hahiroth, which is opposite Baal-Zephon, and encamped before Migdol.

8 And they removed from before Hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and encamped in Marah.

9 And they removed from Marah, and came to Elim; and in Elim were twelve springs of water, and seventy palm-trees, and they encamped there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they removed from the wilderness of Sin, and encamped in Dophkah.

13 And they removed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where there was no water for the people to drink.

15 And they removed from Rephidim, and encamped in the wilderness of Sinai.

16 And they removed from the wilderness of Sinai, and encamped at Kibroth-hattaavah.

17 And they removed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they removed from Hazeroth, and encamped in Rithmah.

19 And they removed from Rithmah, and encamped at Rimmon-perez.

20 And they removed from Rimmon-perez, and encamped in Libnah.

21 And they removed from Libnah, and encamped at Rissah.

22 And they removed from Rissah, and encamped in Kehelathah.

23 And they removed from Kehelathah, and encamped in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and encamped in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they removed from Tahath, and encamped at Terah.

28 And they removed from Terah, and encamped in Mithcah.

29 And they removed from Mithcah, and encamped in Hashmonah.

30 And they removed from Hashmonah, and encamped in Moseroth.

31 And they removed from Moseroth, and encamped in Bene-Jaakan.

32 And they removed from Bene-Jaakan, and encamped at Hor-hagidgad.

33 And they removed from Hor-hagidgad, and encamped in Jotbathah.

34 And they removed from Jotbathah, and encamped at Abronah.

35 And they removed from Abronah, and encamped at Ezion-geber.

36 And they removed from Ezion-geber, and encamped in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and encamped in mount Hor, in the border of the land of Edom.

38 And Aaron the priest went up mount Hor by the commandment of Jehovah, and died there, in the fortieth year after the children of Israel came out of the land of Egypt, in the fifth month, on the first of the month.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

39 And Aaron was a hundred and twenty-three years old when he died on mount Hor.

40 And the Canaanite, the king of Arad who dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they removed from mount Hor, and encamped in Zalmonah.

42 And they removed from Zalmonah, and encamped in Punon.

43 And they removed from Punon, and encamped in Oboth.

44 And they removed from Oboth, and encamped in Ijim-Abarim, in the border of Moab.

45 And they removed from Ijim, and encamped in Dibon-Gad.

46 And they removed from Dibon-Gad, and encamped in Almon-Diblathaim.

47 And they removed from Almon-Diblathaim, and encamped in the mountains of Abarim, before Nebo.

48 And they removed from the mountains of Abarim, and encamped in the plains of Moab by the Jordan of Jericho.

49 And they encamped by the Jordan, from Beth-jeshimoth unto Abel-Shittim, in the plains of Moab.

50 And Jehovah spoke to Moses in the plains of Moab by the Jordan of Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan,

52 then ye shall dispossess all the inhabitants of the land from before you, and ye shall destroy all their figured images, and all their molten images shall ye destroy, and all their high places shall ye lay waste;

53 and ye shall take possession of the land, and dwell therein, for to you have I given the land to possess it.

54 And ye shall take for yourselves the land as an inheritance by lot according to your families: to the many ye shall increase their inheritance, and to the few thou shalt diminish their inheritance: where the lot falleth to him, there shall be each man's [inheritance]; according to the tribes of your fathers shall ye take for yourselves the inheritance.

55 But if ye will not dispossess the inhabitants of the land from before you, those that ye let remain of them shall be thorns in your eyes, and pricks in your sides, and they shall harass you in the land wherein ye dwell.

56 And it shall come to pass that I will do unto you as I thought to do unto them.

NUMBERS CHAPTER 34

1 And Jehovah spoke to Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, this shall be the land that shall fall to you for an inheritance, the land of Canaan according to the borders thereof.

3 Then your south side shall be from the wilderness of Zin alongside of Edom, and your southern border shall be from the end of the salt sea eastward;

4 and your border shall turn from the south of the ascent of Akrabbim, and pass on to Zin, and shall end southward at Kadesh-barnea, and shall go on to Hazar-Addar, and pass on to Azmon.

5 And the border shall turn from Azmon unto the torrent of Egypt, and shall end at the sea.

6 And as west border ye shall have the great sea, and [its] coast. This shall be your west border.

7 And this shall be your north border: from the great sea ye shall mark out for you mount Hor;

8 from mount Hor ye shall mark out the entrance to Hamath, and the end of the border shall be toward Zedad;

9 and the border shall go to Ziphron, and shall end at Hazar-enan. This shall be your north border.

10 And ye shall mark out for you as eastern border from Hazar-enan to Shepham:

11 and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall strike upon the extremity of the sea of Chinnereth eastward;

12 and the border shall go down to the Jordan, and shall end at the salt sea. This shall be your land according to the borders thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall take for yourselves as inheritance by lot, which Jehovah commanded to give to the nine tribes, and to the half tribe.

14 For the tribe of the children of the Reubenites according to their fathers' houses, and the tribe of the children of the Gadites according to their fathers' houses, have received, and half the tribe of Manasseh have received their inheritance;

15 the two tribes and the half tribe have received their inheritance on this side the Jordan of Jericho eastward, toward the sun-rising.

16 And Jehovah spoke to Moses, saying,

17 These are the names of the men who shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land.

19 And these are the names of the men: for the tribe of Judah, Caleb the son of Jephunneh;

20 and for the tribe of the children of Simeon, Samuel the son of Ammihud;

21 for the tribe of Benjamin, Elidad the son of Chislon;

22 and for the tribe of the children of Dan, a prince, Bukki the son of Jogli;

23 for the children of Joseph: for the tribe of the children of Manasseh, a prince, Hanniel the son of Ephod,

24 and for the tribe of the children of Ephraim, a prince, Kemuel the son of Shiphtan;

25 and for the tribe of the children of Zebulun, a prince, Elizaphan the son of Pharnach;

26 and for the tribe of the children of Issachar, a prince, Phaltiel the son of Azzan;

27 and for the tribe of the children of Asher, a prince, Ahihud the son of Shelomi;

28 and for the tribe of the children of Naphtali, a prince, Phedahel the son of Ammihud.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 These are they whom Jehovah commanded to distribute to the children of Israel their inheritance in the land of Canaan.

NUMBERS CHAPTER 35

31 And Jehovah spoke to Moses in the plains of Moab by the Jordan of Jericho, saying,

32 Command the children of Israel, that of the inheritance of their possession they give unto the Levites cities to dwell in; and a suburb for the cities round about them shall ye give unto the Levites.

33 And the cities shall they have to dwell in, and their suburbs shall be for their cattle, and for their goods, and for all their beasts.

34 And the suburbs of the cities that ye shall give unto the Levites shall be from the walls of the city outward, a thousand cubits round about.

35 And ye shall measure, without the city, the east side two thousand cubits, and the south side two thousand cubits, and the west side two thousand cubits, and the north side two thousand cubits, and the city shall be in the midst: they shall have this as suburbs of the cities.

36 And [among] the cities that ye shall give unto the Levites [shall be] the six cities of refuge, which ye shall appoint for the manslayer, that he may flee thither, -- and besides them ye shall give forty-two cities:

37 all the cities that ye shall give to the Levites shall be forty-eight cities, they and their suburbs.

38 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have much ye shall take much, and from them that have little ye shall take little; each one according to his inheritance which he will inherit shall give of his cities to the Levites.

39 And Jehovah spoke to Moses, saying,

310 Speak unto the children of Israel, and say unto them, When ye pass over the Jordan into the land of Canaan,

311 then ye shall appoint for yourselves cities: cities of refuge shall they be for you; that a manslayer may flee thither, who without intent smiteth a person mortally.

312 And ye shall have these cities for refuge from the avenger; that the manslayer die not, until he have stood before the assembly in judgment.

313 And the cities that ye shall give shall be six cities of refuge for you.

314 Three cities shall ye give on this side of the Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge.

315 For the children of Israel, and for the stranger, and for the sojourner among them shall these six cities be a refuge, that one who smiteth a person mortally without intent may flee thither.

316 And if he have smitten him with an instrument of iron, so that he die, he is a murderer: the murderer shall certainly be put to death.

317 And if he have smitten him with a stone from the hand, wherewith one may die, and he die, he is a murderer: the murderer shall certainly be put to death.

318 Or if he have smitten him with an instrument of wood, in the hand, wherewith one may die, and he die, he is a murderer: the murderer shall certainly be put to death;

319 the avenger of blood, he shall put the murderer to death; when he meeteth him, he shall put him to death.

320 And if he thrust at him out of hatred, or hurl at him intentionally, so that he die,

321 or from enmity smite him with his hand, so that he die, he that smote him shall certainly be put to death; he is a murderer: the avenger of blood shall put the murderer to death, when he meeteth him. --

322 But if he have thrust at him suddenly without enmity, or have cast upon him anything unintentionally,

323 or [have smitten him] with any stone wherewith one may die, without seeing him, and have cast it upon him so that he die, and he was not his enemy, neither sought his harm:

324 then the assembly shall judge between the smiter and the avenger of blood according to these judgments;

325 and the assembly shall rescue the manslayer out of the hand of the avenger of blood, and the assembly shall restore him to the city of his refuge, whither he had fled; and he shall abide in it until the death of the high-priest, who was anointed with the holy oil.

326 But if the manslayer shall in any way come outside the limits of the city of his refuge whither he hath fled,

327 and the avenger of blood find him outside the limits of his city of refuge, and the avenger of blood kill the manslayer, there shall be no blood-guiltiness upon him;

328 for the manslayer should have remained in the city of his refuge until the death of the high-priest; but after the death of the high-priest he may return into the land of his possession.

329 And this shall be unto you a statute of right throughout your generations in all your dwellings.

330 Whoever shall smite a person mortally, at the mouth of witnesses shall the murderer be put to death; but one witness shall not testify against a person to cause him to die.

331 And ye shall take no satisfaction for the life of a murderer, who is guilty of death, but he shall certainly be put to death.

332 And ye shall take no satisfaction for him that hath fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

333 And ye shall not pollute the land wherein ye are; for blood, it polluteth the land; and there can be no atonement made for the land, for the blood that hath been shed therein, but by the blood of him that shed it.

334 And ye shall not defile the land that ye inhabit, in the midst whereof I dwell; for I am Jehovah who dwell in the midst of the children of Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

NUMBERS CHAPTER 36

1 And the chief fathers of families of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the chief fathers of the children of Israel:

2 and they said, Jehovah commanded my lord to give the land for an inheritance by lot to the children of Israel; and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother to his daughters.

3 Now if they be married to any of the sons of the [other] tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be added to the inheritance of the tribe to which they shall belong; and it shall be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall come, then shall their inheritance be added to the inheritance of the tribe to which they shall belong; and their inheritance shall be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of Jehovah, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which Jehovah hath commanded concerning the daughters of Zelophehad, saying, Let them marry whom they please; only they shall marry one of the tribe of their father,

7 that no inheritance of the children of Israel pass from tribe to tribe; for every one of the children of Israel shall keep to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance among the tribes of the children of Israel, shall be married to one of the family of the tribe of her father, that the children of Israel may possess every one the inheritance of his fathers,

9 and the inheritance shall not pass from one tribe to another tribe; for each of the tribes of the children of Israel shall keep to his inheritance.

10 Even as Jehovah had commanded Moses, so did the daughters of Zelophehad;

11 and Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their uncles' sons.

12 To those that were of the families of the sons of Manasseh the son of Joseph were they married; and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the ordinances which Jehovah commanded through Moses to the children of Israel, in the plains of Moab, by the Jordan of Jericho.

DEUTERONOMY

The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY CHAPTER 1

1 These are the words which Moses spoke to all Israel on this side the Jordan, in the wilderness, in the plain, opposite to Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab.

2 There are eleven days' journey from Horeb by the way of mount Seir to Kadesh-barnea.

3 And it came to pass in the fortieth year, in the eleventh month, on the first of the month, that Moses spoke to the children of Israel, according to all that Jehovah had given him in command to them;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 after he had smitten Sihon the king of the Amorites, who dwelt at Heshbon, and Og the king of Bashan, who dwelt at Ashtaroth [and] at Edrei.

5 On this side the Jordan, in the land of Moab, began Moses to unfold this law, saying,

6 Jehovah our God spoke unto us in Horeb, saying, Ye have stayed long enough in this mountain.

7 Turn and take your journey, and go to the hill-country of the Amorites, and unto all the neighbouring places in the plain, in the mountain, and in the lowland, and in the south, and by the seaside, the land of the Canaanites, and Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which Jehovah swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.

9 And I spoke unto you at that time, saying, I am not able to bear you myself alone.

10 Jehovah your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude.

11 Jehovah, the God of your fathers, make you a thousand times so many more as ye are, and bless you as he hath said unto you!

12 How can I myself alone sustain your wear, and your burden, and your strife?

13 Provide you wise and understanding and known men, according to your tribes, that I may make them your chiefs.

14 And ye answered me, and said, The thing that thou hast spoken is good [for us] to do.

15 So I took the chiefs of your tribes, wise men and known, and made them chiefs over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers for your tribes.

16 And I commanded your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between a man and his brother, and him also that sojourneth with him.

17 Ye shall not respect persons in judgment: ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the matter that is too hard for you shall ye bring to me, that I may hear it.

18 And I commanded you at that time all the things that ye should do.

19 And we departed from Horeb and went through all that great and terrible wilderness, which ye saw, on the way to the mountain of the Amorites, as Jehovah our God had commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which Jehovah our God giveth us.

21 Behold, Jehovah thy God hath set the land before thee: go up, take possession, as Jehovah the God of thy fathers hath said unto thee; fear not, neither be dismayed.

22 And ye came near to me all of you, and said, We will send men before us, who shall examine the land for us, and bring us word again of the way by which we must go up, and of the cities to which we shall come.

23 And the matter was good in mine eyes; and I took twelve men of you, one man for a tribe.

24 And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hand, and brought it down unto us, and brought us answer, and said, The land is good that Jehovah our God hath given us.

26 But ye would not go up, and rebelled against the word of Jehovah your God;

27 and ye murmured in your tents, and said, Because Jehovah hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? Our brethren have made our hearts melt, saying, [They are] a people greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakim there.

29 And I said unto you, Be not afraid, neither fear them;

30 Jehovah your God who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes;

31 and in the wilderness where thou hast seen that Jehovah thy God bore thee, as a man doth bear his son, in all the way that ye went, until ye came to this place.

32 But In this thing ye did not believe Jehovah your God,

33 who went in the way before you, to search you out a place for your encamping, in fire by night, to shew you by what way ye should go, and in the cloud by day.

34 And Jehovah heard the voice of your words, and was wroth, and swore, saying,

35 None among these men, this evil generation, shall in any wise see that good land, which I swore to give unto your fathers!

36 Except Caleb the son of Jephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed Jehovah.

37 Also Jehovah was angry with me on your account, saying, Thou also shalt not go in thither.

38 Joshua the son of Nun, who standeth before thee, he shall go in thither: strengthen him, for he shall cause Israel to inherit it.

39 And your little ones, of whom ye said, They shall be a prey, and your children, who this day know neither good nor evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But ye, turn, and take your journey into the wilderness by the way of the Red sea.

41 -- And ye answered and said unto me, We have sinned against Jehovah, we will go up and fight, according to all that Jehovah our God hath commanded us. And ye girded on every man his weapons of war, and ye would go presumptuously up the hill.

42 And Jehovah said to me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

43 And I spoke unto you, but ye would not hear, and ye rebelled against the word of Jehovah, and acted presumptuously, and went up the hill.

44 And the Amorite that dwelt on that hill came out against you, and chased you, like as bees do, and cut you in pieces in Seir, as far as Hormah.

45 And ye returned and wept before Jehovah, but Jehovah would not listen to your voice, nor give ear unto you.

46 And ye abode in Kadesh many days, according unto the days that ye abode [there].

DEUTERONOMY CHAPTER 2

1 And we turned, and took our journey into the wilderness by the way of the Red sea, as Jehovah had said unto me; and we went round mount Seir many days.

2 And Jehovah spoke to me, saying,

3 Ye have gone round this mountain long enough: turn you northward.

4 And command the people, saying, Ye are to pass through the border of your brethren the children of Esau, who dwell in Seir; and they will be afraid of you; and ye shall be very guarded:

5 attack them not; for I will not give you of their land, no, not so much as a foot-breadth; for I have given mount Seir as a possession unto Esau.

6 Ye shall buy of them food for money, that ye may eat; and water shall ye also buy of them for money, that ye may drink;

7 for Jehovah thy God hath blessed thee in all the work of thy hand. He hath known thy walking through this great wilderness: these forty years hath Jehovah thy God been with thee; thou hast lacked nothing.

8 And we passed by from our brethren the children of Esau, who dwelt in Seir, by the plain, by Elath, and by Ezion-geber, and we turned and passed by the way of the wilderness of Moab.

9 And Jehovah said to me, Distress not the Moabites, neither engage with them in battle; for I will not give thee of their land a possession; for unto the children of Lot have I given Ar as a possession.

10 (The Emim dwelt therein in times past, a people great, and many, and tall as the Anakim.

11 They also are reckoned as giants like the Anakim; but the Moabites call them Emim.

12 And in Seir dwelt the Horites in times past; and the children of Esau dispossessed them, and destroyed them from before them, and dwelt in their stead; as Israel did to the land of their possession, which Jehovah gave to them.)

13 Now rise up, and pass over the torrent Zered. And we passed over the torrent Zered.

14 Now the days in which we came from Kadesh-barnea, until we had come over the torrent Zered, were thirty-eight years; until the whole generation of the men of war was consumed from the midst of the camp, as Jehovah had sworn unto them.

15 Moreover the hand of Jehovah was against them to destroy them from the midst of the camp, until they were consumed.

16 And it came to pass when all the men of war were consumed, having died off from among the people,

17 that Jehovah spoke to me, saying,

18 Thou art to pass this day over the border of Moab, [which is] Ar,

19 and come near over against the children of Ammon; thou shalt not distress them nor attack them; for I will not give thee of the land of the children of Ammon a possession; for unto the children of Lot have I given it as a possession.

20 (That also is reckoned a land of giants: giants dwelt therein in time past, and the Ammonites call them Zamzummim;

21 a people great, and many, and tall as the Anakim; and Jehovah destroyed them before them, and they dispossessed them, and dwelt in their stead;

22 as he did to the children of Esau, who dwelt in Seir, from before whom he destroyed the Horites; and they dispossessed them, and dwelt in their stead, even to this day.

23 And the Avvites who dwelt in the hamlets as far as Gazah -- the Caphtorim, who came out of Caphtor, destroyed them, and dwelt in their stead.)

24 Rise up, take your journey, and pass over the river Arnon. Behold, I have given into thy hand Sihon the king of Heshbon, the Amorite, and his land: begin, take possession, and engage with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the peoples under the whole heaven; who will hear report of thee, and will tremble, and quake because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon the king of Heshbon with words of peace, saying,

27 Let me pass through thy land: by the highway alone will I go; I will neither turn to the right hand nor to the left.

28 Thou shalt sell me food for money that I may eat; and thou shalt give me water for money that I may drink; I will only pass through on my feet,

29 -- as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did to me, -- until I shall pass over the Jordan into the land which Jehovah our God giveth us.

30 But Sihon the king of Heshbon would not let us pass by him; for Jehovah thy God hardened his spirit, and made his heart obdurate, that he might give him into thy hand, as it is this day.

31 And Jehovah said to me, Behold, I begin to give Sihon and his land before thee: begin, take possession, that thou mayest possess his land.

32 And Sihon came out against us for battle, he and all his people, to Jahaz.

33 But Jehovah our God gave him up before us; and we smote him, and his sons, and his whole people.

34 And we took all his cities at that time, and utterly destroyed every city, men, and women, and little ones: we let none escape.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 Only the cattle we took as booty for ourselves, and the spoil of the cities which we took.

36 From Aroer, which is on the bank of the river Arnon, and the city that is in the ravine even to Gilead, there was not one city too strong for us: Jehovah our God delivered all before us.

37 Only thou didst not approach the land of the children of Ammon, the whole border of the river Jabbok, nor the cities of the mountain, nor to whatsoever Jehovah our God had forbidden us.

DEUTERONOMY CHAPTER 3

1 And we turned, and went up the way to Bashan; and Og the king of Bashan came out against us, he and all his people, for battle at Edrei.

2 And Jehovah said to me, Fear him not; for into thy hand have I given him, and all his people, and his land; and thou shalt do unto him as thou didst unto Sihon the king of the Amorites, who dwelt at Heshbon.

3 And Jehovah our God gave into our hand Og the king of Bashan also, and all his people; and we smote him until none was left to him remaining.

4 And we took all his cities at that time: there was not a town which we took not from them, sixty cities, the whole region of Argob, the kingdom of Og in Bashan.

5 All these cities were fortified with high walls, gates, and bars; besides unwalled towns very many.

6 And we utterly destroyed them, as we had done to Sihon the king of Heshbon, utterly destroying every city, men, women and little ones.

7 But all the cattle and the spoil of the cities we took as booty for ourselves.

8 And we took at that time the land out of the hand of the two kings of the Amorites, that were on this side the Jordan, from the river Arnon to mount Hermon

9 (the Sidonians call Hermon Sirion, and the Amorites call it Senir):

10 all the cities of the plateau, and all Gilead, and all Bashan, as far as Salchah and Edrei, the cities of the kingdom of Og in Bashan.

11 For only Og the king of Bashan remained of the residue of giants: behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? its length was nine cubits, and its breadth four cubits, after the cubit of a man.

12 And this land we took in possession at that time. From Aroer, which is by the river Arnon, and the half of mount Gilead, and its cities, I gave to the Reubenites and to the Gadites;

13 and the rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (The whole region of Argob, even all Bashan, is called a land of giants.

14 Jair the son of Manasseh took the whole region of Argob as far as the border of the Geshurites and Maachathites, and called Bashan after his own name, Havoth-Jair, to this day.)

15 And I gave Gilead to Machir.

16 And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon, the middle of the ravine and its border, as far as the river Jabbok, the border of the children of Ammon;

17 the plain also, and the Jordan, and [its] border from Chinnereth as far as the sea of the plain, the salt sea, under the slopes of Pisgah eastward.

18 And I commanded you at that time, saying, Jehovah your God hath given you this land to take possession of it: ye shall pass over armed before your brethren the children of Israel, all [who are] combatants.

19 Only your wives, and your little ones, and your cattle, -- I know that ye have much cattle, -- shall abide in your cities which I have given you,

20 until Jehovah give rest to your brethren, as well as to you, and they also take possession of the land that Jehovah your God giveth them beyond the Jordan; then shall ye return, each man to his possession, which I have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that Jehovah your God hath done to these two kings: so will Jehovah do to all the kingdoms to which thou shalt go.

22 Ye shall not fear them; for Jehovah your God, he will fight for you.

23 And I besought Jehovah at that time, saying,

24 Lord Jehovah, thou hast begun to shew thy servant thy greatness, and thy powerful hand; for what God is in the heavens or in the earth that can do like to thy works, and like to thy might?

25 Let me go over, I pray thee, and see the good land that is beyond the Jordan, that goodly mountain, and Lebanon.

26 But Jehovah was wroth with me on your account, and did not hear me; and Jehovah said to me, Let it suffice thee; speak no more unto me of this matter!

27 Go up to the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall put them in possession of the land which thou shalt see.

29 And we abode in the valley opposite to Beth-Peor.

DEUTERONOMY CHAPTER 4

1 And now, Israel, hearken to the statutes and to the ordinances which I teach you, to do [them], that ye may live, and go in and possess the land which Jehovah the God of your fathers giveth you.

2 Ye shall not add to the word which I command you, neither shall ye take from it, that ye may keep the commandments of Jehovah your God which I command you.

3 Your eyes have seen what Jehovah did because of Baal-Peor; for all the men that followed Baal-Peor, Jehovah thy God hath destroyed them from among you;

4 but ye that did cleave to Jehovah your God are alive every one of you this day.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 See, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye may do so in the land into which ye enter to possess it.

6 And ye shall keep and do them; for that will be your wisdom and your understanding before the eyes of the peoples that shall hear all these statutes, and say, Verily this great nation is a wise and understanding people.

7 For what great nation is there that hath God near to them as Jehovah our God is in everything we call upon him for?

8 And what great nation is there that hath righteous statutes and ordinances, as all this law which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things that thine eyes have seen (and lest they depart from thy heart all the days of thy life; but thou shalt make them known to thy sons and to thy sons' sons),

10 the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said to me, Gather me the people together, that I may cause them to hear my words, that they may learn them, and fear me all the days that they live upon the earth, and teach them to their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire to the heart of heaven, with darkness, clouds, and obscurity.

12 And Jehovah spoke to you from the midst of the fire: ye heard the voice of the words, but ye saw no form; only [ye heard] a voice.

13 And he declared to you his covenant, which he commanded you to do, the ten words; and he wrote them on two tables of stone.

14 And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye are passing over to possess it.

15 And take great heed to your souls (for ye saw no form on the day that Jehovah spoke to you in Horeb from the midst of the fire),

16 lest ye corrupt yourselves, and make you a graven image, the form of any figure, the pattern of male or female,

17 the pattern of any beast that is on the earth, the pattern of any winged fowl that flieth in the heaven,

18 the pattern of anything that creepeth on the ground, the pattern of any fish that is in the waters under the earth;

19 and lest thou lift up thine eyes to the heavens, and see the sun, and the moon, and the stars, the whole host of heaven, and be drawn away and bow down to them and serve them, which Jehovah thy God hath assigned unto all peoples under the whole heaven.

20 But you hath Jehovah taken, and hath brought you forth out of the iron furnace, out of Egypt, that ye might be to him a people of inheritance, as it is this day.

21 And Jehovah was angry with me on your account, and swore that I should not go over the Jordan, and that I should not enter in to that good land which Jehovah thy God giveth thee [for] an inheritance;

22 for I shall die in this land, I shall not go over the Jordan; but ye shall go over, and possess this good land.

23 Take heed to yourselves lest ye forget the covenant of Jehovah your God, which he made with you, and make yourselves a graven image, the form of anything which Jehovah thy God hath forbidden thee.

24 For Jehovah thy God is a consuming fire, a jealous God.

25 When thou begettest sons, and sons' sons, and ye have remained long in the land, and shall corrupt yourselves, and make a graven image, the form of anything, and do evil in the sight of Jehovah thy God, to provoke him to anger,

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye pass over the Jordan to possess it: ye shall not prolong your days on it, but shall be utterly destroyed.

27 And Jehovah will scatter you among the peoples, and ye shall be left a small company among the nations to which Jehovah will lead you.

28 And ye shall there serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 And from thence ye shall seek Jehovah thy God, and thou shalt find him, if thou shalt seek him with thy whole heart and with thy whole soul.

30 In thy tribulation, and when all these things shall come upon thee, at the end of days, thou shalt return to Jehovah thy God, and shalt hearken to his voice,

31 -- for Jehovah thy God is a merciful God, -- he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man on the earth, and from one end of the heavens to the other end of the heavens, whether there hath been anything as this great thing is, or if anything hath been heard like it?

33 Did [ever] people hear the voice of God speaking from the midst of the fire, as thou hast heard, and live?

34 Or hath God essayed to come to take him a nation from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a powerful hand, and by a stretched-out arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?

35 Unto thee it was shewn, that thou mightest know that Jehovah, he is God -- there is none other besides him.

36 From the heavens he made thee hear his voice, that he might instruct thee; and on the earth he shewed thee his great fire; and thou heardest his words from the midst of the fire.

37 And because he loved thy fathers, and chose their seed after them, he brought thee out with his countenance, with his great power, out of Egypt,

38 to dispossess nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Thou shalt know therefore this day, and consider it in thy heart, that Jehovah, he is God in the heavens above, and on the earth beneath: [there is] none else.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

40 And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may be well with thee and with thy sons after thee, and that thou mayest prolong thy days on the land which Jehovah thy God giveth thee, for ever.

41 Then Moses separated three cities on this side the Jordan toward the sun-rising,

42 that the manslayer might flee thither, who should kill his neighbour unawares, and hated him not previously, that fleeing to one of these cities, he might live:

43 Bezer in the wilderness, in the plateau, of the Reubenites, and Ramoth in Gilead, of the Gadites, and Golan in Bashan, of the Manassites.

44 And this is the law which Moses set before the children of Israel:

45 these are the testimonies, and the statutes, and the ordinances that Moses declared to the children of Israel, when they came out of Egypt,

46 on this side the Jordan, in the valley opposite to Beth-Peor, in the land of Sihon the king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel smote when they came out of Egypt;

47 and they took possession of his land, and the land of Og the king of Bashan, two kings of the Amorites, who were on this side the Jordan, toward the sun-rising;

48 from Aroer, which is on the bank of the river Arnon, as far as mount Sion, which is Hermon,

49 and all the plain on this side the Jordan, eastward, and as far as the sea of the plain, under the slopes of Pisgah.

DEUTERONOMY CHAPTER 5

1 And Moses called to all Israel, and said to them, Hear, Israel, the statutes and the ordinances that I speak in your ears this day, and learn them, and keep them to do them.

2 Jehovah our God made a covenant with us in Horeb.

3 Not with our fathers did Jehovah make this covenant, but with us, [even] us, those [who are] here alive all of us this day.

4 Face to face on the mountain from the midst of the fire Jehovah spoke with you

5 (I stood between Jehovah and you at that time, to declare to you the word of Jehovah; for ye were afraid by reason of the fire, and went not up to the mountain), saying,

6 I am Jehovah thy God who have brought thee out of the land of Egypt, out of the house of bondage.

7 Thou shalt have no other gods before me.

8 Thou shalt not make thyself any graven image, any form of what is in the heavens above, or what is in the earth beneath, or what is in the waters under the earth:

9 thou shalt not bow down thyself to them, nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the sons, and upon the third and upon the fourth [generation] of them that hate me,

10 and shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly uttereth his name.

12 Keep the sabbath day to hallow it, as Jehovah thy God hath commanded thee.

13 Six days shalt thou labour, and do all thy work;

14 but the seventh day is the sabbath of Jehovah thy God: thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy bondman, nor thy handmaid, nor thine ox, nor thine ass, nor any of thy cattle, nor thy sojourner that is within thy gates; that thy bondman and thy handmaid may rest as well as thou.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and that Jehovah thy God brought thee out thence with a powerful hand and with a stretched-out arm; therefore Jehovah thy God hath commanded thee to observe the sabbath day.

16 Honour thy father and thy mother, as Jehovah thy God hath commanded thee; that thy days may be prolonged, and that it may be well with thee in the land which Jehovah thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, nor his bondman, nor his handmaid, his ox, nor his ass, nor anything that is thy neighbour's.

22 These words Jehovah spoke to all your congregation on the mountain from the midst of the fire, of the cloud, and of the obscurity, with a great voice, and he added no more; and he wrote them on two tables of stone, and gave them to me.

23 And it came to pass, when ye heard the voice from the midst of the darkness, and the mountain burned with fire, that ye came near to me, all the heads of your tribes, and your elders;

24 and ye said, Behold, Jehovah our God has shewn us his glory and his greatness, and we have heard his voice from the midst of the fire: we have seen this day that God talks with man, and he lives.

25 And now, why should we die? for this great fire will consume us. If we hear the voice of Jehovah our God any more, we shall die.

26 For who is there of all flesh, that has heard the voice of the living God speaking from the midst of the fire, as we, and has lived?

27 Come thou near, and hear all that Jehovah our God will say; and speak thou to us all that Jehovah our God will speak to thee; and we will hear it, and do it.

28 And Jehovah heard the voice of your words, when ye spoke to me; and Jehovah said unto me, I have heard the voice of the words of this people that have spoken to thee: they have well spoken all that they have spoken.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 Oh that there were such a heart in them, that they would fear me, and keep all my commandments continually, that it might be well with them and with their sons for ever!

30 Go, say unto them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Take heed then to do as Jehovah your God hath commanded you: turn not aside to the right hand or to the left.

33 In all the way that Jehovah your God hath commanded you shall ye walk, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

DEUTERONOMY CHAPTER 6

1 And these are the commandments, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye may do them in the land whereunto ye pass over to possess it,

2 that thou mayest fear Jehovah thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 And thou shalt hear, Israel, and take heed to do [them]; that it may be well with thee, and that ye may increase greatly, as Jehovah the God of thy fathers hath said unto thee, in a land flowing with milk and honey.

4 Hear, Israel: Jehovah our God is one Jehovah;

5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength.

6 And these words, which I command thee this day, shall be in thy heart;

7 and thou shalt impress them on thy sons, and shalt talk of them when thou sittest in thy house, and when thou goest on the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign on thy hand, and they shall be for frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and upon thy gates.

10 And it shall be, when Jehovah thy God bringeth thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee: great and good cities which thou buildedst not,

11 and houses full of everything good which thou filledst not, and wells digged which thou diggedst not, vineyards and oliveyards which thou plantedst not, and thou shalt have eaten and shalt be full;

12 [then] beware lest thou forget Jehovah who brought thee forth out of the land of Egypt, out of the house of bondage.

13 Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the peoples that are round about you;

15 for Jehovah thy God is a jealous God in thy midst; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from the face of the earth.

16 Ye shall not tempt Jehovah your God, as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do what is right and good in the sight of Jehovah, that it may be well with thee, and that thou mayest enter in and possess the good land which Jehovah swore unto thy fathers,

19 thrusting out all thine enemies from before thee, as Jehovah hath spoken.

20 When thy son shall ask thee in time to come, saying, What are the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you?

21 then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and Jehovah brought us out of Egypt with a powerful hand;

22 and Jehovah shewed signs and wonders, great and grievous, upon Egypt, upon Pharaoh, and upon all his household, before our eyes;

23 and he brought us out thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good continually, that he might preserve us alive, as it is this day.

25 And it shall be our righteousness if we take heed to do all these commandments before Jehovah our God, as he hath commanded us.

DEUTERONOMY CHAPTER 7

1 When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations from before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou,

2 and when Jehovah thy God shall give them up before thee and thou shalt smite them, then shalt thou utterly destroy them: thou shalt make no covenant with them, nor shew mercy unto them.

3 And thou shalt make no marriages with them: thy daughter thou shalt not give unto his son, nor take his daughter for thy son;

4 for he will turn away thy son from following me, and they will serve other gods, and the anger of Jehovah will be kindled against you, and he will destroy thee quickly.

5 But thus shall ye deal with them: ye shall break down their altars, and shatter their statues, and hew down their Asherahs, and burn their graven images with fire.

6 For a holy people art thou unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a people for a possession, above all the peoples that are upon the face of the earth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 Not because ye were more in number than all the peoples, hath Jehovah been attached to you and chosen you, for ye are the fewest of all the peoples;

8 but because Jehovah loved you, and because he would keep the oath which he had sworn unto your fathers, hath Jehovah brought you out with a powerful hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9 And thou shalt know that Jehovah thy God, he is God, the faithful God, who keepeth covenant and mercy to a thousand generations with them that love him and keep his commandments;

10 and repayeth them that hate him [each] to his face, to cause them to perish: he delayeth not with him that hateth him, he will repay him to his face.

11 And thou shalt keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

12 And it shall come to pass, if ye hearken to these ordinances, and keep and do them, that Jehovah thy God will keep with thee the covenant and the mercy which he swore unto thy fathers;

13 and he will love thee, and bless thee, and multiply thee, and will bless the fruit of thy womb, and the fruit of thy ground, thy corn and thy new wine, and thine oil, the offspring of thy kine, and the increase of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all the peoples; there shall not be male or female barren with thee, or with thy cattle;

15 and Jehovah will take away from thee all sickness, and none of the evil infirmities of Egypt, which thou knowest, will he put upon thee; but he will lay them upon all them that hate thee.

16 And thou shalt consume all the peoples that Jehovah thy God will give up unto thee; thine eye shall not spare them, and thou shalt not serve their gods; for that would be a snare unto thee.

17 If thou shouldest say in thy heart, These nations are greater than I; how can I dispossess them?

18 fear them not; remember well what Jehovah thy God did unto Pharaoh, and unto all the Egyptians;

19 the great trials which thine eyes saw, and the signs, and the wonders, and the powerful hand, and the stretched-out arm, whereby Jehovah thy God brought thee out: so will Jehovah thy God do unto all the peoples whom thou fearest.

20 Moreover, Jehovah thy God will send the hornet among them, until they that are left, and they that hide themselves from thee, are destroyed.

21 Thou shalt not be afraid of them; for Jehovah thy God is in thy midst, a God great and terrible.

22 And Jehovah thy God will cast out those nations from before thee by little and little; thou shalt not be able to make an end of them at once, lest the beasts of the field increase upon thee.

23 But Jehovah thy God will give them up before thee, and will confound them with great consternation, until they are destroyed.

24 And he will give their kings into thy hand, and thou shalt put out their name from under the heavens; no man shall stand before thee, until thou hast destroyed them.

25 The graven images of their gods shall ye burn with fire; thou shalt not covet the silver and gold [that is] on them and take it unto thee, lest thou be ensnared therein; for it is an abomination to Jehovah thy God.

26 And thou shalt not bring an abomination into thy house, lest thou be a cursed thing like it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

DEUTERONOMY CHAPTER 8

1 Every commandment which I command thee this day shall ye take heed to do, that ye may live, and multiply, and enter in and possess the land which Jehovah swore unto your fathers.

2 And thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or not.

3 And he humbled thee, and suffered thee to hunger, and fed thee with the manna, which thou hadst not known, and which thy fathers knew not; that he might make thee know that man doth not live by bread alone, but by everything that goeth out of the mouth of Jehovah doth man live.

4 Thy clothing grew not old upon thee, neither did thy foot swell, these forty years.

5 And know in thy heart that, as a man chasteneth his son, so Jehovah thy God chasteneth thee;

6 and thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him.

7 For Jehovah thy God bringeth thee into a good land, a land of water-brooks, of springs, and of deep waters, that gush forth in the valleys and hills;

8 a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive-trees and honey;

9 a land wherein thou shalt eat bread without scarceness, where thou shalt lack nothing; a land whose stones are iron, and out of whose mountains thou wilt dig copper.

10 And thou shalt eat and be filled, and shalt bless Jehovah thy God for the good land which he hath given thee.

11 Beware that thou forget not Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day;

12 lest when thou hast eaten and art full, and hast built and inhabited fine houses,

13 and thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied,

14 then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage;

15 who led thee through the great and terrible wilderness, [a wilderness of] fiery serpents, and scorpions, and drought,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

where there is no water; who brought thee forth water out of the rock of flint;

16 who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 -- and thou say in thy heart, My power and the might of my hand has procured me this wealth.

18 But thou shalt remember Jehovah thy God, that it is he who giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget Jehovah thy God, and go after other gods, and serve them, and bow down to them, I testify against you this day that ye shall utterly perish.

20 As the nations which Jehovah is causing to perish before you, so shall ye perish; because ye would not hearken unto the voice of Jehovah your God.

DEUTERONOMY CHAPTER 9

1 Hear, Israel! Thou art to pass over the Jordan this day, to enter in to possess nations greater and mightier than thou, cities great and walled up to heaven,

2 a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard [say], Who can stand before the sons of Anak!

3 Know then this day, that Jehovah thy God is he that goeth over before thee, a consuming fire; he will destroy them, and he will cast them down before thee, and thou shalt dispossess them and cause them to perish quickly, as Jehovah hath said unto thee.

4 Thou shalt not say in thy heart, when Jehovah thy God thrusteth them out from before thee, saying, For my righteousness Jehovah hath brought me in to possess this land; but for the wickedness of these nations doth Jehovah dispossess them from before thee.

5 Not for thy righteousness, or for the uprightness of thy heart, dost thou enter in to possess their land, but for the wickedness of these nations doth Jehovah thy God dispossess them from before thee, and that he may perform the word which Jehovah swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

6 Know therefore that Jehovah thy God doth not give thee this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7 Remember, forget not, how thou provokedst Jehovah thy God to wrath in the wilderness. From the day that thou didst depart out of the land of Egypt, until ye came to this place, ye have been rebellious against Jehovah.

8 And at Horeb ye provoked Jehovah to wrath, and Jehovah was angry with you, to destroy you,

9 when I went up the mountain to receive the tables of stone, the tables of the covenant which Jehovah made with you, and I abode in the mountain forty days and forty nights, -- I ate no bread and drank no water, --

10 -- and Jehovah delivered to me the two tables of stone written with the finger of God; and on them [was written] according to all the words which Jehovah spoke with you on the mountain from the midst of the fire on the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that Jehovah gave me the two tables of stone, the tables of the covenant.

12 And Jehovah said unto me, Arise, go down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they have quickly turned aside from the way which I commanded them: they have made for themselves a molten image.

13 And Jehovah spoke unto me, saying, I have seen this people, and behold, it is a stiff-necked people.

14 Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.

15 And I turned and came down from the mountain, and the mountain burned with fire; and the two tables of the covenant were in my two hands.

16 And I saw, and behold, ye had sinned against Jehovah your God: ye had made for yourselves a molten calf; ye had quickly turned aside from the way which Jehovah had commanded you.

17 And I seized the two tables, and cast them out of my two hands, and broke them before your eyes.

18 And I fell down before Jehovah, as at the first, forty days and forty nights, -- I ate no bread and drank no water, -- because of all your sin which ye had sinned, in doing what is evil in the eyes of Jehovah, to provoke him to anger.

19 For I was afraid of the anger and fury wherewith Jehovah was wroth against you to destroy you. And Jehovah listened unto me also at that time.

20 And with Aaron Jehovah was very angry to destroy him; and I prayed for Aaron also at the same time.

21 And I took your sin, the calf which ye had made, and burned it with fire, and crushed it, and ground it very small, until it became fine dust; and I cast the dust thereof into the brook that flowed down from the mountain.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked Jehovah to wrath.

23 And when Jehovah sent you from Kadesh-barnea, saying, Go up and take possession of the land which I have given you, ye rebelled against the word of Jehovah your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against Jehovah from the day that I knew you.

25 So I fell down before Jehovah the forty days and forty nights, as I fell down; for Jehovah had said he would destroy you.

26 I prayed therefore to Jehovah, and said, Lord Jehovah, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a powerful hand.

27 Remember thy servants Abraham, Isaac, and Jacob; look not at the stubbornness of this people, nor at their wickedness, nor at their sin;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into the land which he had promised them, and because he hated them, he hath brought them out to kill them in the wilderness.

29 They are indeed thy people and thine inheritance, which thou broughtest out with thy great power and with thy stretched-out arm.

DEUTERONOMY CHAPTER 10

1 At that time Jehovah said unto me, Hew for thyself two tables of stone like the first, and come up unto me into the mountain, and make thee an ark of wood;

2 and I will write on the tables the words that were on the first tables which thou didst break, and thou shalt lay them in the ark.

3 And I made an ark of acacia-wood, and hewed two tables of stone like the first, and went up the mountain with the two tables in my hand.

4 And he wrote on the tables, as the first writing, the ten words which Jehovah spoke unto you on the mountain, from the midst of the fire, on the day of the assembly, and Jehovah gave them unto me.

5 And I turned and came down from the mountain, and put the tables in the ark which I had made; -- and they are there, as Jehovah commanded me.

6 (And the children of Israel took their journey from Beeroth-Bene-Jaakan to Moserah: there Aaron died, and there he was buried; and Eleazar his son exercised the priesthood in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbathah, a land of water-brooks.)

8 At that time Jehovah separated the tribe of Levi, to bear the ark of the covenant of Jehovah, to stand before Jehovah to do service unto him, and to bless in his name, unto this day.

9 Therefore Levi has no portion nor inheritance with his brethren; Jehovah is his inheritance, according as Jehovah thy God told him.

10 But I stood upon the mountain according to the former days, forty days and forty nights; and Jehovah listened unto me also at that time: Jehovah would not destroy thee.

11 And Jehovah said unto me, Rise up, take thy journey before the people, that they may enter in and possess the land, which I swore unto their fathers to give unto them.

12 And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul,

13 to keep the commandments of Jehovah, and his statutes, which I command thee this day, for thy good?

14 Behold, the heaven and the heaven of heavens belong to Jehovah thy God; the earth and all that is therein.

15 Only, Jehovah took pleasure in thy fathers, to love them, and he chose their seed after them, [even] you, out of all the peoples, as it is this day.

16 Circumcise then the foreskin of your heart, and stiffen your neck no more.

17 For Jehovah your God is the God of gods, and the Lord of lords, the great God, the mighty and the terrible, who regardeth not persons, nor taketh reward;

18 who executeth the judgment of the fatherless and the widow, and loveth the stranger, to give him food and clothing.

19 And ye shall love the stranger; for ye have been strangers in the land of Egypt.

20 Thou shalt fear Jehovah thy God; him thou shalt serve, and unto him shalt thou cleave, and swear by his name.

21 He is thy praise, and he is thy God, who hath done for thee these great and terrible things, which thine eyes have seen.

22 With seventy souls thy fathers went down into Egypt; and now Jehovah thy God hath made thee as the stars of heaven for multitude.

DEUTERONOMY CHAPTER 11

1 Thou shalt love then Jehovah thy God, and keep his charge, and his statutes, and his ordinances, and his commandments continually.

2 And know ye this day ...; for [I speak] not with your children who have not known, and who have not seen the chastisement of Jehovah your God, his greatness, his powerful hand, and his stretched-out arm,

3 and his signs and his acts which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 and what he did unto the army of Egypt, unto their horses, and unto their chariots, over which he made the water of the Red sea flow as they pursued after you, and Jehovah destroyed them unto this day;

5 -- and what he did unto you in the wilderness, until ye came to this place;

6 and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben, -- how the earth opened its mouth, and swallowed them up, with their households, and their tents, and all the living substance that belonged to them, in the midst of all Israel.

7 For your eyes have seen all the great work of Jehovah which he hath done.

8 Keep then all the commandment which I command you this day, that ye may be strong, and enter in and possess the land, whither ye pass over to possess it;

9 and that ye may prolong your days in the land which Jehovah swore unto your fathers to give unto them and unto their seed, a land flowing with milk and honey.

10 For the land, whither thou enterest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs;

11 but the land, whereunto ye are passing over to possess it, is a land of mountains and valleys, which drinketh water of the rain of heaven,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 a land which Jehovah thy God careth for; the eyes of Jehovah thy God are constantly upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul,

14 that I will give rain to your land in its season, the early rain and the latter rain; and thou shalt gather in thy corn, and thy new wine, and thine oil;

15 and I will give grass in thy field for thy cattle; and thou shalt eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods, and bow down to them,

17 and Jehovah's wrath kindle against you, and he shut up the heavens, that there be no rain, and that the ground yield not its produce, and ye perish quickly from off the good land which Jehovah is giving you.

18 And ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

19 And ye shall teach them unto your children, speaking of them when thou sittest in thy house, and when thou goest on the way, and when thou liest down, and when thou risest up;

20 and write them upon the posts of thy house, and upon thy gates;

21 that your days may be multiplied, and the days of your children, in the land which Jehovah swore unto your fathers to give them, as the days of the heavens [which are] above the earth.

22 For if ye diligently keep all this commandment which I command you [this day] to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him,

23 then will Jehovah dispossess all these nations from before you, and ye shall take possession of nations greater and mightier than yourselves.

24 Every place whereon the sole of your foot shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall your border be.

25 No man shall be able to stand before you: the fear of you and the dread of you will Jehovah your God lay upon all the land that ye shall tread upon, as he hath said unto you.

26 See, I set before you this day a blessing and a curse:

27 a blessing, if ye obey the commandments of Jehovah your God, which I command you this day;

28 and a curse, if ye will not obey the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

29 And it shall come to pass, when Jehovah thy God hath brought thee into the land whither thou enterest in to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side of the Jordan, beyond the way toward the going down of the sun, in the land of the Canaanites that dwell on the plain opposite to Gilgal, beside the oaks of Moreh?

31 For ye pass over the Jordan to enter in to possess the land which Jehovah your God giveth you, and ye shall take possession of it, and dwell therein.

32 And ye shall take heed to do all the statutes and ordinances which I set before you this day.

DEUTERONOMY CHAPTER 12

1 These are the statutes and ordinances, which ye shall take heed to do in the land, which Jehovah the God of thy fathers is giving thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall dispossess have served their gods, upon the high mountains, and upon the hills, and under every green tree;

3 and ye shall break down their altars, and shatter their statues, and burn their Asherahs with fire; and ye shall hew down the graven images of their gods, and ye shall destroy the names of them out of that place.

4 Ye shall not do so unto Jehovah your God;

5 but unto the place which Jehovah your God will choose out of all your tribes to set his name there, his habitation shall ye seek, and thither thou shalt come;

6 and thither ye shall bring your burnt-offerings and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your voluntary-offerings, and the firstlings of your kine and of your sheep;

7 and ye shall eat there before Jehovah your God, and ye shall rejoice, ye and your households, in all the business of your hand, wherein Jehovah thy God hath blessed thee.

8 Ye shall not do after all that we do here this day, each one whatever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which Jehovah thy God giveth thee.

10 But when ye have gone over the Jordan, and dwell in the land which Jehovah your God causeth you to inherit, and when he hath given you rest from all your enemies round about, and ye dwell in safety,

11 then there shall be a place which Jehovah your God will choose to cause his name to dwell there; thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye shall vow to Jehovah.

12 And ye shall rejoice before Jehovah your God, ye, and your sons, and your daughters, and your bondmen, and your handmaids, and the Levite that is within your gates; for he hath no portion nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest;

14 but in the place which Jehovah will choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 Nevertheless, according to all the desire of thy soul thou mayest slay and eat flesh in all thy gates, according to the blessing of Jehovah thy God which he hath given thee: the unclean and the clean may eat thereof, as of the gazelle, and the hart.

16 Only, ye shall not eat the blood; ye shall pour it upon the earth as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy kine or of thy sheep, nor any of thy vows which thou vowest, nor thy voluntary-offerings, nor the heave-offering of thy hand;

18 but before Jehovah thy God shalt thou eat them in the place which Jehovah thy God will choose, thou and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite that is within thy gates; and thou shalt rejoice before Jehovah thy God in all the business of thy hand.

19 Take heed to thyself that thou forsake not the Levite all the days thou shalt be in thy land.

20 When Jehovah thy God shall enlarge thy border, as he promised thee, and thou say, I will eat flesh, because thy soul longeth to eat flesh, thou mayest eat flesh, according to all the desire of thy soul.

21 If the place which Jehovah thy God will choose to set his name there be too far from thee, then thou shalt slay of thy kine and of thy sheep which Jehovah hath given thee, as I have commanded thee, and thou shalt eat in thy gates according to all the desire of thy soul.

22 Even as the gazelle and the hart is eaten, so thou shalt eat them: the unclean and the clean alike may eat of them.

23 Only, be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh;

24 thou shalt not eat it; thou shalt pour it upon the earth as water:

25 thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do what is right in the eyes of Jehovah.

26 But thy hallowed things which thou hast, and what thou hast vowed, thou shalt take, and come to the place which Jehovah will choose;

27 and thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of Jehovah thy God; and the blood of thy sacrifices shall be poured out upon the altar of Jehovah thy God, and the flesh shalt thou eat.

28 Take heed to hear all these words which I command thee, that it may be well with thee, and with thy children after thee for ever, when thou doest what is good and right in the eyes of Jehovah thy God.

29 When Jehovah thy God cutteth off from before thee the nations whither thou goest, to take possession of them, and thou hast dispossessed them, and dwellest in their land,

30 take heed to thyself that thou be not ensnared [to follow] after them, after that they are destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so to Jehovah thy God; for every [thing that is] abomination to Jehovah, which he hateth, have they done unto their gods; for even their sons and their daughters have they burned in the fire to their gods.

32 Everything that I command you, ye shall take heed to do it; thou shalt not add thereto, nor take from it.

DEUTERONOMY CHAPTER 13

1 If there arise among you a prophet, or one that dreameth dreams, and he give thee a sign or a wonder,

2 and the sign or the wonder come to pass that he told unto thee, when he said, Let us go after other gods, whom thou hast not known, and let us serve them,

3 -- thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul.

4 Ye shall walk after Jehovah your God, and ye shall fear him, and his commandments shall ye keep, and his voice shall ye hear; and ye shall serve him, and unto him shall ye cleave.

5 And that prophet, or that dreamer of dreams, shall be put to death; for he hath spoken revolt against Jehovah your God who brought you out of the land of Egypt, and redeemed you out of the house of bondage, -- to draw thee out of the way that Jehovah thy God commanded thee to walk in; and thou shalt put evil away from thy midst.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is to thee as thy soul, entice thee secretly, saying, Let us go and serve other gods (whom thou hast not known, thou, nor thy fathers;

7 of the gods of the peoples which are round about you, near unto thee, or far from thee, from one end of the earth even unto the other end of the earth),

8 thou shalt not consent unto him, nor hearken unto him; neither shall thine eye spare him, neither shalt thou pity him, neither shalt thou screen him,

9 but thou shalt in any case kill him: thy hand shall be the first against him to put him to death, and afterwards the hands of all the people;

10 and thou shalt stone him with stones, that he die; for he hath sought to draw thee away from Jehovah thy God who brought thee out of the land of Egypt, out of the house of bondage;

11 and all Israel shall hear, and fear, and shall do no more any such wicked thing as this in thy midst.

12 If in one of thy cities, which Jehovah thy God hath given thee to dwell there, thou hearest, saying,

13 There are men, children of Belial, gone out from among you, and they have drawn away the inhabitants of their city, saying, Let us go and serve other gods, whom ye have not known;

14 then shalt thou inquire, and make search, and ask diligently; and if it be truth, [and] the thing be certain, that this abomination hath happened in the midst of thee,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 thou shalt surely smite the inhabitants of that city with the edge of the sword, devoting it to destruction, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And all the spoil of it shalt thou gather into the midst of the open place thereof, and shalt burn the city with fire, and all the spoil thereof, wholly to Jehovah thy God; and it shall be a heap for ever; it shall not be built again.

17 And thou shalt not let anything cleave to thy hand of the devoted thing; that Jehovah may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 when thou hearkenest to the voice of Jehovah thy God, to keep all his commandments which I command thee this day, that thou mayest do what is right in the eyes of Jehovah thy God.

DEUTERONOMY CHAPTER 14

1 Ye are sons of Jehovah your God: ye shall not cut yourselves, nor make any baldness between your eyes for a dead person.

2 For thou art a holy people unto Jehovah thy God, and thee hath Jehovah chosen for a people of possession unto himself, out of all the peoples that are upon the face of the earth.

3 Thou shalt not eat any abominable thing.

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat;

5 the hart, and the gazelle, and the stag, and the wild goat, and the dishon and the oryx, and the wild sheep.

6 And every beast that hath cloven hoofs, and the feet quite split open into double hoofs, [and] which cheweth the cud, among the beasts, that ye shall eat.

7 Only these ye shall not eat of those that chew the cud, or of those with hoofs cloven and split open: the camel, and the hare, and the rock-badger; for they chew the cud, but have not cloven hoofs -- they shall be unclean unto you;

8 and the swine, for it hath cloven hoofs, yet cheweth not the cud -- it shall be unclean unto you. Of their flesh shall ye not eat, and their carcase shall ye not touch.

9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales shall ye eat;

10 but whatsoever hath not fins and scales ye shall not eat: it shall be unclean unto you.

11 All clean birds shall ye eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the sea-eagle,

13 and the falcon, and the kite, and the black kite after its kind;

14 and every raven after its kind;

15 and the female ostrich, and the male ostrich, and the sea-gull, and the hawk after its kind;

16 the owl, and the ibis and the swan,

17 and the pelican, and the carrion vulture, and the gannet,

18 and the stork, and the heron after its kind, and the hoopoe, and the bat.

19 And every winged crawling thing shall be unclean unto you; they shall not be eaten.

20 All clean fowls shall ye eat.

21 Ye shall eat of no carcase; thou shalt give it unto the stranger that is within thy gates, that he may eat it, or sell it unto a foreigner; for thou art a holy people to Jehovah thy God. Thou shalt not boil a kid in its mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, the produce of the field, year by year.

23 And thou shalt eat before Jehovah thy God, in the place which he will choose to cause his name to dwell there, the tithe of thy corn, of thy new wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear Jehovah thy God continually.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which Jehovah thy God will choose to set his name there, when Jehovah thy God blesseth thee;

25 then shalt thou give it for money, and bind the money together in thy hand, and go to the place which Jehovah thy God will choose,

26 and thou shalt give the money for whatever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatever thy soul asketh of thee; and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou, and thy house.

27 And thou shalt not forsake the Levite that is within thy gates; for he hath no portion nor inheritance with thee.

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates;

29 and the Levite -- for he hath no portion nor inheritance with thee -- and the stranger, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest.

DEUTERONOMY CHAPTER 15

1 At the end of seven years thou shalt make a release,

2 and this is the manner of the release: Every creditor shall relax his hand from the loan which he hath lent unto his neighbour; he shall not demand it of his neighbour, or of his brother; for a release to Jehovah hath been proclaimed.

3 Of the foreigner thou mayest demand it; but what is thine with thy brother thy hand shall release;

4 save when there shall be no one in need among you; for Jehovah will greatly bless thee in the land that Jehovah thy God giveth thee for an inheritance to possess it,

5 if thou only diligently hearken unto the voice of Jehovah thy God, to take heed to do all this commandment which I command thee this day.

6 For Jehovah thy God will bless thee, as he promised thee; and thou shalt lend on pledge to many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 If there be amongst you a poor man, any one of thy brethren in one of thy gates, in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy brother in need;

8 but thou shalt open thy hand bountifully unto him, and shalt certainly lend him on pledge what is sufficient for his need, [in that] which he lacketh.

9 Beware that there be not a wicked thought in thy heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry against thee to Jehovah, and it be sin in thee.

10 Thou shalt bountifully give unto him, and thy heart shall not be evil-disposed when thou givest unto him; because for this thing Jehovah thy God will bless thee in all thy works, and in all the business of thy hand.

11 For the needy shall never cease from within the land; therefore I command thee, saying, Thou shalt open thy hand bountifully unto thy brother, to thy poor and to thy needy, in thy land.

12 If thy brother, a Hebrew man, or a Hebrew woman, have been sold unto thee, he shall serve thee six years, and in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty;

14 thou shalt certainly furnish him from thy sheep, and out of thy floor, and out of thy winepress: of what Jehovah thy God hath blessed thee with shalt thou give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and that Jehovah thy God redeemed thee; therefore I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee, -- because he loveth thee and thy house, because he is well with thee, --

17 then thou shalt take an awl, and thrust it through his ear and into the door; and he shall be thy bondman for ever. And also unto thy handmaid thou shalt do likewise.

18 Let it not seem hard unto thee, when thou sendest him away free from thee; for double the worth of a hired servant hath he been to thee, [in] serving thee six years; and Jehovah thy God will bless thee in all that thou doest.

19 Every firstling that is born among thy kine and among thy sheep that is a male, thou shalt hallow to Jehovah thy God: thou shalt do no work with the firstling of thy kine, nor shear the firstling of thy sheep.

20 Thou shalt eat it before Jehovah thy God, year by year, in the place which Jehovah will choose, thou and thy household.

21 But if there be a defect therein, [if it be] lame, or blind, [or have] any evil defect, thou shalt not sacrifice it to Jehovah thy God.

22 In thy gates shalt thou eat it; the unclean and the clean [shall eat it] alike, as the gazelle and as the hart.

23 Only thou shalt not eat the blood thereof: thou shalt pour it upon the earth as water.

DEUTERONOMY CHAPTER 16

1 Keep the month of Abib, and celebrate the passover to Jehovah thy God; for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night.

2 And thou shalt sacrifice the passover to Jehovah thy God, of the flock and of the herd, in the place which Jehovah will choose to cause his name to dwell there.

3 Thou shalt eat no leavened bread along with it; seven days shalt thou eat unleavened bread with it, bread of affliction; for thou camest forth out of the land of Egypt in haste, -- that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificedst at even on the first day, be left over night until the morning. --

5 Thou mayest not sacrifice the passover in one of thy gates, which Jehovah thy God giveth thee;

6 but at the place that Jehovah thy God will choose, to cause his name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the time that thou camest forth out of Egypt.

7 And thou shalt cook and eat it at the place which Jehovah thy God will choose; and in the morning shalt thou turn and go unto thy tents.

8 Six days thou shalt eat unleavened bread, and on the seventh day is a solemn assembly to Jehovah thy God; thou shalt do no work.

9 Seven weeks shalt thou count: from the beginning of putting the sickle into the corn shalt thou begin to count seven weeks.

10 And thou shalt hold the feast of weeks to Jehovah thy God with a tribute of a voluntary-offering of thy hand, which thou shalt give, according as Jehovah thy God hath blessed thee;

11 and thou shalt rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite that is in thy gates, and the stranger, and the fatherless, and the widow that are in thy midst in the place that Jehovah thy God will choose to cause his name to dwell there.

12 And thou shalt remember that thou wast a bondman in Egypt, and thou shalt keep and do these statutes.

13 The feast of tabernacles shalt thou hold seven days, when thou hast gathered in [the produce] of thy floor and of thy winepress.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite, and the stranger, and the fatherless, and the widow, that are in thy gates.

15 Seven days shalt thou hold a feast to Jehovah thy God in the place which Jehovah will choose; for Jehovah thy God will bless thee in all thy produce, and in all the work of thy hands, and thou shalt be wholly joyful.

16 Three times in the year shall all thy males appear before Jehovah thy God in the place which he will choose, at the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles; and they shall not appear before Jehovah empty:

17 each [shall give] according to that which is in his power to give, according to the blessing of Jehovah thy God which he hath given thee.

18 Judges and officers shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, throughout thy tribes, that they may judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a bribe; for the bribe blindeth the eyes of the wise, and perverteth the words of the righteous.

20 Perfect justice shalt thou follow, that thou mayest live, and possess the land that Jehovah thy God giveth thee.

21 Thou shalt not plant thyself an Asherah of any wood near unto the altar of Jehovah thy God, which thou shalt make thee.

22 Neither shalt thou set thee up a statue, which Jehovah thy God hateth.

DEUTERONOMY CHAPTER 17

1 Thou shalt not sacrifice to Jehovah thy God an ox or sheep wherein is a defect, or anything bad; for it is an abomination to Jehovah thy God.

2 If there be found in thy midst in any of thy gates which Jehovah thy God giveth thee, man or woman, that doeth what is evil in the sight of Jehovah thy God, in transgressing his covenant,

3 and goeth and serveth other gods, and boweth down to them, either to the sun or to the moon, or to the whole host of heaven, which I have not commanded;

4 and it be told thee, and thou hearest of it; then thou shalt make thorough inquiry, and if it be truth [and] the thing be certain, that this abomination hath been wrought in Israel,

5 thou shalt bring forth that man or that woman, who committed that wicked thing, unto thy gates, the man or the woman, and shalt stone them with stones, that they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death: he shall not be put to death at the mouth of one witness.

7 The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people; and thou shalt put evil away from thy midst.

8 If there arise a matter too hard for thee in judgment, between blood and blood, between cause and cause, and between stroke and stroke, matters of controversy within thy gates, then shalt thou arise, and go up to the place which Jehovah thy God will choose.

9 And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire; and they shall declare unto thee the sentence of judgment;

10 and thou shalt do according to the tenor of the word, which they of that place which Jehovah will choose shall declare unto thee; and thou shalt take heed to do according to all that they instruct thee:

11 according to the sentence of the law which they shall declare unto thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the word which they shall declare unto thee, to the right hand, or the left.

12 And the man that shall act presumptuously, and not hearken unto the priest that standeth to serve there before Jehovah thy God, or unto the judge, that man shall die; and thou shalt put away evil from Israel.

13 And all the people shall hear, and fear, and no more act presumptuously.

14 When thou comest unto the land which Jehovah thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like all the nations that are about me;

15 thou shalt only set him king over thee whom Jehovah thy God will choose: from among thy brethren shalt thou set a king over thee; thou mayest not set a foreigner over thee, who is not thy brother.

16 Only he shall not multiply horses to himself, nor lead back the people to Egypt, to multiply horses; for Jehovah hath said unto you, Ye shall not return again any more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write for himself a copy of this law in a book out of that which is before the priests, the Levites;

19 and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them;

20 that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; that he may prolong his days in his kingdom, he, and his sons, in the midst of Israel.

DEUTERONOMY CHAPTER 18

1 The priests, the Levites, [and] the whole tribe of Levi, shall have no portion nor inheritance with Israel: Jehovah's offerings by fire, and his inheritance shall they eat,

2 but they shall have no inheritance among their brethren: Jehovah, he is their inheritance, as he hath said unto them.

3 And this shall be the priest's due from the people, from them that sacrifice a sacrifice, whether ox, or sheep: they shall give unto the priest the shoulder, and the jawbones, and the maw.

4 The firstfruits [also] of thy corn, of thy new wine, and of thine oil, and the firstfruits of the shearing of thy sheep, shalt thou give him;

5 for Jehovah thy God hath chosen him out of all thy tribes, that he may stand to serve in the name of Jehovah, he and his sons continually.

6 And if the Levite shall come from one of thy gates out of all Israel, where he sojourneth, and shall come according to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

all the desire of his soul unto the place which Jehovah will choose,

7 and shall serve in the name of Jehovah his God, as all his brethren the Levites that stand there before Jehovah,

8 -- they shall have like portions to eat, besides that which he hath sold of his patrimony.

9 When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do according to the abominations of those nations.

10 There shall not be found among you he that maketh his son or his daughter to pass through the fire, that useth divination, that useth auguries, or an enchanter, or a sorcerer,

11 or a charmer, or one that inquireth of a spirit of Python, or a soothsayer, or one that consulteth the dead.

12 For every one that doeth these things is an abomination to Jehovah, and because of these abominations Jehovah thy God doth dispossess them from before thee.

13 Thou shalt be perfect with Jehovah thy God.

14 For these nations, which thou shalt dispossess, hearkened unto those that use auguries, and that use divination; but as for thee, Jehovah thy God hath not suffered thee [to do] so.

15 Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken;

16 according to all that thou desiredst of Jehovah thy God at Horeb on the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not.

17 And Jehovah said unto me, They have well spoken that which they have spoken.

18 A prophet will I raise up unto them from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

19 And it shall come to pass that the man who hearkeneth not unto my words which he shall speak in my name, I will require it of him.

20 But the prophet who shall presume to speak a word in my name that I have not commanded him to speak, or that shall speak in the name of other gods, that prophet shall die.

21 And if thou say in thy heart, How shall we know the word that Jehovah hath not spoken?

22 When a prophet speaketh in the name of Jehovah, and the thing followeth not, nor cometh to pass, that is the word which Jehovah hath not spoken; the prophet hath spoken it presumptuously: be not afraid of him.

DEUTERONOMY CHAPTER 19

1 When Jehovah thy God hath cut off the nations whose land Jehovah thy God giveth thee, and thou hast dispossessed them, and dwellest in their cities and in their houses,

2 thou shalt separate three cities for thyself in the midst of thy land, which Jehovah thy God giveth thee to possess.

3 Thou shalt prepare thee the way, and divide the territory of thy land, which Jehovah thy God giveth thee to inherit, into three parts, so that every slayer may flee thither.

4 And this is the case of the slayer who shall flee thither that he may live: he that smiteth his neighbour unwittingly, whom he hated not previously;

5 as when he goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the iron slippeth from the handle, and lighteth upon his neighbour, that he die; such an one shall flee unto one of these cities, and live;

6 lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, since he hated him not previously.

7 Therefore I command thee, saying, Thou shalt separate three cities for thyself.

8 And if Jehovah thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers

9 (if thou keep all this commandment to do it, which I command thee this day, to love Jehovah thy God, and to walk in his ways continually), then shalt thou add three cities more for thyself to these three,

10 that innocent blood be not shed in the midst of thy land which Jehovah thy God giveth thee for an inheritance, and blood come not upon thee.

11 But if a man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and he flee into one of these cities,

12 then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not spare him; and thou shalt put away innocent blood from Israel, that it may be well with thee.

14 Thou shalt not remove thy neighbour's landmark, which they of old time have fixed in thine inheritance, which thou shalt inherit in the land which Jehovah thy God giveth thee to possess.

15 One witness shall not rise up against a man for any iniquity, and for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.

16 If an unrighteous witness rise up against any man to testify against him of an offence;

17 then both the men between whom the controversy is shall stand before Jehovah, before the priests and the judges that shall be in those days;

18 and the judges shall make thorough inquiry; and if the witness be a false witness, and he have testified falsely against his brother,

19 then shall ye do unto him as he had thought to have done unto his brother; and thou shalt put evil away from thy midst.

20 And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in thy midst.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And thine eye shall not spare: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

DEUTERONOMY CHAPTER 20

1 When thou goest out to war against thine enemies, and seest horses, and chariots, [and] a people more numerous than thou, thou shalt not fear them; for Jehovah thy God is with thee, who brought thee up out of the land of Egypt.

2 And it shall be, when ye approach unto the battle, that the priest shall draw near and speak unto the people,

3 and shall say unto them, Hear, Israel, ye are approaching this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be afraid of them;

4 for Jehovah your God is he that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of it? let him go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and shall say, What man is there that is timid and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as well as his heart.

9 And it shall be, when the officers have ended speaking unto the people, that they shall place captains of the hosts at the head of the people.

10 When thou approachest unto a city to fight against it, thou shalt proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then all the people that are found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will not make peace with thee, but will make war with thee, then thou shalt besiege it;

13 and when Jehovah thy God delivereth it into thy hand, thou shalt smite every male thereof with the edge of the sword:

14 only the women, and the little ones, and the cattle, and all that shall be in the city, all the spoil thereof, shalt thou take as booty for thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God giveth thee

15 Thus shalt thou do unto all the cities that are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these peoples which Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth,

17 but shalt utterly devote them to destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as Jehovah thy God hath commanded thee;

18 that they teach you not to do according to all their abominations, which they have done unto their gods, so that ye sin against Jehovah your God.

19 When thou shalt besiege a city many days, in making war against it to take it, thou shalt not destroy the trees thereof by lifting up an axe against them; for thou canst eat of them; and thou shalt not cut them down, for is the tree of the field a man that it should be besieged?

20 Only the trees which thou knowest are not trees for meat, thou mayest destroy and cut them down, and build bulwarks against the city that maketh war with thee, until it fall.

DEUTERONOMY CHAPTER 21

1 If one be found slain in the land which Jehovah thy God giveth thee to possess, lying in the field, [and] it be not known who hath smitten him,

2 then thine elders and thy judges shall go forth, and they shall measure unto the cities which are round about him that is slain;

3 and the city that is nearest unto him that is slain, even the elders of that city shall take a heifer that hath not been wrought with, that hath not drawn in the yoke;

4 and the elders of that city shall bring down the heifer unto an ever-flowing watercourse, which is not tilled, nor is it sown, and shall break the heifer's neck there in the watercourse;

5 and the priests the sons of Levi shall come near; for them Jehovah thy God hath chosen to do service unto him, and to bless in the name of Jehovah; and according to their word shall be every controversy and every stroke.

6 And all the elders of that city, that are nearest unto him that is slain, shall wash their hands over the heifer whose neck is broken in the watercourse,

7 and shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Forgive thy people Israel, whom thou, Jehovah, hast redeemed, and lay not innocent blood to the charge of thy people Israel; and the blood shall be expiated for them.

9 So shalt thou put away innocent blood from thy midst, when thou shalt do what is right in the eyes of Jehovah.

10 When thou goest forth to war against thine enemies, and Jehovah thy God delivereth them into thy hands, and thou hast taken captives of them,

11 and thou seest among the captives a woman of beautiful form, and hast a desire unto her, and takest her as thy wife;

12 then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

13 and she shall put the clothes of her captivity from off her, and shall abide in thy house, and bewail her father and mother a full month, and afterwards thou mayest go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go according to her desire; but thou shalt in no wise sell her for money; thou shalt not treat her as a slave, because thou hast humbled her.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 If a man have two wives, one beloved, and one hated, and they have borne him children, both the beloved and the hated, and the firstborn son be hers that was hated;

16 then it shall be, in the day that he maketh his sons to inherit what he hath, that he may not make the son of the beloved firstborn before the son of the hated, who is the firstborn;

17 but he shall acknowledge as firstborn the son of the hated, by giving him a double portion of all that is found with him; for he is the firstfruits of his vigour: the right of the firstborn is his.

18 If a man have an unmanageable and rebellious son, who hearkeneth not unto the voice of his father, nor unto the voice of his mother, and they have chastened him, but he hearkeneth not unto them;

19 then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 and they shall say unto the elders of his city, This our son is unmanageable and rebellious, he hearkeneth not unto our voice; he is a profligate and a drunkard.

21 And all the men of his city shall stone him with stones, that he die. And thou shalt put evil away from thy midst; and all Israel shall hear and fear.

22 And if a man have committed a sin worthy of death, and he be put to death, and thou have hanged him on a tree,

23 his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is a curse of God); and thou shalt not defile thy land, which Jehovah thy God giveth thee for an inheritance.

DEUTERONOMY CHAPTER 22

1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them back unto thy brother.

2 And if thy brother be not near unto thee, and thou know him not, then thou shalt bring it unto thy house, and it shall be with thee until thy brother seek after it, and thou shalt restore it unto him.

3 And so shalt thou do with his ass; and so shalt thou do with his clothing; and so shalt thou do with everything that is lost of thy brother, which he loseth, and thou findest: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall by the way, and hide thyself from them: thou shalt in any case [help] him to lift them up.

5 There shall not be a man's apparel on a woman, neither shall a man put on a woman's clothing; for whoever doeth so is an abomination to Jehovah thy God.

6 If a bird's nest chance to be before thee in the way, in any tree, or upon the ground, with young or with eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young:

7 thou shalt in any case let the dam go, and thou mayest take the young to thee, that it may be well with thee, and that thou mayest prolong thy days.

8 When thou buildest a new house, thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any one should in any wise fall from it.

9 Thou shalt not sow thy vineyard with [seed of] two sorts, lest the whole of thy seed which thou hast sown, and the produce of thy vineyard, be forfeited.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment of mixed material, [woven] of wool and linen together.

12 Tassels shalt thou make thee on the four corners of thy clothing, wherewith thou coverest thyself.

13 If a man take a wife, and go in unto her and hate her,

14 and charge her with things for scandalous talk, and cause an evil name against her to be spread abroad, and say, This woman have I taken, and I came in unto her, and I did not find her a virgin;

15 then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate;

16 and the damsel's father shall say unto the elders, I gave my daughter unto this man as wife, and he hates her;

17 and behold, he charges her with things for scandalous talk, saying, I found not thy daughter a virgin; and here are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take the man and chastise him;

19 and they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath caused an evil name to be spread abroad against a virgin in Israel. And she shall remain his wife: he may not put her away all his days.

20 But if this thing is true, [and] virginity hath not been found with the damsel;

21 then they shall bring out the damsel unto the entrance of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought infamy in Israel, committing fornication in her father's house; and thou shalt put evil away from thy midst.

22 If a man be found lying with a man's wife, they shall both of them die, the man that lay with the woman, and the woman; and thou shalt put away evil from Israel.

23 If a damsel, a virgin, be betrothed to some one, and a man find her in the city, and lie with her,

24 then ye shall bring them both out unto the gate of that city, and stone them with stones that they die; the damsel, because she cried not, [being] in the city, and the man, because he hath humbled his neighbour's wife; and thou shalt put evil away from thy midst.

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her, then the man only that lay with her shall die;

26 and unto the damsel thou shalt do nothing: there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and murdereth him, so is this matter;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 for he found her in the field, the betrothed damsel cried, and there was no one to save her.

28 If a man find a damsel, a virgin, who is not betrothed, and lay hold on her, and lie with her, and they be found,

29 then the man that lay with her shall give unto the damsel's father fifty [shekels] of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

30 A man shall not take his father's wife, nor uncover his father's skirt.

DEUTERONOMY CHAPTER 23

1 He that is a eunuch, whether he have been crushed or cut, shall not come into the congregation of Jehovah.

2 A bastard shall not come into the congregation of Jehovah; even his tenth generation shall not come into the congregation of Jehovah.

3 An Ammonite or Moabite shall not come into the congregation of Jehovah; even their tenth generation shall not come into the congregation of Jehovah for ever;

4 because they met you not with bread and with water on the way, when ye came forth out of Egypt, and because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 But Jehovah thy God would not listen to Balaam; and Jehovah thy God turned the curse into blessing unto thee, because Jehovah thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; for he is thy brother. Thou shalt not abhor an Egyptian; because thou wast a sojourner in his land.

8 Children that are born to them shall come into the congregation of Jehovah in the third generation.

9 When thou goest forth into camp against thine enemies, then keep thee from every evil thing.

10 If there be with thee a man that is not clean from what hath happened in the night, then shall he go outside the camp; he shall not come inside the camp;

11 and it shall be, towards evening, he shall bathe in water: and at the going down of the sun he may come inside the camp.

12 Thou shalt have a place also outside the camp, and shalt go forth thither.

13 And thou shalt have a shovel amongst thy weapons, and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which is come from thee.

14 For Jehovah thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; and thy camp shall be holy, that he see nothing unseemly with thee, and turn away from thee.

15 Thou shalt not hand over to his master a bondman that hath escaped from his master unto thee:

16 he shall dwell with thee, even in thy midst, in the place that he shall choose in one of thy gates, where it seemeth good to him; thou shalt not oppress him.

17 There shall be no prostitute amongst the daughters of Israel, nor any Sodomite amongst the sons of Israel.

18 Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of Jehovah thy God for any vow; for even both these are an abomination to Jehovah thy God.

19 Thou shalt take no interest of thy brother, interest of money, interest of victuals, interest of anything that can be lent upon interest:

20 of a foreigner thou mayest take interest, but of thy brother thou shalt not take interest; that Jehovah thy God may bless thee in all the business of thy hand in the land whither thou goest to possess it.

21 When thou vowest a vow to Jehovah thy God, thou shalt not delay to perform it; for Jehovah thy God will certainly require it of thee, and it shall be sin in thee.

22 But if thou forbear to vow, it shall be no sin in thee.

23 What is gone out of thy lips thou shalt keep and do, as thou hast vowed to Jehovah thy God, the voluntary-offering that thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, thou mayest eat grapes thy fill, according to thy desire, but thou shalt not put any in thy vessel.

25 When thou comest into the standing corn of thy neighbour, thou mayest pluck ears with thy hand; but thou shalt not wave the sickle against thy neighbour's standing corn.

DEUTERONOMY CHAPTER 24

1 When a man taketh a wife, and marrieth her, it shall be if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a letter of divorce, and give it into her hand, and send her out of his house.

2 And she shall depart out of his house, and go away, and may become another man's wife.

3 And if the latter husband hate her, and write her a letter of divorce, and give it into her hand, and send her out of his house; or if the latter husband die who took her as his wife;

4 her first husband, who sent her away, may not take her again to be his wife, after that she is defiled; for it is an abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth thee for an inheritance.

5 When a man hath newly taken a wife, he shall not go out with the army, neither shall any kind of business be imposed upon him; he shall be free for his house one year, and shall gladden his wife whom he hath taken.

6 No man shall take the hand-mill or the upper millstone in pledge; for it would be taking life in pledge.

7 If a man be found who hath stolen one of his brethren of the children of Israel, and who hath treated him as a slave and sold him, that thief shall die; and thou shalt put evil away from thy midst.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 Take heed in the plague of leprosy, that thou take great heed, and do according to all that the priests the Levites shall teach you: as I commanded them shall ye take heed to do.

9 Remember what Jehovah thy God did unto Miriam on the way, after that ye came forth out of Egypt.

10 When thou dost lend thy brother anything, thou shalt not go into his house to secure his pledge.

11 Thou shalt stand outside, and the man to whom thou hast made a loan shall bring out the pledge to thee without.

12 And if the man be needy, thou shalt not lie down with his pledge;

13 in any case thou shalt return him the pledge at the going down of the sun, that he may sleep in his own upper garment and bless thee; and it shall be righteousness unto thee before Jehovah thy God.

14 Thou shalt not oppress a hired servant [who is] poor and needy of thy brethren, or of thy sojourners who are in thy land within thy gates:

15 on his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and his soul yearneth after it; lest he cry against thee to Jehovah, and it be a sin in thee.

16 The fathers shall not be put to death for the sons, neither shall the sons be put to death for the fathers: every man shall be put to death for his own sin.

17 Thou shalt not pervert the judgment of the stranger, [or] of the fatherless; and thou shalt not take in pledge a widow's garment.

18 And thou shalt remember that thou wast a bondman in Egypt, and that Jehovah thy God redeemed thee from thence; therefore I command thee to do this thing.

19 When thou reapest thy harvest in thy field, and forgettest a sheaf in the field, thou shalt not return to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that Jehovah thy God may bless thee in all the work of thy hands.

20 When thou shakest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

DEUTERONOMY CHAPTER 25

1 If there be a controversy between men, and they resort to judgment, and they judge [their case]; then they shall justify the righteous, and condemn the wicked.

2 And it shall be if the wicked man have deserved to be beaten, that the judge shall cause him to lie down, and be beaten before his face, according to the measure of his wickedness with a certain number [of stripes].

3 With forty [stripes] shall they beat him; they shall not exceed, lest, if they continue to beat him with many stripes above these, thy brother become despicable in thine eyes.

4 Thou shalt not muzzle the ox when he treadeth out [the corn].

5 If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry a stranger abroad: her husband's brother shall go in unto her, and take her to him as wife, and perform the duty of a husband's brother unto her.

6 And it shall be, that the firstborn that she beareth shall stand in the name of his brother who is dead, that his name be not blotted out from Israel.

7 But if the man like not to take his brother's wife, his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel: he will not perform for me the duty of a husband's brother.

8 Then the elders of his city shall call him and speak unto him; and if he stand to it and say, I like not to take her;

9 then shall his brother's wife come near to him before the eyes of the elders, and draw his sandal from his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe drawn off.

11 When men fight together one with another, and the wife of the one come near to rescue her husband out of the hand of him that smiteth him, and stretch out her hand, and seize him by his secret parts,

12 thou shalt cut off her hand; thine eye shall not spare.

13 Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thy house divers ephahs, a great and a small.

15 A perfect and just weight shalt thou have; a perfect and just ephah shalt thou have; that thy days may be prolonged in the land that Jehovah thy God giveth thee.

16 For every one that doeth such things, every one that doeth unrighteousness, is an abomination to Jehovah thy God.

17 Remember what Amalek did unto thee on the way, when ye came forth out of Egypt;

18 how he met thee on the way, and smote the hindmost of thee, all the feeble that lagged behind thee, when thou wast faint and weary, and he feared not God.

19 And it shall be, when Jehovah thy God shall have given thee rest from all thine enemies round about, in the land that Jehovah thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under the heavens; thou shalt not forget it.

DEUTERONOMY CHAPTER 26

1 And it shall be when thou comest into the land that Jehovah thy God giveth thee for an inheritance, and possessest it, and dwellest therein,

2 that thou shalt take of the first of all the fruit of the ground, which thou shalt bring of thy land which Jehovah thy God giveth thee, and shalt put it in a basket, and shalt go

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

unto the place that Jehovah thy God will choose to cause his name to dwell there;

3 and thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that I am come unto the land that Jehovah swore unto our fathers to give us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of Jehovah thy God.

5 And thou shalt speak and say before Jehovah thy God, A perishing Aramean was my father, and he went down to Egypt with a few, and sojourned there, and became there a nation, great, mighty, and populous.

6 And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage;

7 and we cried to Jehovah, the God of our fathers, and Jehovah heard our voice, and looked on our affliction, and our labour, and our oppression;

8 and Jehovah brought us forth out of Egypt with a powerful hand, and with a stretched-out arm, and with great terribleness, and with signs, and with wonders;

9 and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey!

10 And now, behold, I have brought the first of the fruits of the land, which thou, Jehovah, hast given me. And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

11 And thou shalt rejoice in all the good that Jehovah thy God hath given to thee, and to thy house, thou, and the Levite, and the stranger that is in thy midst.

12 When thou hast made an end of tithing all the tithes of thy produce in the third year, the year of tithing, thou shalt give it to the Levite, to the stranger, to the fatherless, and to the widow, that they may eat in thy gates, and be filled;

13 and thou shalt say before Jehovah thy God, I have brought away the hallowed things out of the house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me; I have not transgressed nor forgotten [any] of thy commandments:

14 I have not eaten thereof in my mourning, neither have I brought away thereof in uncleanness, nor given thereof for a dead person; I have hearkened to the voice of Jehovah my God; I have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from the heavens, and bless thy people Israel, and the land that thou hast given us as thou didst swear unto our fathers, a land flowing with milk and honey!

16 This day Jehovah thy God hath commanded thee to do these statutes and ordinances; and thou shalt keep and do them with all thy heart and with all thy soul.

17 Thou hast this day accepted Jehovah to be thy God, and to walk in his ways, and keep his statutes, and his commandments, and his ordinances, and to hearken unto his voice;

18 and Jehovah hath accepted thee this day to be a people of possession to him, as he hath told thee, and that thou shouldest keep all his commandments,

19 so that he should make thee high above all the nations which he hath made, in praise and in name and in honour; and that thou shouldest be a holy people to Jehovah thy God, as he hath said.

DEUTERONOMY CHAPTER 27

1 And Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this day.

2 And it shall be on the day when ye pass over the Jordan unto the land which Jehovah thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

3 and thou shalt write upon them all the words of this law, when thou goest over that thou mayest enter into the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah the God of thy fathers hath promised thee.

4 And it shall be when ye go over the Jordan, that ye shall set up these stones, as I command you this day, on mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar to Jehovah thy God, an altar of stones; thou shalt not lift up an iron [tool] upon them;

6 of whole stones shalt thou build the altar of Jehovah thy God; and thou shalt offer up burnt-offerings thereon to Jehovah thy God.

7 And thou shalt sacrifice peace-offerings, and shalt eat there, and rejoice before Jehovah thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses and the priests, the Levites, spoke to all Israel, saying, Be silent and hearken, Israel! this day thou art become the people of Jehovah thy God.

10 And thou shalt hearken unto the voice of Jehovah thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses gave commandment to the people the same day, saying,

12 These shall stand to bless the people upon mount Gerizim, when ye have gone over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Levites shall declare and say unto all the men of Israel with a loud voice:

15 Cursed be the man that maketh a graven or molten image, an abomination to Jehovah, a work of the craftsman's hand, and putteth it up secretly! And all the people shall answer and say, Amen.

16 Cursed be he that slighteth his father or his mother! And all the people shall say, Amen.

17 Cursed be he that removeth his neighbour's landmark! And all the people shall say, Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 Cursed be he that maketh the blind to wander out of the way! And all the people shall say, Amen.

19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow! And all the people shall say, Amen.

20 Cursed be he that lieth with his father's wife; for he uncovereth his father's skirt! And all the people shall say, Amen.

21 Cursed be he that lieth with any manner of beast! And all the people shall say, Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother! And all the people shall say, Amen.

23 Cursed be he that lieth with his mother-in-law! And all the people shall say, Amen.

24 Cursed be he that smiteth his neighbour secretly! And all the people shall say, Amen.

25 Cursed be he that taketh reward to smite mortally [shedding] innocent blood! And all the people shall say, Amen.

26 Cursed be he that confirmeth not the words of this law to do them! And all the people shall say, Amen.

DEUTERONOMY CHAPTER 28

1 And it shall come to pass, if thou shalt hearken diligently unto the voice of Jehovah thy God, to take heed to do all his commandments which I command thee this day, that Jehovah thy God will set thee supreme above all nations of the earth;

2 and all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the increase of thy sheep.

5 Blessed shall be thy basket and thy kneading-trough.

6 Blessed shalt thou be in thy coming in, and blessed shalt thou be in thy going out.

7 Jehovah will give up, smitten before thee, thine enemies that rise up against thee; they shall come out against thee one way, and by seven ways shall they flee before thee.

8 Jehovah will command blessing on thee in thy granaries, and in all the business of thy hand; and he will bless thee in the land which Jehovah thy God giveth thee.

9 Jehovah will establish thee unto himself a holy people as he hath sworn unto thee, if thou keep the commandments of Jehovah thy God, and walk in his ways.

10 And all peoples of the earth shall see that thou art called by the name of Jehovah, and they shall be afraid of thee.

11 And Jehovah will give thee abundance of good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land that Jehovah swore unto thy fathers to give thee.

12 Jehovah will open to thee his good treasure, the heavens, to give rain unto thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, but thou shalt not borrow.

13 And Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of Jehovah thy God, which I command thee this day, to keep and to do them,

14 and if thou turn not aside from any of the words that I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 But it shall come to pass if thou wilt not hearken unto the voice of Jehovah thy God, to take heed to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee.

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy kneading-trough.

18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the offspring of thy kine, and the increase of thy sheep.

19 Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

20 Jehovah will send upon thee cursing, confusion, and rebuke, in all the business of thy hand which thou doest, until thou be destroyed and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.

21 Jehovah will make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 Jehovah will smite thee with consumption, and with fever, and with inflammation, and with burning ague, and with drought, and with blight, and with mildew, and they shall pursue thee until thou perish.

23 And thy heavens which are over thy head shall be brass, and the earth which is under thee, iron.

24 Jehovah will give as the rain of thy land powder and dust; from the heavens shall it come down upon thee until thou be destroyed.

25 Jehovah will give thee up smitten before thine enemies; thou shalt go out against them one way, and by seven ways shalt thou flee before them; and thou shalt be driven hither and thither into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all the fowl of the air, and unto the beasts of the earth, and there shall be no man to scare them away.

27 Jehovah will smite thee with the ulcers of Egypt, and with boils, and with the scab, and with the itch, whereof thou canst not be healed.

28 Jehovah will smite thee with madness, and with blindness, and with astonishment of heart;

29 and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled continually, and there shall be none to save.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 Thou shalt betroth a wife, and another man shall lie with her; thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not eat of it.

31 Thine ox shall be slaughtered before thine eyes, and thou shalt not eat thereof; thine ass shall be snatched away from before thy face, and shall not return to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to recover them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and languish for them all the day long; and there shall be no power in thy hand [to help it].

33 The fruit of thy ground and all thy labour, shall a people that thou knowest not eat up; and thou shalt be only oppressed and crushed continually.

34 And thou shalt be mad through the sight of thine eyes which thou shalt see.

35 Jehovah will smite thee in the knees and in the legs with evil ulcers, whereof thou canst not be healed, from the sole of thy foot unto the top of thy head.

36 Jehovah will bring thee, and thy king whom thou shalt set over thee, unto a nation that neither thou nor thy fathers have known, and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither Jehovah shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall devour it.

39 Thou shalt plant and till vineyards, but shalt drink no wine, nor gather [the fruit]; for the worms shall eat it.

40 Olive-trees shalt thou have throughout all thy borders, but thou shalt not anoint thyself with oil; for thine olive-tree shall cast its fruit.

41 Sons and daughters shalt thou beget, but thou shalt not have them [to be with thee]; for they shall go into captivity.

42 All thy trees and the fruit of thy ground shall the locust possess.

43 The sojourner that is in thy midst shall rise above thee higher and higher, and thou shalt sink down lower and lower.

44 He shall lend to thee, but thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and shall pursue thee, and overtake thee, until thou be destroyed; because thou hearkenedst not unto the voice of Jehovah thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not Jehovah thy God with joyfulness, and with gladness of heart, for the abundance of everything,

48 thou shalt serve thine enemies whom Jehovah will send against thee, in hunger, and in thirst, and in nakedness, and in want of everything; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 Jehovah will bring a nation against thee from afar, from the end of the earth, like as the eagle flieth, a nation whose tongue thou understandest not;

50 a nation of fierce countenance, which regardeth not the person of the old, nor is kind to the young;

51 and he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed; for he shall not leave thee corn, new wine, or oil, offspring of thy kine, or increase of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and strong walls wherein thou trustedst come down, throughout all thy land; and he shall besiege thee in all thy gates in all thy land, which Jehovah thy God hath given thee.

53 And in the siege, and in the straitness, wherewith thine enemies shall distress thee, thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters whom Jehovah thy God hath given thee.

54 The eye of the man in thy midst that is tender and very luxurious shall be evil towards his brother, and the wife of his bosom, and the residue of his children which he hath left;

55 so that he will not give to any of them of the flesh of his children that he eateth, because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The eye of the tender and luxurious woman in thy midst who would not attempt to set the sole of her foot upon the ground from luxuriousness and from tenderness, shall be evil toward the husband of her bosom, and her son, and her daughter,

57 because of her afterbirth which hath come out between her feet, and her children whom she shall bear; for she shall secretly eat them for want of everything in the siege and in the straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not take heed to do all the words of this law that are written in this book, to fear this glorious and fearful name, JEHOVAH THY GOD;

59 then Jehovah will make thy plagues wonderful, and the plagues of thy seed, great and persistent plagues and evil and persistent sicknesses;

60 and he will bring upon thee all the diseases of Egypt which thou art afraid of, and they shall cleave unto thee.

61 Also every sickness and every plague which is not written in the book of this law, them will Jehovah bring upon thee, until thou be destroyed.

62 And ye shall be left a small company, whereas ye were as the stars of heaven for multitude; because thou hast not hearkened to the voice of Jehovah thy God.

63 And it shall come to pass, that as Jehovah rejoiced over you to do you good and to multiply you, so Jehovah will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whereunto thou goest to possess it.

64 And Jehovah will scatter thee among all peoples, from one end of the earth even unto the other end of the earth; and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thou shalt there serve other gods, whom thou hast not known, neither thou nor thy fathers, wood and stone.

65 And among these nations shalt thou have no rest, neither shall the sole of thy foot have a resting-place, and Jehovah shall give thee there a trembling heart, languishing of the eyes, and pining of the soul.

66 And thy life shall hang in suspense before thee; and thou shalt be in terror day and night and shalt be afraid of thy life.

67 In the morning thou shalt say, Would that it were even! and in the evening thou shalt say, Would that it were morning! through the fright of thy heart wherewith thou shalt be in terror, and through the sight of thine eyes which thou shalt see.

68 And Jehovah will bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it again no more; and there ye shall be sold unto your enemies for bondmen and bondwomen, and there shall be no man to buy [you].

DEUTERONOMY CHAPTER 29

1 These are the words of the covenant that Jehovah commanded Moses to make with the children of Israel in the land of Moab, besides the covenant that he made with them in Horeb.

2 And Moses called to all Israel, and said unto them, Ye have seen all that Jehovah did before your eyes in the land of Egypt to Pharaoh, and to all his bondmen, and to all his land:

3 the great trials that thine eyes have seen, those great signs and wonders.

4 But Jehovah hath not given you a heart to perceive, and eyes to see, and ears to hear, to this day.

5 And I have led you forty years in the wilderness; your clothes are not grown old upon you, and thy sandal is not grown old upon thy foot;

6 ye have not eaten bread, neither have ye drunk wine or strong drink, that ye might know that I am Jehovah your God.

7 And ye came to this place; and Sihon the king of Heshbon and Og the king of Bashan came out against us for battle, and we smote them.

8 And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of the Manassites.

9 Ye shall keep then the words of this covenant, and do them, that ye may prosper in all that ye do.

10 Ye stand this day all of you before Jehovah your God: your chiefs [of] your tribes, your elders, and your officers, all the men of Israel,

11 your little ones, your wives, and thy stranger that is in thy camp, as well the hewer of thy wood as the drawer of thy water;

12 that thou mayest enter into the covenant of Jehovah thy God, and into his oath, which Jehovah thy God maketh with thee this day;

13 that he may establish thee this day for a people unto himself, and [that] he may be to thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath,

15 but with him that standeth here with us this day before Jehovah our God, and with him that is not here with us this day

16 (for ye know how we dwelt in the land of Egypt, and how we came through the nations which ye passed;

17 and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them);

18 lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from Jehovah our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood,

19 and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart, to sweep away the drunken with the thirsty.

20 Jehovah will not pardon him, but the anger of Jehovah and his jealousy will then smoke against that man, and all the curse shall be upon him that is written in this book; and Jehovah will blot out his name from under the heavens;

21 and Jehovah will separate him for mischief out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

22 And the generation to come, your children who shall rise up after you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and its sicknesses wherewith Jehovah hath visited it,

23 [that] the whole ground thereof is brimstone and salt, [and] burning, that it is not sown, nor beareth, and no grass groweth in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger and in his fury:

24 even all nations shall say, Why has Jehovah done thus to this land? whence the heat of this great anger?

25 And men shall say, Because they have forsaken the covenant of Jehovah the God of their fathers, which he had made with them when he brought them forth out of the land of Egypt;

26 and they went and served other gods, and bowed down to them, gods whom they knew not, and whom he had not assigned to them.

27 And the anger of Jehovah was kindled against this land, to bring upon it all the curse that is written in this book;

28 and Jehovah rooted them out of their land in anger, and in fury, and in great indignation, and cast them into another land, as [it appears] this day.

29 The hidden things belong to Jehovah our God; but the revealed ones are ours and our children's for ever, to do all the words of this law.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

DEUTERONOMY CHAPTER 30

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt take them to heart among all the nations whither Jehovah thy God hath driven thee,

2 and shalt return to Jehovah thy God, and shalt hearken to his voice according to all that I command thee this day, thou and thy sons, with all thy heart and with all thy soul;

3 that then Jehovah thy God will turn thy captivity, and have compassion upon thee, and will gather thee again from all the peoples whither Jehovah thy God hath scattered thee.

4 Though there were of you driven out unto the end of the heavens, from thence will Jehovah thy God gather thee, and from thence will he fetch thee;

5 and Jehovah thy God will bring thee into the land that thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart and with all thy soul, that thou mayest live.

7 And Jehovah thy God will put all these curses on thine enemies, and on them that hate thee, who have persecuted thee.

8 But thou shalt return and hearken to the voice of Jehovah, and do all his commandments which I command thee this day.

9 And Jehovah thy God will make thee abound in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good; for Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers;

10 if thou shalt hearken unto the voice of Jehovah thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn to Jehovah thy God with all thy heart and with all thy soul.

11 For this commandment which I command thee this day is not too wonderful for thee, neither is it far off.

12 It is not in the heavens, that thou shouldest say, Who shall go up for us to the heavens, and bring it to us, that we should hear it and do it?

13 And it is not beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, that we should hear it and do it?

14 For the word is very near to thee, in thy mouth and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil,

16 in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest to possess it.

17 But if thy heart turn away, so that thou wilt not hear, but shalt be drawn away, and thou shalt bow down to other gods and serve them;

18 I denounce unto you this day that ye shall surely perish; ye shall not prolong your days upon the land whereunto thou passest over the Jordan to possess it.

19 I call heaven and earth to witness this day against you: life and death have I set before you, blessing and cursing: choose then life, that thou mayest live, thou and thy seed,

20 in loving Jehovah thy God, in hearkening to his voice, and in cleaving to him -- for this is thy life and the length of thy days -- that thou mayest dwell in the land which Jehovah swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

DEUTERONOMY CHAPTER 31

1 And Moses went and spoke these words to all Israel;

2 and he said unto them, I am a hundred and twenty years old this day, I can no more go out and come in; and Jehovah hath said unto me, Thou shalt not go over this Jordan.

3 Jehovah thy God, he will go over before thee, he will destroy these nations from before thee, that thou mayest take possession of them: Joshua, he shall go over before thee, as Jehovah hath said.

4 And Jehovah will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land; whom he destroyed.

5 And when Jehovah giveth them up before you, ye shall do to them according to all the commandment which I have commanded you.

6 Be strong and courageous, fear them not, neither be afraid of them; for Jehovah thy God, he it is that goeth with thee; he will not leave thee, nor forsake thee.

7 And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and courageous, for thou must go with this people into the land which Jehovah hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And Jehovah, he it is that goeth before thee: he will be with thee; he will not leave thee, nor forsake thee; fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of Jehovah, and to all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, at the set time of the year of release, at the feast of tabernacles,

11 when all Israel cometh to appear before Jehovah thy God in the place which he will choose, thou shalt read this law before all Israel in their ears.

12 Gather the people together, the men, and the women, and the children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and take heed to do all the words of this law;

13 and that their children who do not know it may hear it and learn, that they may fear Jehovah your God, as long as ye live in the land, whereunto ye pass over the Jordan to possess it.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And Jehovah said to Moses, Lo, the days are near for thee to die; call Joshua, and present yourselves at the tent of meeting, that I may give him a charge. And Moses and Joshua went and presented themselves at the tent of meeting.

15 And Jehovah appeared at the tent in the pillar of cloud; and the pillar of cloud stood over the entrance to the tent.

16 And Jehovah said to Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the strange gods of the land into which they enter, and will forsake me, and break my covenant which I have made with them.

17 And my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, and they will say in that day, Have not these evils befallen me because my God is not in my midst?

18 And I will entirely hide my face in that day for all the evils that they have wrought, because they turned unto other gods.

19 And now, write ye this song, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For I shall bring them into the land which I swore unto their fathers, which floweth with milk and honey; and they will eat and fill themselves, and wax fat, and will turn unto other gods, and serve them, and despise me, and break my covenant.

21 And it shall come to pass, when many evils and troubles have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they are forming already this day, before I bring them into the land which I have sworn [unto them].

22 And Moses wrote this song the same day, and taught it to the children of Israel.

23 And [Jehovah] commanded Joshua the son of Nun, and said, Be strong and courageous; for thou shalt bring the children of Israel into the land which I have sworn unto them; and I will be with thee.

24 And it came to pass, when Moses had ended writing the words of this law in a book, until their conclusion,

25 that Moses commanded the Levites, who bore the ark of the covenant of Jehovah, saying,

26 Take this book of the law, and put it at the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee;

27 for I know thy rebellion, and thy stiff neck. Lo, while I am yet alive with you this day, ye have been rebellious against Jehovah; and how much more after my death!

28 Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and take heaven and earth to witness against them.

29 For I know that after my death ye will utterly corrupt yourselves, and will turn aside from the way which I have commanded you; and mischief will befall you at the end of days; because ye do evil in the sight of Jehovah, to provoke him to anger through the work of your hands.

30 And Moses spoke in the ears of the whole congregation of Israel the words of this song, until their conclusion.

DEUTERONOMY CHAPTER 32

1 Give ear, ye heavens, and I will speak; And hear, O earth, the words of my mouth!

2 My doctrine shall drop as rain, My speech flow down as dew, As small rain upon the tender herb, And as showers on the grass.

3 For the name of Jehovah will I proclaim: Ascribe greatness unto our God!

4 [He is] the Rock, his work is perfect, For all his ways are righteousness; A God of faithfulness without deceit, Just and right is he.

5 They have dealt corruptly with him; Not his children's is their spot: -- A crooked and perverted generation!

6 Do ye thus requite Jehovah, Foolish and unwise people? Is not he thy father that hath bought thee? Hath he not made thee and established thee?

7 Remember the days of old, Consider the years of generation to generation; Ask thy father, and he will shew thee; Thine elders, and they will tell thee.

8 When the Most High assigned to the nations their inheritance, When he separated the sons of Adam, He set the bounds of the peoples According to the number of the children of Israel.

9 For Jehovah's portion is his people; Jacob the lot of his inheritance.

10 He found him in a desert land, And in the waste, howling wilderness; He compassed him about, he watched over him, He preserved him as the apple of his eye.

11 As the eagle stirreth up its nest, Hovereth over its young, Spreadeth out its wings, Taketh them, beareth them on its feathers,

12 So Jehovah alone did lead him, And no strange God [was] with him.

13 He made him ride on the high places of the earth, And he ate the produce of the field; And he made him suck honey out of the crag, And oil out of the flinty rock;

14 Cream of kine, and milk of sheep, With the fat of lambs, And rams of the breed of Bashan, and he-goats, With the fat of kidneys of wheat; And thou didst drink pure wine, the blood of the grape.

15 Then Jeshurun grew fat, and kicked -- Thou art waxen fat, Thou art grown thick, And thou art covered with fatness; -- He gave up +God who made him, And lightly esteemed the Rock of his salvation.

16 They moved him to jealousy with strange gods, With abominations did they provoke him to anger.

17 They sacrificed unto demons who are not +God; To gods whom they knew not, To new ones, who came newly up, Whom your fathers revered not.

18 Of the Rock that begot thee wast thou unmindful, And thou hast forgotten God who brought thee forth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And Jehovah saw it, and despised them, Because of the provoking of his sons and of his daughters.
20 And he said, I will hide my face from them, I will see what their end shall be; For they are a perverse generation, Children in whom is no faithfulness.
21 They have moved me to jealousy with that which is no God; They have exasperated me with their vanities; And I will move them to jealousy with that which is not a people; With a foolish nation will I provoke them to anger.
22 For a fire is kindled in mine anger, And it shall burn into the lowest Sheol, And shall consume the earth and its produce, And set fire to the foundations of the mountains.
23 I will heap mischiefs upon them; Mine arrows will I spend against them.
24 They shall be consumed with hunger, and devoured with burning heat, And with poisonous pestilence; And the teeth of beasts will I send against them, With the poison of what crawleth in the dust.
25 From without shall the sword bereave them, and in the chambers, terror -- Both the young man and the virgin, The suckling with the man of gray hairs.
26 I would say, I will scatter, I will make the remembrance of them to cease from among men,
27 If I did not fear provocation from the enemy, Lest their adversaries should misunderstand it, Lest they should say, Our hand is high, and Jehovah has not done all this.
28 For they are a nation void of counsel, And understanding is not in them.
29 Oh that they had been wise! they would have understood this, They would have considered their latter end!
30 How could one chase a thousand, And two put ten thousand to flight, Were it not that their Rock had sold them, And Jehovah had delivered them up?
31 For their rock is not as our Rock: Let our enemies themselves be judges.
32 For their vine is of the vine of Sodom, And of the fields of Gomorrah: Their grapes are grapes of poison, Bitter are their clusters;
33 Their wine is the poison of dragons, And the cruel venom of vipers.
34 Is not this hidden with me, Sealed up among my treasures?
35 Vengeance is mine, and recompense, For the time when their foot shall slip. For the day of their calamity is at hand, And the things that shall come upon them make haste.
36 For Jehovah will judge his people, And shall repent in favour of his servants; When he seeth that power is gone, And there is none shut up or left.
37 And he shall say, Where are their gods, Their rock in whom they trusted,
38 Who ate the fat of their sacrifices, [And] drank the wine of their drink-offering? Let them rise up and help you, That there may be a protection over you.
39 See now that I, I am HE, And there is no god with me; I kill, and I make alive; I wound, and I heal, And there is none that delivereth out of my hand,
40 For I lift up my hand to the heavens, and say, I live for ever!
41 If I have sharpened my gleaming sword, And my hand take hold of judgment, I will render vengeance to mine adversaries, And will recompense them that hate me.
42 Mine arrows will I make drunk with blood, And my sword shall devour flesh; [I will make them drunk] with the blood of the slain and of the captives, With the head of the princes of the enemy.
43 Shout for joy, ye nations, with his people, For he avengeth the blood of his servants, And rendereth vengeance to his enemies, And maketh atonement for his land, for his people.
44 And Moses came and spoke all the words of this song in the ears of the people, he and Hoshea the son of Nun.
45 And when Moses had ended speaking all these words to all Israel,
46 he said unto them, Set your hearts unto all the words that I testify among you this day, which ye shall command your children to take heed to do, all the words of this law.
47 For it is no vain word for you, but it is your life, and through this word ye shall prolong your days on the land whereunto ye pass over the Jordan to possess it.
48 And Jehovah spoke to Moses that same day, saying,
49 Go up into this mountain Abarim, mount Nebo, which is in the land of Moab, which is opposite Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession,
50 and die on the mountain whither thou goest up, and be gathered unto thy peoples, as Aaron thy brother died on mount Hor, and was gathered unto his peoples;
51 because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye hallowed me not in the midst of the children of Israel.
52 For thou shalt see the land before [thee]; but thou shalt not go thither unto the land which I give the children of Israel.

DEUTERONOMY CHAPTER 33

1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.
2 And he said, Jehovah came from Sinai, And rose up from Seir unto them; He shone forth from mount Paran, And he came from the myriads of the sanctuary; From his right hand [went forth] a law of fire for them.
3 Yea, he loveth the peoples, All his saints are in thy hand, And they sit down at thy feet; Each receiveth of thy words.
4 Moses commanded us a law, The inheritance of the congregation of Jacob.
5 And he was king in Jeshurun, When the heads of the people And the tribes of Israel were gathered together.
6 Let Reuben live, and not die; And let his men be few.
7 And this of Judah; and he said, Hear, Jehovah, the voice of Judah, And bring him unto his people; May his hands

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

strive for them; And be thou a help to him against his oppressors.

8 And of Levi he said, Thy Thummim and thy Urim are for thy godly one, Whom thou didst prove at Massah, With whom thou didst strive at the waters of Meribah;

9 Who said to his father and to his mother, I see him not, And he acknowledged not his brethren, And knew not his own children; For they have observed thy word, And kept thy covenant.

10 They shall teach Jacob thine ordinances, And Israel thy law: They shall put incense before thy nostrils, And whole burnt-offering upon thine altar.

11 Bless, Jehovah, his substance! And let the work of his hands please thee; Crush the loins of his adversaries, And of them that hate him, that they may never rise again!

12 Of Benjamin he said, The beloved of Jehovah, -- he shall dwell in safety by him; He will cover him all the day long, And dwell between his shoulders.

13 And of Joseph he said, Blessed of Jehovah be his land! By the precious things of the heavens, By the dew, and by the deep that lieth beneath,

14 And by the precious fruits of the sun, And by the precious things put forth by the months,

15 And by the best things of the ancient mountains, And by the precious things of the everlasting hills,

16 And by the precious things of the earth and the fulness thereof. And let the good will of him that dwelt in the bush Come upon the head of Joseph, Upon the top of the head of him that was separated from his brethren.

17 His majesty is as the firstling of his ox; And his horns are as the horns of a buffalo. With them shall he push the peoples Together to the ends of the earth. These are the myriads of Ephraim, And these are the thousands of Manasseh.

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; And thou, Issachar, in thy tents!

19 They shall invite [the] peoples to the mountain; There they shall offer sacrifices of righteousness; For they will suck the abundance of the seas, And the hidden treasures of the sand.

20 And of Gad he said, Blessed be he that enlargeth Gad! As a lion doth he dwell, and teareth the arm, even the top of the head.

21 And he provided the first part for himself, For there was reserved the portion of the lawgiver; And he came with the heads of the people; The justice of Jehovah and his judgments Hath he executed with Israel.

22 And of Dan he said, Dan is a young lion; He shall spring forth from Bashan.

23 And of Naphtali he said, Naphtali, satisfied with favour, And full of the blessing of Jehovah, Possess thou the west and the south.

24 And of Asher he said, Asher shall be blessed with sons; Let him be acceptable to his brethren, And let him dip his foot in oil.

25 Iron and brass shall be thy bolts; And thy rest as thy days.

26 There is none like unto the God of Jeshurun, Who rideth upon the heavens to thy help, And in his majesty, upon the clouds.

27 [Thy] refuge is the God of old, And underneath are the eternal arms; And he shall drive out the enemy from before thee, And shall say, Destroy [them]!

28 And Israel shall dwell in safety alone, The fountain of Jacob, in a land of corn and new wine; Also his heavens shall drop down dew.

29 Happy art thou, Israel! Who is like unto thee, a people saved by Jehovah, The shield of thy help, And the sword of thine excellency? And thine enemies shall come cringing to thee; And thou shalt tread upon their high places.

DEUTERONOMY CHAPTER 34

1 And Moses went up from the plains of Moab to mount Nebo, to the top of Pisgah, which is opposite Jericho. And Jehovah shewed him the whole land, Gilead to Dan,

2 and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the hindmost sea,

3 and the south, and the plain of the valley of Jericho, the city of palm-trees, to Zoar.

4 And Jehovah said unto him, This is the land that I swore unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy seed will I give it: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 And Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6 And he buried him in the valley in the land of Moab, opposite Beth-Peor; and no man knows his sepulchre to this day.

7 And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days; and the days of weeping and mourning for Moses were ended.

9 And Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah had commanded Moses.

10 And there arose no prophet since in Israel like Moses, whom Jehovah had known face to face;

11 according to all the signs and wonders that Jehovah had sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

12 and according to all that mighty hand; and according to all the great terribleness that Moses had wrought in the sight of all Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

HISTORICAL BOOKS

Originally, The Hebrew Bible called this Part
Nevi'im, 'The Prophets'

THE BOOK OF JOSHUA

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work.[68]:79 Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BCE while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

Contents and Structure

SECTION 1: *Transfer of leadership to Joshua (1:1–18)*
- *A. God's commission to Joshua (1:1–9)*
- *B. Joshua's instructions to the people (1:10–18)*

SECTION 2: *Entrance into and conquest of Canaan (2:1–12:24)*
- *A. Entry into Canaan*
  - *1.Reconnaissance of Jericho (2:1–24)*
  - *2. Crossing the River Jordan (3:1–17)*
  - *3. Establishing a foothold at Gilgal (4:1–5:1)*
  - *4. Circumcision and Passover (5:2–15)*
- *B. Victory over Canaan (6:1–12:24)*
  - *1. Destruction of Jericho (6)*
  - *2. Failure and success at Ai (1–8:29)*
  - *3. Renewal of the covenant at Mount Ebal (8:30–35)*
  - *4. Other campaigns in central Canaan. The Gibeonite Deception (9:1–27)*
  - *5. Campaigns in southern Canaan (10:1–43)*
  - *6. Campaigns in northern Canaan (11:1–15)*
  - *7. Summary of lands conquered (11:16-23)*
  - *8. Summary list of defeated kings (12:1–24)*

SECTION 3: *Division of the land among the tribes (13:1–22:34)*
- *A. God's instructions to Joshua (13:1–7)*
- *B. Tribal allotments (13:8–19:51)*
  - *1. Eastern tribes (13:8–33)*
  - *2. Western tribes (14:1–19:51)*
- *C. Cities of refuge and levitical cities (20:1–21:42)*
- *D. Summary of conquest (21:43–45)*
- *E. De-commissioning of the eastern tribes (22:1–34)*

SECTION 4: *Conclusion (23:1–24:33)*
- *A. Joshua's farewell address (23:1–16)*
- *B. Covenant at Shechem (24:1–28)*
- *C. Deaths of Joshua and Eleazar; burial of Joseph's bones (24:29–33).)*

JOSHUA CHAPTER 1

1 And it came to pass after the death of Moses the servant of Jehovah, that Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,

2 Moses my servant is dead; and now, rise up, go over this Jordan, thou and all this people, into the land which I give unto them, to the children of Israel.

3 Every place whereon the sole of your foot shall tread have I given to you, as I said unto Moses.

4 From the wilderness and this Lebanon to the great river, the river Euphrates, the whole land of the Hittites, to the great sea, toward the going down of the sun, shall be your border.

5 None shall be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee; I will not leave thee, neither will I forsake thee.

6 Be strong and courageous, for thou shalt cause this people to inherit the land which I have sworn unto their fathers to give them.

7 Only be strong and very courageous, that thou mayest take heed to do according to all the law that Moses my servant commanded thee. Turn not from it to the right or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart from thy mouth; and thou shalt meditate upon it day and night, that thou mayest take heed to do according to all that is written therein; for then shalt thou have good success in thy ways, and then shalt thou prosper.

9 Have I not commanded thee: Be strong and courageous? Be not afraid, neither be dismayed; for Jehovah thy God is with thee whithersoever thou goest.

10 And Joshua commanded the officers of the people, saying,

11 Go through the midst of the camp, and command the people, saying, Prepare yourselves victuals, for in three days ye shall pass over this Jordan, that ye may enter in to take possession of the land which Jehovah your God giveth you to possess it.

12 And to the Reubenites and to the Gadites and to half the tribe of Manasseh spoke Joshua, saying,

13 Remember the word that Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and has given you this land.

14 Your wives, your little ones, and your cattle shall abide in the land that Moses gave you on this side of the Jordan, but ye, all the valiant men, shall go over in array before your brethren and help them,

15 until Jehovah give your brethren rest as to you, and they also take possession of the land which Jehovah your God giveth them; then shall ye return into the land of your

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

possession and possess it, which Moses the servant of Jehovah gave you on this side of the Jordan toward the sun-rising.

16 And they answered Joshua, saying, All that thou hast commanded us will we do, and whither thou shalt send us will we go.

17 According as we hearkened to Moses in all things, so will we hearken to thee; only may Jehovah thy God be with thee as he was with Moses.

18 Every one that is rebellious against thy commandment and hearkeneth not to thy words in everything that thou commandest us, shall be put to death. Only be strong and courageous.

JOSHUA CHAPTER 2

1 And Joshua the son of Nun sent from Shittim two spies secretly, saying, Go, see the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and they lay down there.

2 And it was told the king of Jericho, saying, Behold, men have come hither to-night from the children of Israel to search out the land.

3 And the king of Jericho sent to Rahab, saying, Bring forth the men that have come to thee, who have come into thy house: for they have come to search out all the land.

4 And the woman had taken and concealed the two men; and she said, Yes, the men did come unto me, but I knew not whence they were;

5 and it came to pass when the gate had to be closed, at dark, that the men went out: I know not whither the men have gone. Pursue after them quickly; for ye shall overtake them.

6 But she had taken them up to the roof, and secreted them under the stalks of flax, which she had laid out on the roof.

7 And the men pursued after them the way to the Jordan, to the fords; and when they who pursued after them had gone out, they closed the gate.

8 And before they had lain down, she went up to them upon the roof;

9 and said to the men, I know that Jehovah has given you the land, and that the dread of you has fallen on us, and that all the inhabitants of the land faint because of you.

10 For we have heard that Jehovah dried up the waters of the Red sea before you when ye came out of Egypt; and what ye did to the two kings of the Amorites that were beyond the Jordan, to Sihon and to Og, whom ye utterly destroyed.

11 We heard [of it], and our heart melted, and there remained no more spirit in any man because of you; for Jehovah your God, he is God in the heavens above and on the earth beneath.

12 And now, I pray you, swear to me by Jehovah, since I have dealt kindly with you, that ye will also deal kindly with my father's house, and give me a certain sign,

13 that ye will let my father live, and my mother, and my brethren, and my sisters, and all that belong to them, and deliver our souls from death.

14 And the men said to her, Our lives shall pay for yours, if ye do not make this our business known; and it shall be when Jehovah shall give us the land, that we will deal kindly and truly with thee.

15 And she let them down by a cord through the window; for her house was upon the city-wall, and she dwelt upon the wall.

16 And she said to them, Go to the mountain, that the pursuers may not meet with you; and hide yourselves there three days, until the pursuers have returned; and afterwards go your way.

17 And the men said to her, We will be quit of this thine oath which thou hast made us swear.

18 Behold, when we come into the land, thou shalt bind in the window this line of scarlet thread by which thou hast let us down; and thou shalt gather to thee in the house thy father, and thy mother, and thy brethren, and all thy father's household;

19 and it shall be, that whoever shall go out of the doors of thy house into the street, -- his blood shall be upon his head, and we shall be innocent; but every one who shall be with thee in the house, his blood shall be upon our head, if any hand be upon him.

20 And if thou make known this our business, we will be quit of thine oath which thou hast made us swear.

21 And she said, According to your words, so be it. And she sent them away, and they departed. And she bound the scarlet line in the window.

22 And they went, and came to the mountain, and remained there three days, until the pursuers had returned; and the pursuers sought them all the way, and found them not.

23 And the two men returned and came down from the mountain, and went over and came to Joshua the son of Nun, and related to him everything that had happened to them.

24 And they said to Joshua, Of a surety Jehovah has given the whole land into our hands, and even all the inhabitants of the land faint because of us.

JOSHUA CHAPTER 3

1 And Joshua rose early in the morning; and they removed from Shittim, and came to the Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass at the end of three days, that the officers went through the camp;

3 and they commanded the people, saying, When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then remove from your place, and go after it;

4 yet there shall be a distance between you and it, about two thousand cubits by measure. Ye shall not come near it, that ye may know the way by which ye must go; for ye have not passed this way heretofore.

5 And Joshua said to the people, Hallow yourselves; for to-morrow Jehovah will do wonders in your midst.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And Joshua spoke to the priests, saying, Take up the ark of the covenant, and go over before the people. And they took up the ark of the covenant, and went before the people.

7 And Jehovah said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so will I be with thee.

8 And thou shalt command the priests who bear the ark of the covenant, saying, When ye come to the edge of the waters of the Jordan, stand still in the Jordan.

9 And Joshua said to the children of Israel, Come hither, and hear the words of Jehovah your God.

10 And Joshua said, Hereby shall ye know that the living God is in your midst, and [that] he will without fail dispossess from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth is going over before you into the Jordan.

12 And now take you twelve men out of the tribes of Israel, one man for each tribe.

13 And it shall come to pass, when the soles of the feet of the priests who bear the ark of Jehovah, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan, the waters flowing down from above, shall be cut off, and shall stand up in a heap.

14 And it came to pass when the people removed from their tents, to pass over the Jordan, that the priests bearing the ark of the covenant were before the people;

15 and when they that bore the ark were come to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (and the Jordan is full over all its banks throughout the days of harvest),

16 the waters which flowed down from above stood [and] rose up in a heap, very far, by Adam, the city that is beside Zaretan; and those that flowed down towards the sea of the plain, the salt sea, were completely cut off. And the people went over opposite to Jericho.

17 And the priests who bore the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan. And all Israel went over on dry ground, until all the nation had completely gone over the Jordan.

JOSHUA CHAPTER 4

1 And it came to pass when the whole nation had completely gone over the Jordan, that Jehovah spoke to Joshua, saying,

2 Take you twelve men out of the people, one man out of every tribe,

3 and command them, saying, Take up hence out of the midst of the Jordan, from the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging-place where ye shall lodge this night.

4 And Joshua called the twelve men, whom he had appointed of the children of Israel, a man out of every tribe;

5 and Joshua said to them, Pass before the ark of Jehovah your God into the midst of the Jordan, and lift up each of you a stone [and put it] upon his shoulder, according to the number of the tribes of the children of Israel,

6 that this may be a sign in your midst. When your children ask hereafter, saying, What mean ye by these stones?

7 then ye shall say to them, That the waters of the Jordan were cut off before the ark of the covenant of Jehovah; when it went through the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua had commanded, and took up twelve stones out of the midst of the Jordan, as Jehovah had spoken to Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them to the lodging-place, and laid them down there.

9 And twelve stones did Joshua set up in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant had stood firm; and they are there to this day.

10 And the priests who bore the ark stood in the midst of the Jordan, until everything was finished that Jehovah had commanded Joshua to speak unto the people, according to all that Moses had commanded Joshua. And the people hasted and passed over.

11 And it came to pass, when all the people had completely gone over, that the ark of Jehovah went over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, went over in array before the children of Israel, as Moses had spoken to them.

13 About forty thousand armed for military service passed over before Jehovah to the war, unto the plains of Jericho.

14 On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

15 And Jehovah spoke to Joshua, saying,

16 Command the priests who bear the ark of the testimony, that they come up out of the Jordan.

17 And Joshua commanded the priests, saying, Come up out of the Jordan.

18 And it came to pass when the priests who bore the ark of the covenant of Jehovah had come up out of the midst of the Jordan, [when] the soles of the priests' feet were lifted up on to the dry land, that the waters of the Jordan returned to their place, and they flowed as previously, over all its banks.

19 And the people came up out of the Jordan on the tenth of the first month, and encamped in Gilgal, on the eastern extremity of Jericho.

20 And those twelve stones which they had taken out of the Jordan did Joshua set up in Gilgal.

21 And he spoke to the children of Israel, saying, When your children hereafter ask their fathers, saying, What [mean] these stones?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 then ye shall let your children know, saying, On dry land did Israel come over this Jordan;

23 because Jehovah your God dried up the waters of the Jordan from before you, until ye had passed over, as Jehovah your God did to the Red sea, which he dried up from before us, until we had passed over;

24 that all peoples of the earth might know the hand of Jehovah, that it is mighty; that ye might fear Jehovah your God continually.

JOSHUA CHAPTER 5

1 And it came to pass when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan from before the children of Israel, until they had passed over, that their heart melted, and there was no spirit in them any more, because of the children of Israel.

2 At that time Jehovah said to Joshua, Make thee stone-knives, and circumcise again the children of Israel the second time.

3 And Joshua made him stone-knives, and circumcised the children of Israel at the hill of Araloth.

4 And this is the cause why Joshua circumcised [them]: all the people that had come out of Egypt, the males, all the men of war, had died in the wilderness on the way, after they came out of Egypt.

5 For all the people that came out were circumcised; but all the people that were born in the wilderness on the way, after they came out of Egypt, [them] had they not circumcised.

6 For the children of Israel had walked forty years in the wilderness, till the whole nation of men of war had perished who had come out of Egypt, who had not hearkened to the voice of Jehovah; to whom Jehovah had sworn that he would not show them the land which Jehovah had sworn unto their fathers that he would give us, a land flowing with milk and honey.

7 And their sons [whom] he raised up in their stead, them Joshua circumcised, for they were uncircumcised, because they had not circumcised them on the way.

8 And it came to pass when the whole nation had finished being circumcised, that they abode in their place in the camp, till they were whole.

9 And Jehovah said to Joshua, This day have I rolled away the reproach of Egypt from off you. And the name of the place was called Gilgal to this day.

10 And the children of Israel encamped in Gilgal, and held the passover on the fourteenth day of the month, at even, in the plains of Jericho.

11 And they ate of the old corn of the land on the morrow after the passover, unleavened loaves, and roasted [corn] on that same day.

12 And the manna ceased on the morrow, when they had eaten of the old corn of the land; and there was no more manna for the children of Israel; and they ate of the produce of the land of Canaan that year.

13 And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man before him with his sword drawn in his hand. And Joshua went to him, and said to him: Art thou for us, or for our enemies?

14 And he said, No; for [as] captain of the army of Jehovah am I now come. Then Joshua fell upon his face to the earth, and worshipped, and said to him, What saith my lord unto his servant?

15 And the captain of Jehovah's army said to Joshua, Loose thy sandal from off thy foot: for the place whereon thou standest is holy. And Joshua did so.

JOSHUA CHAPTER 6

1 Now Jericho was shut up and was barred, because of the children of Israel: none went out, and none came in.

2 And Jehovah said to Joshua, See, I have given into thy hand Jericho, and the king thereof, [and] the valiant men.

3 And ye shall go round the city, all the men of war, encompassing the city once. Thus shalt thou do six days.

4 And seven priests shall carry before the ark seven blast-trumpets; and on the seventh day ye shall go round the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass when they make a long blast with the blast-horn, that all the people on hearing the sound of the trumpet shall shout with a great shout; and the wall of the city shall fall flat, and the people shall go up, each one straight before him.

6 And Joshua the son of Nun called the priests, and said to them, Carry the ark of the covenant, and seven priests shall carry seven blast-trumpets before the ark of Jehovah.

7 And he said to the people, Pass on, go round the city, and they that are armed shall pass on before the ark of Jehovah.

8 And it came to pass when Joshua had spoken to the people, that the seven priests carrying the seven blast-trumpets before Jehovah passed on and blew with the trumpets; and the ark of the covenant of Jehovah went after them.

9 And the armed men went before the priests who blew with the trumpets, and the rearguard came after the ark; they blew with the trumpets in marching.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall a word proceed out of your mouth, until the day I say to you, Shout; then shall ye shout.

11 And the ark of Jehovah went round the city, encompassing [it] once; and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests carried the ark of Jehovah.

13 And the seven priests carrying the seven blast-trumpets before the ark of Jehovah went on and blew continually with the trumpets; and the armed men went before them, and the rearguard went after the ark of Jehovah; they blew with the trumpets in marching.

14 And on the second day they went round the city once, and returned into the camp. So they did six days.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And it was so that on the seventh day they rose early, about the morning-dawn, and went round the city after the same manner seven times; only on that day they went round the city seven times.

16 And it came to pass the seventh time, when the priests blew with the trumpets, that Joshua said to the people, Shout; for Jehovah has given you the city.

17 And the city shall be accursed, it and all that is in it, to Jehovah; only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 But in any wise keep from the accursed thing, lest ye make [yourselves] accursed in taking of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 And all the silver, and gold, and vessels of copper and iron, shall be holy to Jehovah; they shall come into the treasury of Jehovah.

20 And the people shouted, and they blew with the trumpets. And it came to pass when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat; and the people went up into the city, each one straight before him, and they took the city.

21 And they utterly destroyed all that was in the city; both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 And Joshua said to the two men that had spied out the country, Go into the harlot's house and bring out thence the woman, and all that she has, as ye swore unto her.

23 And the young men, the spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: all her kindred did they bring out, and they left them outside the camp of Israel.

24 And they burned the city with fire, and all that was therein; only the silver, and the gold, and the vessels of copper and of iron, they put into the treasury of the house of Jehovah.

25 And Joshua saved alive Rahab the harlot, and her father's household, and all that she had, and she dwelt in the midst of Israel to this day; because she hid the messengers whom Joshua had sent to spy out Jericho.

26 And Joshua swore at that time, saying, Cursed be the man before Jehovah who shall rise up and build this city Jericho! In his first-born shall he lay its foundation, and in his youngest son shall he set up its gates.

27 And Jehovah was with Joshua; and his fame was in all the land.

JOSHUA CHAPTER 7

1 But the children of Israel committed unfaithfulness in that which had been brought under the curse: Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of Jehovah was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-Aven, on the east side of Bethel, and spoke to them, saying, Go up and spy out the country. And the men went up and spied out Ai.

3 And they returned to Joshua, and said to him, Let not all the people go up; let about two or three thousand men go up and smite Ai; make not all the people to toil thither, for they are few.

4 And there went up thither of the people about three thousand men, but they fled before the men of Ai.

5 And the men of Ai smote of them about thirty-six men; and they pursued them from before the gate to Shebarim, and smote them on the descent. Then the hearts of the people melted, and became as water.

6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of Jehovah until the evening, he and the elders of Israel, and threw dust upon their heads.

7 And Joshua said, Alas, Lord Jehovah, wherefore hast thou at all brought this people over the Jordan, to deliver us into the hand of the Amorites, to destroy us? Oh that we had been content and had remained beyond the Jordan!

8 Ah Lord! what shall I say after Israel have turned their backs before their enemies?

9 When the Canaanites and all the inhabitants of the land shall hear [of it], they will surround us, and cut off our name from the earth. And what wilt thou do unto thy great name?

10 And Jehovah said to Joshua, Rise up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them, and they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it among their stuff.

12 And the children of Israel shall not be able to stand before their enemies: they shall turn their backs before their enemies, for they have made themselves accursed. I will no more be with you, except ye destroy the accursed thing from your midst.

13 Rise up, hallow the people, and say, Hallow yourselves for to-morrow; for thus saith Jehovah the God of Israel, There is an accursed thing in the midst of thee, Israel: thou shalt not be able to stand before thine enemies, until ye take away the accursed thing from your midst.

14 And ye shall be brought near in the morning according to your tribes; and it shall be, that the tribe which Jehovah taketh shall come forward by families, and the family which Jehovah taketh shall come forward by households; and the household which Jehovah taketh shall come forward man by man.

15 And it shall be, that he who is taken with the accursed thing shall be burned with fire, he and all that he hath, because he hath transgressed the covenant of Jehovah, and because he hath wrought wickedness in Israel.

16 And Joshua rose early in the morning, and caused Israel to come forward by their tribes, and the tribe of Judah was taken.

17 And he caused the families of Judah to come forward, and he took the family of the Zarhites. And he caused the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

family of the Zarhites to come forward man by man, and Zabdi was taken.

18 And he caused his household to come forward man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said to Achan, My son, give, I pray thee, glory to Jehovah the God of Israel, and make confession to him: tell me now what thou hast done, keep it not back from me.

20 And Achan answered Joshua and said, Indeed I have sinned against Jehovah the God of Israel, and thus and thus have I done.

21 I saw among the spoils a beautiful mantle of Shinar, and two hundred shekels of silver, and a golden bar of fifty shekels weight, and I coveted them and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it.

22 And Joshua sent messengers, and they ran to the tent, and behold, it was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them to Joshua and to all the children of Israel, and laid them out before Jehovah.

24 Then Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the bar of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them up into the valley of Achor.

25 And Joshua said, How hast thou troubled us! Jehovah will trouble thee this day. And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones.

26 And they raised over him a great heap of stones, [which is there] to this day. And Jehovah turned from the fierceness of his anger. Therefore the name of that place was called, The Valley of Achor, to this day.

JOSHUA CHAPTER 8

1 And Jehovah said to Joshua, Fear not, neither be dismayed. Take with thee all the people of war, and arise, go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt do to Ai and to its king as thou didst to Jericho and to its king; only, the spoil thereof and the cattle thereof shall ye take as prey for yourselves. Set an ambush against the city behind it.

3 And Joshua arose, and all the people of war, to go up to Ai. And Joshua chose thirty thousand valiant men, and sent them away by night.

4 And he commanded them, saying, See, ye shall be in ambush against the city, behind the city: go not very far from the city, and be all of you ready.

5 And I and all the people that are with me will approach to the city; and it shall come to pass when they come out against us, as at the first, that we will flee before them.

6 And they will come out after us till we have drawn them from the city; for they will say, They flee before us, as at the first; and we will flee before them.

7 And ye shall rise up from the ambush and take possession of the city; and Jehovah your God will deliver it into your hand.

8 And it shall be when ye have taken the city, that ye shall set the city on fire; according to the word of Jehovah shall ye do. See, I have commanded you.

9 And Joshua sent them forth; and they went to lie in ambush, and abode between Bethel and Ai, on the west of Ai. And Joshua lodged that night among the people.

10 And Joshua rose early in the morning, and inspected the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people of war that were with him went up, and drew near, and came before the city; and they encamped on the north of Ai; and the valley was between them and Ai.

12 Now he had taken about five thousand men, and set them in ambush between Bethel and Ai, on the west of the city.

13 And when they had set the people, the whole camp on the north of the city, and their ambush on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass when the king of Ai saw it, that the men of the city hasted and rose early, and went out against Israel to battle, he and all his people, at the appointed place before the plain. But he knew not that there was an ambush against him behind the city.

15 And Joshua and all Israel let themselves be beaten before them; and they fled by the way of the wilderness.

16 And all the people that were in the city were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city.

17 And not a man remained in Ai and Bethel that went not out after Israel; and they left the city open, and pursued after Israel.

18 And Jehovah said to Joshua, Stretch out the javelin that is in thy hand toward Ai; for I will give it into thy hand. And Joshua stretched out the javelin that he had in his hand toward the city.

19 And the ambush arose quickly from their place, and they ran when he stretched out his hand, and came into the city, and took it, and hasted and set the city on fire.

20 And the men of Ai turned and saw, and behold, the smoke of the city went up to heaven, and they had no power to flee this way or that way; and the people that fled to the wilderness turned upon the pursuers.

21 When Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city went up, they turned again, and slew the men of Ai.

22 And the others went out of the city against them; so they were in the midst of Israel, some on this side, and some on that side; and they smote them, until they let none of them escape or flee away.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass when Israel had ended slaying all the inhabitants of Ai in the field, in the wilderness wherein they had chased them, and they had all fallen by the edge of the sword, until they were consumed, that all Israel returned to Ai, and smote it with the edge of the sword.

25 And so it was, that all who fell that day, men as well as women, were twelve thousand, all the people of Ai.

26 And Joshua did not draw back his hand, which he had stretched out with the javelin, until they had utterly destroyed all the inhabitants of Ai.

27 Only, the cattle and the spoil of the city Israel took as prey to themselves, according to the word of Jehovah which he had commanded Joshua.

28 And Joshua burned Ai, and made it an everlasting heap of desolation to this day.

29 And the king of Ai he hanged on a tree until the evening; and at the going down of the sun Joshua commanded, and they took his carcase down from the tree, and threw it down at the entrance of the gate of the city, and raised upon it a great heap of stones, [which remains] to this day.

30 Then Joshua built an altar to Jehovah the God of Israel, in mount Ebal,

31 as Moses the servant of Jehovah had commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which iron had not been lifted up. And they offered up burnt-offerings on it to Jehovah, and sacrificed peace-offerings.

32 And he wrote there on the stones a copy of the law of Moses, which he had written before the children of Israel.

33 And all Israel, and their elders, and their officers and judges, stood on this side and on that side of the ark before the priests the Levites, who bore the ark of the covenant of Jehovah, as well the stranger as the home-born [Israelite]; half of them toward mount Gerizim, and the other half of them toward mount Ebal; as Moses the servant of Jehovah had commanded, that they should bless the people of Israel, in the beginning.

34 And afterwards he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.

35 There was not a word of all that Moses had commanded which Joshua read not before the whole congregation of Israel, and the women, and the children, and the strangers that lived among them.

JOSHUA CHAPTER 9

1 And it came to pass when all the kings who were on this side the Jordan, in the hill-country, and in the lowland, and along all the coast of the great sea as far as opposite to Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [of it],

2 that they assembled together, to fight with Joshua and with Israel, with one accord.

3 And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,

4 then they also acted with craft, and they went prepared as on a journey, and took old sacks upon their asses, and wine-flasks, old and rent and tied up;

5 and old and patched sandals upon their feet, and old garments upon them; and all the bread of their provision was dry [and] mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said to him, and to the men of Israel, From a far country are we come; and now make a covenant with us.

7 And the men of Israel said to the Hivite, Perhaps thou dwellest in the midst of us, and how should I make a covenant with thee?

8 And they said unto Joshua, We are thy servants. And Joshua said to them, Who are ye? and from whence come ye?

9 And they said to him, From a very far country are thy servants come, because of the name of Jehovah thy God; for we have heard the fame of him, and all that he did in Egypt,

10 and all that he did to the two kings of the Amorites that were beyond Jordan, to Sihon the king of Heshbon, and to Og the king of Bashan, who was at Ashtaroth.

11 And our elders and all the inhabitants of our country spoke to us, saying, Take victuals in your hand for the way, and go to meet them, and say to them, We are your servants, and now make a covenant with us.

12 This our bread we took warm for our provision out of our houses on the day we came forth to go unto you; and now, behold, it is dry, and is become mouldy.

13 And these flasks of wine which we filled new, behold, they are rent; and these our garments and our sandals are become old by reason of the very long journey.

14 And the men took of their victuals, but they did not inquire at the mouth of Jehovah.

15 And Joshua made peace with them, and made a covenant with them, to let them live; and the princes of the assembly swore unto them.

16 And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbours, and that they dwelt in their midst.

17 And the children of Israel journeyed, and came to their cities on the third day; and their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel did not smite them, because the princes of the assembly had sworn unto them by Jehovah the God of Israel. Then all the assembly murmured against the princes.

19 And all the princes said to all the assembly, We have sworn unto them by Jehovah the God of Israel, and now we may not touch them.

20 This we will do to them, and let them live, lest wrath come upon us, because of the oath which we swore unto them.

21 And the princes said to them, Let them live. And they were hewers of wood and drawers of water for all the assembly; as the princes had said to them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And Joshua called for them, and he spoke to them, saying, Why have ye deceived us, saying, We are very far from you; whereas ye dwell in our midst?

23 And now ye are cursed, and ye shall never cease to be bondmen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Joshua and said, Because it was certainly told thy servants how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; and we feared greatly for our lives because of you, and did this thing.

25 And now behold, we are in thy hand: as it is good and right in thine eyes to do to us, do.

26 And he did so to them, and delivered them out of the hand of the children of Israel, and they did not slay them.

27 And Joshua made them that day hewers of wood and drawers of water for the assembly, and for the altar of Jehovah, to this day, in the place which he should choose.

JOSHUA CHAPTER 10

1 And it came to pass when Adoni-zedek king of Jerusalem heard that Joshua had taken Ai and had utterly destroyed it, that he had done to Ai and its king as he had done to Jericho and its king, and that the inhabitants of Gibeon had made peace with Israel, and were among them,

2 that they feared greatly; for Gibeon was a great city, as one of the royal cities, and it was greater than Ai, and all its men were mighty.

3 And Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, and to Piream king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying,

4 Come up to me, and help me, that we may smite Gibeon; for it has made peace with Joshua and with the children of Israel.

5 And the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon, gathered themselves together, and went up, they and all their armies, and they encamped before Gibeon, and made war against it.

6 And the men of Gibeon sent to Joshua, to the camp at Gilgal, saying, Withdraw not thy hand from thy servants: come up to us quickly, and save us and help us; for all the kings of the Amorites that dwell in the hill-country are gathered against us.

7 So Joshua went up from Gilgal, he and all the people of war with him, even all the valiant men.

8 And Jehovah said to Joshua, Fear them not; for into thy hand have I given them: not a man of them shall stand before thee.

9 And Joshua came upon them suddenly; he went up from Gilgal all night.

10 And Jehovah discomfited them before Israel, and smote them [with] a great slaughter at Gibeon; and he chased them on the way of the ascent of Beth-horon, and smote them up to Azekah and Makkedah.

11 And it came to pass, as they fled from before Israel, -- they were at the descent of Beth-horon, -- that Jehovah cast down great stones from heaven upon them up to Azekah, and they died. They were more who died with the hailstones than they whom the children of Israel had slain with the sword.

12 Then spoke Joshua to Jehovah in the day when Jehovah gave up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand still upon Gibeon; And thou, moon, in the valley of Ajalon!

13 And the sun stood still, and the moon remained where it was, until the nation had avenged themselves upon their enemies. Is not this written in the book of Jasher? And the sun remained standing in the midst of heaven, and hasted not to go down about a full day.

14 And there was no day like that before it or after it, that Jehovah hearkened to the voice of a man; for Jehovah fought for Israel.

15 And Joshua returned, and all Israel with him, to the camp, to Gilgal.

16 And these five kings fled, and hid themselves in the cave at Makkedah.

17 And it was told Joshua, saying, The five kings have been found, hid in the cave at Makkedah.

18 And Joshua said, Roll great stones before the mouth of the cave, and set men before it to keep them.

19 And ye, stay not, pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities; for Jehovah your God has given them into your hand.

20 And it came to pass when Joshua and the children of Israel had ended smiting them with a very great slaughter, until they were consumed, that the remnant which remained of them entered into fortified cities;

21 and all the people returned to the camp to Joshua, at Makkedah, in peace; none moved his tongue against the children of Israel.

22 And Joshua said, Open the mouth of the cave, and bring forth to me those five kings out of the cave.

23 And they did so, and brought forth to him those five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon.

24 And it came to pass when they had brought forth those kings to Joshua, that Joshua called to all the men of Israel, and said to the captains of the men of war who went with him, Come forward, put your feet on the necks of these kings. And they came forward and put their feet on their necks.

25 And Joshua said to them, Fear not, neither be dismayed; be strong and courageous, for thus will Jehovah do to all your enemies against whom ye fight.

26 And afterwards Joshua smote them, and put them to death, and hanged them on five trees; and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave where they had been hid,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and laid great stones before the cave's mouth, [which remain] to this very day.

28 And Joshua took Makkedah on that day, and smote it with the edge of the sword, and the king thereof, him and all the souls that were therein he utterly destroyed; he let none remain; and he did to the king of Makkedah as he had done to the king of Jericho.

29 And Joshua passed, and all Israel with him, from Makkedah to Libnah, and fought against Libnah.

30 And Jehovah gave it also and the king thereof into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it: and he did to the king thereof as he had done to the king of Jericho.

31 And Joshua passed, and all Israel with him, from Libnah to Lachish, and encamped against it, and fought against it.

32 And Jehovah gave Lachish into the hand of Israel; and they took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And Joshua, and all Israel with him, passed from Lachish to Eglon; and they encamped against it, and fought against it.

35 And they took it on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed on that day, according to all that he had done to Lachish.

36 And Joshua went up, and all Israel with him, from Eglon to Hebron; and they fought against it.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein: he let none remain, according to all that he had done to Eglon; and he utterly destroyed it, and all the souls that were therein.

38 And Joshua returned, and all Israel with him, to Debir; and fought against it.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he let none remain: as he had done to Hebron, and as he had done to Libnah, and to the king thereof, so he did to Debir and to the king thereof.

40 And Joshua smote the whole country, the mountain, and the south, and the lowland, and the hill-slopes, and all their kings: he let none remain, but he utterly destroyed all that breathed, as Jehovah the God of Israel had commanded.

41 And Joshua smote them from Kadesh-barnea even to Gazah, and all the country of Goshen, even to Gibeon;

42 and all these kings and their land did Joshua take at one time; for Jehovah the God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, to the camp, to Gilgal.

JOSHUA CHAPTER 11

1 And it came to pass when Jabin king of Hazor heard [this], that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 and to the kings that were northward in the mountains, and in the plain south of Chinneroth, and in the lowland, and on the upland of Dor on the west,

3 to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite at the foot of Hermon in the land of Mizpah.

4 And they went out, they and all their armies with them, a people numerous as the sand that is on the seashore in multitude, with horses and chariots very many.

5 And all these kings met together, and came and encamped together at the waters of Merom, to fight against Israel.

6 And Jehovah said to Joshua, Be not afraid because of them; for to-morrow about this time will I give them all up slain before Israel: their horses shalt thou hough, and thou shalt burn their chariots with fire.

7 And Joshua, and all the people of war with him, came upon them by the waters of Merom suddenly, and fell upon them.

8 And Jehovah delivered them into the hand of Israel, and they smote them, and chased them unto great Zidon, and to Misrephoth-maim, and to the valley of Mizpah eastward, and smote them until none were left remaining to them.

9 And Joshua did to them as Jehovah had said to him: he houghed their horses, and burned their chariots with fire.

10 And Joshua turned back at that time, and took Hazor, and smote the king thereof with the sword; for Hazor was in times past the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, destroying them utterly: there was not any left to breathe; and he burned Hazor with fire.

12 And all the cities of those kings and all their kings did Joshua take; and he smote them with the edge of the sword, destroying them utterly, as Moses the servant of Jehovah had commanded.

13 Only, all the cities that stood still upon their hills Israel did not burn, save Hazor alone, [which] Joshua burned.

14 And all the spoil of these cities and the cattle the children of Israel took as prey to themselves; only, they smote all the men with the edge of the sword, until they had destroyed them: they left none that breathed.

15 As Jehovah had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he let nothing fail of all that Jehovah had commanded Moses.

16 And Joshua took all that land, the mountain and all the south, and all the land of Goshen, and the lowland, and the plain, and the mountain of Israel, and its lowland;

17 from the smooth mountain, which rises toward Seir, as far as Baal-Gad in the valley of Lebanon, at the foot of mount Hermon; and he took all their kings, and smote them, and put them to death.

18 Joshua made war a long time with all those kings.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 There was not a city that made peace with the children of Israel, save the Hivites who dwelt at Gibeon; they took all in battle.

20 For it was of Jehovah that their heart was hardened, to meet Israel in battle, that they might be utterly destroyed, and that there might be no favour shewn to them, but that they might be destroyed, as Jehovah had commanded Moses.

21 And Joshua came at that time and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountain of Judah, and from all the mountain of Israel: Joshua destroyed them utterly, with their cities.

22 There were none of the Anakim left in the land of the children of Israel; only at Gazah, at Gath, and at Ashdod there remained.

23 And Joshua took the whole land, according to all that Jehovah had said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions, by their tribes. And the land rested from war.

JOSHUA CHAPTER 12

1 And these are the kings of the land, whom the children of Israel smote, and of whose land they took possession across the Jordan, toward the sun-rising, from the river Arnon to mount Hermon, and all the plain on the east:

2 Sihon the king of the Amorites, who dwelt at Heshbon, [and] ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the ravine, and over half Gilead, as far as the river Jabbok, [which is] the border of the children of Ammon;

3 and the plain as far as the sea of Chinneroth on the east, and as far as the sea of the plain, the salt sea, on the east, toward Beth-jeshimoth; and on the south, under the slopes of Pisgah;

4 and the territory of Og the king of Bashan, of the residue of the giants, who dwelt at Ashtaroth and at Edrei,

5 and ruled over mount Hermon, and over Salcah, and over all Bashan, as far as the border of the Geshurites and the Maachathites, and [over] half Gilead [as far as] the border of Sihon the king of Heshbon.

6 Moses the servant of Jehovah and the children of Israel smote them, and Moses the servant of Jehovah gave it for a possession to the Reubenites, and to the Gadites, and to half the tribe of Manasseh.

7 And these are the kings of the land whom Joshua and the children of Israel smote on this side the Jordan on the west, from Baal-Gad in the valley of Lebanon as far as the smooth mountain, which rises toward Seir. And Joshua gave it to the tribes of Israel for a possession according to their divisions,

8 in the mountain, and in the lowland, and in the plain, and on the hill-slopes, and in the wilderness, and in the south: the Hittites, and the Amorites, and the Canaanites, the Perizzites, the Hivites and the Jebusites:

9 The king of Jericho, one; the king of Ai, which is beside Bethel, one;

10 the king of Jerusalem, one; the king of Hebron, one;

11 the king of Jarmuth, one; the king of Lachish, one;

12 the king of Eglon, one; the king of Gezer, one;

13 the king of Debir, one; the king of Geder, one;

14 the king of Hormah, one; the king of Arad, one;

15 the king of Libnah, one; the king of Adullam, one;

16 the king of Makkedah, one; the king of Bethel, one;

17 the king of Tappuah, one; the king of Hepher, one;

18 the king of Aphek, one; the king of Lasharon, one;

19 the king of Madon, one; the king of Hazor, one;

20 the king of Shimron-meron, one; the king of Achshaph, one;

21 the king of Taanach, one; the king of Megiddo, one;

22 the king of Kedesh, one; the king of Jokneam on Carmel, one;

23 the king of Dor in the upland of Dor, one; the king of Goim, at Gilgal, one;

24 the king of Tirzah, one: all the kings thirty and one.

JOSHUA CHAPTER 13

1 And Joshua was old, advanced in age, and Jehovah said to him, Thou art old, advanced in age, and there remaineth yet very much land to take possession of.

2 This is the land that yet remaineth: all the districts of the Philistines and all the Geshurites,

3 from the Shihor, which [floweth] before Egypt, as far as the borders of Ekron northward, [and which] is counted to the Canaanite; five lordships of the Philistines: of Gazah, and of Ashdod, of Eshkalon, of Gath, and of Ekron; also the Avvites;

4 in the south, the whole land of the Canaanites, and Mearah which [belongeth] to the Sidonians, unto Aphek, to the border of the Amorites;

5 and the land of the Giblites, and all Lebanon, toward the sun-rising, from Baal-Gad at the foot of mount Hermon to the entrance into Hamath;

6 all the inhabitants of the hill-country from Lebanon to Misrephoth-maim, all the Sidonians; I will dispossess them from before the children of Israel. Only, partition it by lot to Israel for an inheritance, as I have commanded thee.

7 And now divide this land for an inheritance to the nine tribes, and to half the tribe of Manasseh;

8 with him the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond the Jordan eastward, as Moses the servant of Jehovah gave them:

9 from Aroer, which is on the bank of the river Arnon, and the city that is in the midst of the ravine, and all the plateau of Medeba to Dibon,

10 and all the cities of Sihon the king of the Amorites, who reigned at Heshbon, to the border of the children of Ammon;

11 and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and the whole of Bashan to Salcah;

12 all the kingdom of Og in Bashan, who reigned at Ashtaroth and at Edrei, who remained of the residue of the giants; and Moses smote them and dispossessed them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 But the children of Israel did not dispossess the Geshurites nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites to this day.

14 Only to the tribe of Levi he gave no inheritance: the offerings by fire of Jehovah the God of Israel are their inheritance, as he said to them.

15 And Moses gave [a portion] to the tribe of the children of Reuben according to their families.

16 And their territory was from Aroer, which is on the bank of the river Arnon, and the city that is in the midst of the ravine, and all the plateau by Medeba;

17 Heshbon, and all her cities that are in the plateau, Dibon, and Bamoth-Baal, and Beth-Baal-meon,

18 And Jahzah, and Kedemoth, and Mephaath,

19 and Kirjathaim, and Sibmah, and Zereth-shahar in the mountain of the vale,

20 and Beth-Peor, and the slopes of Pisgah, and Beth-jeshimoth;

21 all the cities of the plateau, and the whole kingdom of Sihon the king of the Amorites, who reigned at Heshbon, whom Moses smote, him and the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the chiefs of Sihon dwelling in the land.

22 And Balaam the son of Beor, the diviner, did the children of Israel kill with the sword among them that were slain by them.

23 And the border of the children of Reuben was the Jordan, and [its] border. This is the inheritance of the children of Reuben according to their families, the cities and their hamlets.

24 And Moses gave [a portion] to the tribe of Gad, to the children of Gad according to their families.

25 And their territory was Jaazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer which is before Rabbah;

26 and from Heshbon to Ramath-Mizpeh, and Betonim; and from Mahanaim to the border of Debir;

27 and in the valley, Beth-haram, and Beth-Nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon the king of Heshbon, the Jordan and [its] border, as far as the edge of the sea of Chinnereth beyond the Jordan eastward.

28 This is the inheritance of the children of Gad according to their families, the cities and their hamlets.

29 And Moses gave [a portion] to half the tribe of Manasseh; and for half the tribe of the children of Manasseh according to their families:

30 their territory was from Mahanaim, all Bashan, the whole kingdom of Og the king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities.

31 And half Gilead, and Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan, [belonged] to the children of Machir the son of Manasseh, to the one half of the children of Machir according to their families.

32 This is that which Moses allotted for inheritance in the plains of Moab, beyond the Jordan of Jericho, eastward.

33 But to the tribe of Levi Moses gave no inheritance: Jehovah the God of Israel is their inheritance, as he said to them.

JOSHUA CHAPTER 14

1 And this is what the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, allotted for inheritance to them:

2 their inheritance was by lot, as Jehovah had commanded by Moses, for the nine tribes, and the half tribe.

3 For Moses had given the inheritance of the two tribes and the half tribe beyond the Jordan, but to the Levites he had given no inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim; and they gave no part to the Levites in the land, save cities to dwell in, and their suburbs for their cattle and for their substance.

5 As Jehovah had commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came near to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, Thou knowest the word that Jehovah spoke to Moses the man of God, concerning me and thee, in Kadesh-barnea.

7 Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to search out the land; and I brought him word again as it was in my heart.

8 And my brethren that had gone up with me made the heart of the people melt; but I wholly followed Jehovah my God.

9 And Moses swore on that day, saying, The land whereon thy feet have trodden shall assuredly be thine inheritance, and thy children's for ever! for thou hast wholly followed Jehovah my God.

10 And now behold, Jehovah has kept me alive, as he said, these forty-five years, since Jehovah spoke this word to Moses, when Israel wandered in the wilderness; and now behold, I am this day eighty-five years old.

11 I am still this day strong, as in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in.

12 And now give me this mountain, of which Jehovah spoke in that day; for thou heardest in that day that Anakim are there, and great fortified cities. If so be Jehovah shall be with me, then I shall dispossess them, as Jehovah said.

13 And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed Jehovah the God of Israel.

15 Now the name of Hebron before was Kirjath-Arba; the great man among the Anakim. And the land rested from war.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JOSHUA CHAPTER 15

1 And the lot of the tribe of the children of Judah according to their families was: to the border of Edom, the wilderness of Zin, southward, in the extreme south.

2 And their southern border was from the end of the salt sea, from the tongue that turns southward;

3 and it went out south of the ascent of Akrabbim, and passed on to Zin, and went up on the south of Kadesh-barnea, and passed to Hezron, and went up toward Addar, and turned toward Karkaah,

4 and passed on to Azmon, and went out by the torrent of Egypt; and the border ended at the sea. That shall be your border southward.

5 -- And the eastern border was the salt sea as far as the end of the Jordan. -- And the border on the north side was from the tongue of the salt sea, at the end of the Jordan;

6 and the border went up toward Beth-hoglah, and passed north of Beth-Arabah; and the border went up to the stone of Bohan, the son of Reuben;

7 and the border went up toward Debir from the valley of Achor, and turned northward to Gilgal, which is opposite to the ascent of Adummim, which is on the south side of the torrent; and the border passed to the waters of En-shemesh, and ended at En-rogel;

8 and the border went up to the valley of the son of Hinnom, toward the south side of the Jebusite, that is, Jerusalem; and the border went up to the top of the mountain that is before the valley of Hinnom westward, which is at the end of the valley of Rephaim northward;

9 and the border reached along from the top of the mountain toward the spring of the waters of Nephtoah, and went out toward the cities of mount Ephron; and the border reached along to Baalah, that is, Kirjath-jearim;

10 and the border turned from Baalah westwards toward mount Seir, and passed toward the side of Har-jearim, that is, Chesalon, northwards, and went down to Beth-shemesh, and passed Timnah.

11 And the border went out to the side of Ekron northwards, and the border reached along toward Shicron, and passed mount Baalah, and went toward Jabneel; and the border ended at the sea.

12 -- And the west border is the great sea and [its] coast. This is the border of the children of Judah round about, according to their families.

13 And to Caleb the son of Jephunneh he gave a portion among the children of Judah according to the commandment of Jehovah to Joshua, the city of Arba, the father of Anak, that is, Hebron.

14 And thence Caleb dispossessed the three sons of Anak, Sheshai and Ahiman and Talmai, who were born of Anak.

15 And from there he went up against the inhabitants of Debir; now the name of Debir before was Kirjath-sepher.

16 And Caleb said, He that smites Kirjath-sepher and takes it, to him will I give Achsah my daughter as wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter as wife.

18 And it came to pass as she came, that she urged him to ask of her father a field; and she sprang down from the ass. And Caleb said to her, What wouldest thou?

19 And she said, Give me a blessing; for thou hast given me a southern land; give me also springs of water. Then he gave her the upper springs and the lower springs.

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 The cities at the extremity of the tribe of the children of Judah, toward the border of Edom in the south, were: Kabzeel, and Eder, and Jagur,

22 and Kinah, and Dimonah, and Adadah,

23 and Kedesh, and Hazor, and Jithnan,

24 Ziph, and Telem, and Bealoth,

25 and Hazor-hadattah, and Kerioth-Hezron, that is Hazor,

26 Amam, and Shema, and Molada,

27 and Hazar-gaddah, and Heshmon, and Beth-Pelet,

28 and Hazar-Shual, and Beer-sheba, and Biziothiah;

29 Baalah, and Ijim, and Ezem,

30 and Eltolad, and Chesil, and Hormah,

31 and Ziklag, and Madmannah, and Sansanna,

32 and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities twenty-nine, and their hamlets.

33 -- In the lowland: Eshtaol, and Zoreah, and Ashnah,

34 and Zanoah, and En-gannim, Tappuah and Enam,

35 Jarmuth and Adullam, Sochoh and Azekah,

36 and Shaaraim, and Adithaim, and Gederah, and Gederothaim: fourteen cities and their hamlets.

37 Zenan, and Hadashah, and Migdal-Gad,

38 and Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 and Cabbon, and Lahmas, and Chithlish,

41 and Gederoth, Beth-Dagon, and Naamah, and Makkedah: sixteen cities and their hamlets.

42 Libna, and Ether, and Ashan,

43 and Jiphthah, and Ashnah, and Nezib,

44 and Keilah, and Achzib, and Mareshah: nine cities and their hamlets.

45 Ekron and its dependent villages and its hamlets.

46 From Ekron and westward all that are by the side of Ashdod, and their hamlets.

47 Ashdod, its dependent villages and its hamlets; Gazah, its dependent villages and its hamlets, as far as the torrent of Egypt, and the great sea and [its] coast.

48 -- And in the hill-country: Shamir, and Jattir, and Sochoh,

49 and Dannah, and Kirjath-sannah, that is, Debir,

50 and Anab, and Eshtemoh, and Anim,

51 and Goshen, and Holon, and Giloh: eleven cities and their hamlets.

52 Arab, and Dumah, and Eshan,

53 and Janum, and Beth-Tappuah, and Aphekah,

54 and Humtah, and Kirjath-Arba, that is, Hebron, and Zior: nine cities and their hamlets.

55 Maon, Carmel, and Ziph, and Jutah,

56 and Jizreel, and Jokdeam, and Zanoah,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

57 Kain, Gibeah and Timnah: ten cities and their hamlets.
58 Halhul, Beth-Zur, and Gedor,
59 and Maarath, and Beth-anoth, and Eltekon: six cities and their hamlets.
60 Kirjath-Baal, that is, Kirjath-jearim, and Rabbah: two cities and their hamlets.
61 -- In the wilderness: Beth-Arabah, Middin, and Secacah,
62 and Nibshan, and Ir-Hammelah, and En-gedi: six cities and their hamlets.
63 But as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not dispossess them; and the Jebusites dwell with the children of Judah at Jerusalem to this day.

JOSHUA CHAPTER 16

1 And the lot came forth for the children of Joseph from the Jordan of Jericho as far as the waters of Jericho eastwards, to the wilderness which goes up from Jericho to the hill-country of Bethel.
2 And [the border] went from Bethel to Luz, and passed to the border of the Archites to Ataroth,
3 and went down westward to the border of the Japhletites, as far as the border of the lower Beth-horon, and to Gezer; and ended at the sea.
4 And the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 And the border of the children of Ephraim was according to their families; the border of their inheritance eastwards was Ataroth-Addar as far as the upper Beth-horon;
6 and the border went forth westwards to Micmethath on the north; and the border turned eastwards to Taanath-Shiloh, and passed by it eastwards to Janohah,
7 and went down from Janohah to Ataroth and Naarath, and touched upon Jericho, and went out to the Jordan.
8 From Tappuah the border went westwards to the torrent Kanah, and ended at the sea. This is the inheritance of the tribe of the children of Ephraim according to their families,
9 with the cities that were set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities and their hamlets.
10 But they did not dispossess the Canaanites that dwelt at Gezer; and the Canaanites dwell in the midst of Ephraim to this day, and serve under tribute.

JOSHUA CHAPTER 17

1 And the lot came to the tribe of Manasseh (for he was the firstborn of Joseph), to Machir, the firstborn of Manasseh, the father of Gilead, for he was a man of war, and he had Gilead and Bashan.
2 There was also [a portion] for the rest of the children of Manasseh according to their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these are the children of Manasseh, the son of Joseph, the males, according to their families.
3 And Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these are the names of his daughters: Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, Jehovah commanded Moses to give us an inheritance among our brethren. And he gave them according to the commandment of Jehovah an inheritance among the brethren of their father.
5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which are beyond the Jordan.
6 For the daughters of Manasseh received an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.
7 And the territory of Manasseh was from Asher to Micmethath, which is before Shechem, and the border went on the right hand toward the inhabitants of En-Tappuah.
8 Manasseh had the land of Tappuah; but Tappuah on the border of Manasseh belonged to the children of Ephraim.
9 And the border descended to the torrent Kanah, south of the torrent. These cities were Ephraim's among the cities of Manasseh. And the territory of Manasseh was on the north side of the torrent, and ended at the sea.
10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea was his border. And they touched upon Asher on the north, and upon Issachar on the east.
11 And Manasseh had in Issachar and in Asher, Beth-shean and its dependent villages, and Ibleam and its dependent villages, and the inhabitants of Dor and its dependent villages, and the inhabitants of En-Dor and its dependent villages, and the inhabitants of Taanach and its dependent villages, and the inhabitants of Megiddo and its dependent villages, the three hilly regions.
12 But the children of Manasseh could not dispossess [the inhabitants of] those cities; and the Canaanites would dwell in that land.
13 And it came to pass when the children of Israel were become strong, that they made the Canaanites tributary; but they did not utterly dispossess them.
14 And the children of Joseph spoke to Joshua, saying, Why hast thou given me as inheritance one lot and one portion, seeing I am a great people, forasmuch as Jehovah has blessed me hitherto?
15 And Joshua said unto them, If thou art a great people, then get thee up to the wood, and cut down for thyself there in the land of the Perizzites and of the giants, if the hill-country of Ephraim is too narrow for thee.
16 And the children of Joseph said, The hill-country will not be enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, those that are of Beth-shean and its dependent villages, and those that are in the valley of Jizreel.
17 And Joshua spoke to the house of Joseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 but the hill-country shall be thine, as it is a wood, thou shalt cut it down, and its outgoings shall be thine; for thou shalt dispossess the Canaanites, though they have iron chariots; for they are powerful.

JOSHUA CHAPTER 18

1 And the whole assembly of the children of Israel gathered together at Shiloh, and set up the tent of meeting there; and the land was subdued before them.

2 And there remained among the children of Israel seven tribes whose inheritance had not been distributed to them.

3 And Joshua said to the children of Israel, How long will ye shew yourselves slack to go to take possession of the land which Jehovah the God of your fathers hath given you?

4 Provide you three men for a tribe; that I may send them, and they shall rise and go through the land, and describe it according to the proportion of their inheritance, and they shall come to me.

5 And they shall divide it into seven portions. Judah shall remain in their border on the south, and the house of Joseph shall remain in their border on the north;

6 and *ye* shall describe the land into seven portions, and bring [the description] hither to me, and I will cast lots for you here before Jehovah our God.

7 But the Levites have no portion among you, for the priesthood of Jehovah is their inheritance. And Gad, and Reuben, and half the tribe of Manasseh have received their inheritance beyond the Jordan on the east, which Moses the servant of Jehovah gave them.

8 And the men arose and went away. And Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, and I will cast lots for you here before Jehovah in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven portions, in a book, and they came to Joshua, to the camp at Shiloh.

10 And Joshua cast lots for them in Shiloh before Jehovah. And there Joshua divided the land to the children of Israel according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their families. And the territory of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from the Jordan; and the border went up to the side of Jericho on the north, and went up to the mountain westward; and ended at the wilderness of Beth-Aven;

13 and the border passed on from thence toward Luz, to the south side of Luz, which is Bethel: and the border went down to Ataroth-Addar, near the hill that is on the south of the lower Beth-horon.

14 -- And the border reached along and turned on the west side, southward from the hill that is before Beth-horon southward; and ended at Kirjath-Baal, which is Kirjath-jearim, a city of the children of Judah: this is the west side.

15 -- And the south side was from the extreme end of Kirjath-jearim, and the border went out on the west, and went out to the spring of the waters of Nephtoah.

16 And the border went down to the end of the mountain that is before the valley of the son of Hinnom, which is in the valley of Rephaim on the north, and went down the valley of Hinnom, to the side of the Jebusite on the south, and went down to En-rogel;

17 and it reached along on the north, and went forth to En-shemesh, and went forth towards Geliloth, which is opposite to the ascent of Adummim, and went down to the stone of Bohan, the son of Reuben,

18 and passed along towards the side opposite to Arabah northwards, and went down to Arabah;

19 and the border passed on to the side of Beth-hoglah on the north, and the border ended at the tongue of the salt sea northward, at the south end of the Jordan: this is the southern border.

20 -- And the Jordan borders it on the east side. -- This was the inheritance of the children of Benjamin, according to its borders round about, according to their families.

21 And the cities of the tribe of the children of Benjamin according to their families were: Jericho, and Beth-hoglah, and Emek-Keziz,

22 and Beth-Arabah, and Zemaraim, and Bethel,

23 and Avvim, and Parah, and Ophrah,

24 and Chephar-haammonai, and Ophni, and Geba: twelve cities and their hamlets;

25 Gibeon, and Ramah, and Beeroth,

26 and Mizpeh, and Chephirah, and Mozah,

27 and Rekem, and Jirpeel, and Tharalah,

28 and Zelah, Eleph, and Jebusi, that is, Jerusalem, Gibeah, Kirjath: fourteen cities and their hamlets. This was the inheritance of the children of Benjamin according to their families.

JOSHUA CHAPTER 19

1 And the second lot came forth to Simeon, for the tribe of the children of Simeon according to their families; and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 and Hazar-Shual, and Balah, and Ezem,

4 and Eltolad, and Bethul, and Hormah,

5 and Ziklag, and Beth-marcaboth, and Hazar-susah,

6 and Beth-lebaoth, and Sharuhen: thirteen cities and their hamlets;

7 Ain, Rimmon, and Ether, and Ashan: four cities and their hamlets;

8 and all the hamlets that are round these cities to Baalath-beer, [that is] Ramah of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the lot of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Judah was too great for them, and the children of Simeon inherited within their inheritance.

10 And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was unto Sarid;

11 and their border went up westwards, and [to] Marealah, and reached to Dabbesheth, and reached to the torrent that is before Jokneam;

12 and turned from Sarid eastward, toward the sun-rising, to the border of Chisloth-Tabor, and went out to Dabrath, and went up to Japhia;

13 and from thence it passed eastward toward the sun-rising to Gath-Hepher, to Eth-kazin, and went out to Rimmon which reaches to Neah;

14 and the border turned round it northwards to Hannathon: and ended in the valley of Jiphthah-el; ...

15 and Kattath, and Nahalal, and Shimron, and Jidalah, and Beth-lehem: twelve cities and their hamlets.

16 This was the inheritance of the children of Zebulun according to their families, these cities and their hamlets.

17 The fourth lot came forth to Issachar, for the children of Issachar according to their families.

18 And their territory was toward Jizreel, and Chesulloth, and Shunem,

19 and Hapharaim, and Shion, and Anaharath,

20 and Rabbith, and Kishion, and Ebez,

21 and Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 and the border reached to Tabor, and Shahazimah, and Beth-shemesh; and their border ended at the Jordan: sixteen cities and their hamlets.

23 This was the inheritance of the tribe of the children of Issachar according to their families, the cities and their hamlets.

24 And the fifth lot came forth for the tribe of the children of Asher according to their families.

25 And their territory was Helkath, and Hali, and Beten, and Acshaph,

26 and Allammelech, and Amead, and Mishal; and [the border] reached to Carmel westwards, and to Shihor-libnath,

27 and turned towards the sun-rising to Beth-Dagon, and reached to Zebulun, and to the valley of Jiphthah-el northward [to] Beth-emek and Neiel, and went out to Cabul on the left,

28 and Ebron, and Rehob, and Hammon, and Kanah, as far as great Zidon;

29 and the border turned to Ramah, and as far as the fortified city of Tyre; and the border turned to Hosah; and ended at the sea by the tract of country of Achzib;

30 and Ummah, and Aphek, and Rehob: twenty-two cities and their hamlets.

31 This was the inheritance of the tribe of the children of Asher according to their families, these cities and their hamlets.

32 The sixth lot came forth to the children of Naphtali, for the children of Naphtali according to their families.

33 And their border was from Heleph, from the oak of Zaanannim; and Adami-nekeb and Jabneel to Lakkum; and ended at the Jordan;

34 and the border turned westwards to Aznoth-Tabor, and went out from thence to Hukkok, and reached to Zebulun on the south, and reached to Asher on the west, and to Judah upon Jordan towards the sun-rising.

35 And the fortified cities were Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 and Adamah, and Ramah, and Hazor,

37 and Kedesh, and Edrei, and En-Hazor,

38 and Jiron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities and their hamlets.

39 This was the inheritance of the tribe of the children of Naphtali according to their families, the cities and their hamlets.

40 The seventh lot came forth for the tribe of the children of Dan according to their families.

41 And the territory of their inheritance was Zoreah, and Eshtaol, and Ir-shemesh,

42 and Shaalabbin, and Ajalon, and Jithlah,

43 and Elon, and Timnathah, and Ekron,

44 and El-tekeh, and Gibbethon, and Baalath,

45 and Jehud, and Beneberak, and Gath-Rimmon,

46 and Me-jarkon, and Rakkon, with the border over against Japho.

47 And the border of the children of Dan ended with these; and the children of Dan went up and fought against Leshem, and took it, and smote it with the edge of the sword, and took possession of it, and dwelt in it, and called Leshem, Dan, after the name of Dan their father.

48 This was the inheritance of the tribe of the children of Dan according to their families, these cities and their hamlets.

49 And they ended dividing the land for inheritance according to its borders. And the children of Israel gave an inheritance to Joshua the son of Nun among them.

50 According to the word of Jehovah they gave him the city that he asked, Timnath-serah in the hill-country of Ephraim; and he built the city, and dwelt in it.

51 These were the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, distributed by lot in Shiloh before Jehovah, at the entrance of the tent of meeting. And they ended dividing the land.

JOSHUA CHAPTER 20

1 And Jehovah spoke to Joshua, saying,

2 Speak to the children of Israel, saying, Appoint for yourselves the cities of refuge, whereof I spoke unto you through Moses,

3 that the slayer who unwittingly without intent smiteth any one mortally may flee thither: and they shall be your refuge from the avenger of blood.

4 And he shall flee unto one of those cities and stand at the entrance of the city-gate, and shall declare his matter in the ears of the elders of that city; and they shall take him into the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, they shall not deliver the slayer up into his hand; for he smote his neighbour unwittingly, and hated him not previously.

6 And he shall dwell in that city, until he have stood before the assembly in judgment, until the death of the high-priest that shall be in those days; then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they hallowed Kedesh in Galilee in the hill-country of Naphtali, and Shechem in the hill-country of Ephraim, and Kirjath-Arba, that is, Hebron, in the hill-country of Judah.

8 And beyond the Jordan from Jericho eastward, they assigned Bezer in the wilderness, in the plateau, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever smiteth any one mortally without intent might flee thither, and not die by the hand of the avenger of blood, until he stood before the assembly.

JOSHUA CHAPTER 21

1 Then the chief fathers of the Levites drew near to Eleazar the priest, and to Joshua the son of Nun, and to the chief fathers of the tribes of the children of Israel;

2 and they spoke to them at Shiloh in the land of Canaan, saying, Jehovah commanded through Moses to give us cities to dwell in, and their suburbs for our cattle.

3 And the children of Israel gave to the Levites out of their inheritance, according to the word of Jehovah, these cities and their suburbs.

4 And the lot came forth for the families of the Kohathites. And the children of Aaron the priest, of the Levites, had by lot out of the tribe of Judah, and out of the tribe of the Simeonites, and out of the tribe of Benjamin, thirteen cities.

5 And the children of Kohath that remained had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari according to their families had by lot out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot to the Levites these cities and their suburbs, as Jehovah commanded through Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which were mentioned by name,

10 and which the children of Aaron, of the families of the Kohathites, of the children of Levi had (for theirs was the first lot);

11 and they gave them Kirjath-Arba, [which Arba was] the father of Anak, that is, Hebron, in the mountain of Judah, with its suburbs round about it.

12 But the fields of the city and the hamlets thereof gave they to Caleb the son of Jephunneh for his possession.

13 And they gave to the children of Aaron the priest the city of refuge for the slayer, Hebron and its suburbs; and Libnah and its suburbs,

14 and Jattir and its suburbs, and Eshtemoa and its suburbs,

15 and Holon and its suburbs, and Debir and its suburbs,

16 and Ain and its suburbs, and Juttah and its suburbs, [and] Beth-shemesh and its suburbs: nine cities out of those two tribes;

17 and out of the tribe of Benjamin: Gibeon and its suburbs, Geba and its suburbs,

18 Anathoth and its suburbs, and Almon and its suburbs; four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities and their suburbs.

20 And to the families of the children of Kohath, the Levites that remained of the children of Kohath, [they gave cities]. And the cities of their lot were out of the tribe of Ephraim,

21 and they gave them the city of refuge for the slayer, Shechem and its suburbs in mount Ephraim; and Gezer and its suburbs,

22 and Kibzaim and its suburbs, and Beth-horon and its suburbs: four cities;

23 and out of the tribe of Dan, Eltekeh and its suburbs, Gibbethon and its suburbs,

24 Ajalon and its suburbs, Gath-Rimmon and its suburbs: four cities;

25 and out of half the tribe of Manasseh, Taanach and its suburbs and Gath-Rimmon and its suburbs: two cities.

26 All the cities were ten and their suburbs, for the families of the children of Kohath that remained.

27 And to the children of Gershon, of the families of the Levites, out of half the tribe of Manasseh, [they gave] the city of refuge for the slayer, Golan in Bashan and its suburbs; and Beeshterah and its suburbs: two cities;

28 and out of the tribe of Issachar, Kishion and its suburbs, Dabrath and its suburbs,

29 Jarmuth and its suburbs, En-gannim and its suburbs: four cities;

30 and out of the tribe of Asher, Mishal and its suburbs, Abdon and its suburbs,

31 Helkath and its suburbs, and Rehob and its suburbs: four cities;

32 and out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in Galilee, and its suburbs; and Hammoth-Dor and its suburbs, and Kartan and its suburbs: three cities.

33 All the cities of the Gershonites according to their families were thirteen cities and their suburbs.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 And to the families of the children of Merari, that remained of the Levites, [they gave] out of the tribe of Zebulun, Jokneam and its suburbs, Kartah and its suburbs,
35 Dimnah and its suburbs, Nahalal and its suburbs: four cities;
36 and out of the tribe of Reuben, Bezer and its suburbs, and Jahzah and its suburbs,
37 Kedemoth and its suburbs, and Mephaath and its suburbs: four cities;
38 and out of the tribe of Gad, the city of refuge for the slayer, Ramoth in Gilead and its suburbs; and Mahanaim and its suburbs,
39 Heshbon and its suburbs, Jaazer and its suburbs: four cities in all.
40 [These were] all the cities of the children of Merari according to their families, which remained of the families of the Levites, and their lot was twelve cities.
41 All the cities of the Levites within the possession of the children of Israel were forty-eight cities and their suburbs.
42 Each one of these cities had its suburbs round about it: thus were all these cities.
43 And Jehovah gave to Israel all the land which he swore to give unto their fathers; and they took possession of it, and dwelt in it.
44 And Jehovah gave them rest round about, according to all that he had sworn unto their fathers; and there stood not a man of all their enemies before them: Jehovah gave all their enemies into their hand.
45 There failed nothing of all the good things that Jehovah had spoken to the house of Israel: all came to pass.

JOSHUA CHAPTER 22

1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,
2 and said unto them, Ye have kept all that Moses the servant of Jehovah commanded you, and have hearkened to my voice in all that I commanded you.
3 Ye have not left your brethren these many days unto this day, and ye have kept the charge of the commandment of Jehovah your God.
4 And now Jehovah your God hath given rest to your brethren, as he said unto them; and now return, and get you unto your tents, unto the land of your possession, which Moses the servant of Jehovah gave you beyond the Jordan.
5 Only, take great heed to do the commandment and the law, which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.
6 And Joshua blessed them, and sent them away; and they went to their tents.
7 And to half the tribe of Manasseh Moses had given [inheritance] in Bashan, and to the other half thereof had Joshua given among their brethren on this side the Jordan westward. And when Joshua sent them away to their tents, he blessed them also,
8 and spoke to them, saying, Return unto your tents with much wealth and with very much cattle, with silver, and with gold, and with copper, and with iron, and with clothing, in very great quantity; divide the spoil of your enemies with your brethren.
9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the country of Gilead, into the land of their possession, of which they had become possessed, according to the word of Jehovah through Moses.
10 And they came to the districts of the Jordan that are in the land of Canaan; and the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by the Jordan, an altar of grand appearance.
11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the districts of the Jordan, separately from the children of Israel.
12 And when the children of Israel heard [of it], the whole assembly of the children of Israel gathered together at Shiloh, to go up against them to war.
13 And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,
14 and with him ten princes, of each father's house a prince, out of all the tribes of Israel; and each of them was head of a father's house, of the thousands of Israel.
15 And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and spoke with them, saying,
16 Thus saith the whole assembly of Jehovah: What wickedness is this which ye have committed against the God of Israel, to turn away this day from following Jehovah, in that ye have built yourselves an altar, rebelling this day against Jehovah?
17 Is the iniquity of Peor too little for us? from which we are not cleansed until this day, although there was a plague in the assembly of Jehovah.
18 And ye turn away this day from following Jehovah; and it will be, that since ye rebel this day against Jehovah, tomorrow he will be wroth with the whole assembly of Israel.
19 Notwithstanding, if the land of your possession is unclean, come over into the land of the possession of Jehovah, where Jehovah's tabernacle dwelleth, and take possession amongst us; but rebel not against Jehovah, and rebel not against us, in building for yourselves an altar besides the altar of Jehovah our God.
20 Did not Achan the son of Zerah commit a trespass in the accursed thing? and wrath fell on all the assembly of Israel, and he perished not alone in his iniquity.
21 And the children of Reuben and the children of Gad and the half tribe of Manasseh answered and said to the heads of the thousands of Israel,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 The God of gods, Jehovah, the God of gods, Jehovah, he knoweth, and Israel he shall know [it]; if it is in rebellion, or if in trespass against Jehovah, -- save us not this day!

23 -- that we have built for ourselves an altar to turn from following Jehovah, and if it is to offer up burnt-offering and oblation on it, and if to offer peace-offerings thereon, let Jehovah himself require it [from us];

24 and if we have not done it from fear of this thing, saying, In future your children will speak to our children, saying, What have ye to do with Jehovah the God of Israel?

25 Jehovah hath made the Jordan a border between us and you, ye children of Reuben and children of Gad, ye have no portion in Jehovah! And so shall your children make our children cease from fearing Jehovah.

26 And we said, Let us now set to work to build an altar, not for burnt-offering, nor for sacrifice,

27 but to be a witness between us and you, and between our generations after us, that we might do service to Jehovah before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in future, Ye have no portion in Jehovah.

28 And we said, If it shall be that in future they so say to us and to our generations, we will say, Behold the pattern of the altar of Jehovah which our fathers made, not for burnt-offering, nor for sacrifice, but as a witness between us and you.

29 Far be it from us that we should rebel against Jehovah, and turn this day from following Jehovah, in building an altar for burnt-offering, for oblation, and for sacrifice, besides the altar of Jehovah our God that is before his tabernacle.

30 And when Phinehas the priest and the princes of the assembly and the heads of the thousands of Israel that were with him heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it was good in their sight.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that Jehovah is among us, because ye have not committed this trespass against Jehovah: now have ye delivered the children of Israel out of the hand of Jehovah.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing was good in the sight of the children of Israel, and the children of Israel blessed God, and no more said that they would go up in warfare against them, to destroy the land in which the children of Reuben and the children of Gad dwelt.

34 And the children of Reuben and the children of Gad gave a name to the altar; for it is a witness between us that Jehovah is God.

JOSHUA CHAPTER 23

1 And it came to pass a long time after that Jehovah had given rest to Israel from all their enemies round about, and Joshua had become old, advanced in age,

2 that Joshua called for all Israel, for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am become old, advanced in age;

3 and ye have seen all that Jehovah your God hath done to all these nations because of you. For Jehovah your God is he that hath fought for you.

4 Behold, I have divided unto you by lot for an inheritance, according to your tribes, these nations that remain, from the Jordan, as well as all the nations that I have cut off, as far as the great sea toward the sun-setting.

5 And Jehovah your God, he will expel them from before you, and dispossess them from out of your sight; and ye shall take possession of their land, as Jehovah your God hath said unto you.

6 And be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 that ye enter not among these nations, these that remain among you; and ye shall make no mention of the name of their gods, nor cause to swear [by them], neither serve them, nor bow yourselves unto them;

8 but ye shall cleave unto Jehovah your God, as ye have done unto this day.

9 For Jehovah hath dispossessed from before you great and strong nations; and as to you, no man hath been able to stand before you unto this day.

10 One man of you chaseth a thousand; for Jehovah your God, he it is that fighteth for you, as he hath said unto you.

11 Take great heed therefore unto your souls, that ye love Jehovah your God.

12 For if ye in any wise go back, and cleave unto the residue of these nations, these that remain among you, and make marriages with them, and come in unto them and they unto you:

13 know for a certainty that Jehovah your God will no more dispossess these nations from before you, and they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you.

14 And behold, I am going this day the way of all the earth; and ye know in all your heart, and in all your soul, that not one thing hath failed of all the good words that Jehovah your God hath spoken concerning you: all are come to pass unto you -- not one thing hath failed thereof.

15 But it shall come to pass, that as every good word hath been fulfilled to you, that Jehovah your God spoke to you, so will Jehovah bring upon you every evil word, until he have destroyed you from off this good land which Jehovah your God hath given you;

16 when ye transgress the covenant of Jehovah your God which he commanded you, and go and serve other gods, and bow yourselves unto them, so that the anger of Jehovah shall

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

JOSHUA CHAPTER 24

1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith Jehovah the God of Israel: Your fathers dwelt of old on the other side of the river, Terah, the father of Abraham and the father of Nahor, and they served other gods.

3 And I took your father Abraham from the other side of the river, and led him throughout the land of Canaan, and multiplied his seed and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau; and I gave unto Esau mount Seir, to possess it; and Jacob and his sons went down into Egypt.

5 And I sent Moses and Aaron, and I plagued Egypt, according to that which I did among them; and afterwards I brought you out.

6 And I brought your fathers out of Egypt, and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 Then they cried to Jehovah, and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt; and ye dwelt in the wilderness a long time.

8 And I brought you into the land of the Amorites, who dwelt beyond the Jordan, and they fought with you, and I gave them into your hand, and ye took possession of their land, and I destroyed them from before you.

9 And Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you;

10 but I would not hearken unto Balaam, and he blessed you expressly, and I delivered you out of his hand.

11 And ye went over the Jordan, and came unto Jericho, and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drove them out from before you, [as] the two kings of the Amorites; not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of vineyards and oliveyards which ye planted not do ye eat.

14 And now fear Jehovah and serve him in perfectness and in truth; and put away the gods which your fathers served on the other side of the river, and in Egypt; and serve Jehovah.

15 And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods whom your fathers that were on the other side of the river served, or the gods of the Amorite, in whose land ye dwell; but as for me and my house, we will serve Jehovah.

16 And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods;

17 for Jehovah our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and who did those great signs before our eyes, and preserved us in all the way wherein we went, and among all the peoples through whom we passed!

18 And Jehovah drove out from before us all the peoples, and the Amorites the inhabitants of the land: so therefore we will serve Jehovah, for he is our God.

19 And Joshua said to the people, Ye cannot serve Jehovah, for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake Jehovah, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said to Joshua, No; but we will serve Jehovah.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, [We are] witnesses.

23 Now therefore put away the strange gods that are among you, and incline your heart unto Jehovah the God of Israel.

24 And the people said unto Joshua, Jehovah our God will we serve, and to his voice will we hearken.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us, for it hath heard all the words of Jehovah which he spoke unto us; and it shall be a witness against you, lest ye deny your God.

28 And Joshua dismissed the people, every man to his inheritance.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died, a hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the mountain of Gaash.

31 And Israel served Jehovah all the days of Joshua, and all the days of the elders whose days were prolonged after Joshua, and who had known all the works of Jehovah, which he had done for Israel.

32 And the bones of Joseph, which the children of Israel had brought up out of Egypt, buried they in Shechem in the portion of the field which Jacob had bought of the sons of Hamor, Shechem's father, for a hundred kesitahs; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in the hill of Phinehas his son, which had been given him in mount Ephraim.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES CHAPTER 1

1 And it came to pass after the death of Joshua that the children of Israel asked Jehovah, saying, Which of us shall go up against the Canaanites first, to fight against them?

2 And Jehovah said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said to Simeon his brother, Come up with me into my lot, and let us fight against the Canaanites, and I likewise will go with thee into thy lot; and Simeon went with him.

4 And Judah went up; and Jehovah delivered the Canaanites and the Perizzites into their hand, and they smote them in Bezek, ten thousand men.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And they found Adoni-Bezek in Bezek, and fought against him, and they smote the Canaanites and the Perizzites.

6 And Adoni-Bezek fled, and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-Bezek said, Seventy kings, with their thumbs and their great toes cut off, gleaned under my table: as I have done, so God has requited me. And they brought him to Jerusalem, and there he died.

8 And the children of Judah fought against Jerusalem, and took it, and smote it with the edge of the sword, and set the city on fire.

9 And afterwards the children of Judah went down to fight against the Canaanites, that dwelt in the hill-country, and in the south, and in the lowland.

10 And Judah went against the Canaanites that dwelt in Hebron -- the name of Hebron before was Kirjath-Arba; and they slew Sheshai and Ahiman and Talmai.

11 And from there he went against the inhabitants of Debir; now the name of Debir before was Kirjath-sepher.

12 And Caleb said, He that smites Kirjath-sepher and takes it, to him will I give Achsah my daughter as wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.

14 And it came to pass as she came, that she urged him to ask of her father the field; and she sprang down from the ass. And Caleb said to her, What wouldest thou?

15 And she said to him, Give me a blessing; for thou hast given me a southern land; give me also springs of water. And Caleb gave her the upper springs and the lower springs.

16 And the children of the Kenite, Moses' father-in-law, had gone up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and dwelt with the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it; and they called the name of the city Hormah.

18 And Judah took Gazah and its border, and Ashkelon and its border, and Ekron and its border.

19 And Jehovah was with Judah; and he took possession of the hill-country, for he did not dispossess the inhabitants of the valley, because they had chariots of iron.

20 And they gave to Caleb Hebron, as Moses had said; and he dispossessed from thence the three sons of Anak.

21 And the children of Benjamin did not dispossess the Jebusites, the inhabitants of Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

22 And the house of Joseph, they also went up against Bethel; and Jehovah was with them.

23 And the house of Joseph sent to search out Bethel; now the name of the city before was Luz.

24 And the guards saw a man come forth out of the city, and said unto him, Shew us, we pray thee, how [we] may enter into the city, and we will shew thee kindness.

25 And he shewed them how to enter into the city. And they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called its name Luz, which is its name to this day.

27 And Manasseh did not dispossess Beth-shean and its dependent villages, nor Taanach and its dependent villages, nor the inhabitants of Dor and its dependent villages, nor the inhabitants of Ibleam and its dependent villages, nor the inhabitants of Megiddo and its dependent villages; and the Canaanites would dwell in that land.

28 And it came to pass when Israel became strong, that they made the Canaanites tributary; but they did not utterly dispossess them.

29 And Ephraim did not dispossess the Canaanites that dwelt in Gezer; but the Canaanites dwelt among them in Gezer.

30 Zebulun did not dispossess the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Asher did not dispossess the inhabitants of Accho, nor the inhabitants of Zidon, nor Ahlab, nor Achzib, nor Helbah, nor Aphik, nor Rehob;

32 and the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not dispossess them.

33 Naphtali did not dispossess the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; and he dwelt among the Canaanites, the inhabitants of the land, but the inhabitants of Beth-shemesh and of Beth-anath became tributaries to them.

34 And the Amorites forced the children of Dan into the hill-country, for they would not suffer them to come down to the valley.

35 And the Amorites would dwell on mount Heres, in Ajalon and in Shaalbim; but the hand of the house of Joseph prevailed, and they became tributaries.

36 And the border of the Amorites was from the ascent of Akrabbim, from the rock, and upwards.

JUDGES CHAPTER 2

1 And the Angel of Jehovah came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you to the land which I swore unto your fathers; and I said, I will never break my covenant with you; and as for you,

2 ye shall make no covenant with the inhabitants of this land; ye shall throw down their altars: but ye have not hearkened unto my voice. Why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [scourges] in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the Angel of Jehovah spoke these words to all the children of Israel, that the people lifted up their voice and wept.

5 And they called the name of that place Bochim; and they sacrificed there to Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And Joshua dismissed the people, and the children of Israel went every man to his inheritance to possess the land.

7 And the people served Jehovah all the days of Joshua, and all the days of the elders whose days were prolonged after Joshua, who had seen all the great works of Jehovah, which he had done for Israel.

8 And Joshua the son of Nun, the servant of Jehovah, died, a hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-Heres, in mount Ephraim, on the north side of the mountain of Gaash.

10 And also all that generation were gathered to their fathers; and there arose another generation after them, which knew not Jehovah, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of Jehovah, and served the Baals.

12 And they forsook Jehovah the God of their fathers, who had brought them up out of the land of Egypt, and followed other gods of the gods of the peoples that were round about them, and bowed themselves to them, and provoked Jehovah to anger.

13 And they forsook Jehovah, and served Baal and the Ashtoreths.

14 And the anger of Jehovah was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about; and they could not any longer stand before their enemies.

15 Whithersoever they went out the hand of Jehovah was against them for evil, as Jehovah had said, and as Jehovah had sworn unto them; and they were greatly distressed.

16 And Jehovah raised up judges, and they saved them out of the hand of those that spoiled them.

17 But they did not even hearken to their judges, for they went a whoring after other gods, and bowed themselves to them; they turned quickly out of the way that their fathers had walked in, obeying the commandments of Jehovah; they did not so.

18 And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it repented Jehovah because of their groanings by reason of them that oppressed them and crushed them.

19 And it came to pass when the judge died, that they turned back and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down to them: they ceased not from their own doings, nor from their stubborn way.

20 And the anger of Jehovah was hot against Israel; and he said, Because this nation hath transgressed my covenant which I commanded their fathers, and hath not hearkened unto my voice,

21 I also will not henceforth dispossess from before them any of the nations that Joshua left when he died;

22 that through them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers did keep [it], or not.

23 Therefore Jehovah left those nations, without dispossessing them hastily, neither delivered he them into the hand of Joshua.

JUDGES CHAPTER 3

1 And these are the nations that Jehovah left, to prove Israel by them, all that had not known all the wars of Canaan;

2 only that the generations of the children of Israel might know war by learning it, at the least those who before had known nothing thereof:

3 five lord ships of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwell on mount Lebanon; from mount Baal-Hermon unto the entering into Hamath.

4 And they were to prove Israel by them, to know whether they would obey the commandments of Jehovah, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites: Hittites and Amorites and Perizzites and Hivites and Jebusites;

6 and they took their daughters as wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of Jehovah, and forgot Jehovah their God, and served the Baals and the Asherahs.

8 And the anger of Jehovah was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.

9 And the children of Israel cried to Jehovah; and Jehovah raised up a saviour to the children of Israel, who saved them, Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of Jehovah was upon him, and he judged Israel; and he went out to war, and Jehovah gave Chushan-rishathaim king of Syria into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years; and Othniel the son of Kenaz died.

12 And the children of Israel again did evil in the sight of Jehovah; and Jehovah strengthened Eglon the king of Moab against Israel, because they did evil in the sight of Jehovah.

13 And he gathered to him the children of Ammon and Amalek and went and smote Israel, and they took possession of the city of palm-trees.

14 And the children of Israel served Eglon the king of Moab eighteen years.

15 And the children of Israel cried to Jehovah, and Jehovah raised them up a saviour, Ehud the son of Gera, the Benjaminite, a man left-handed. And by him the children of Israel sent a gift to Eglon king of Moab.

16 And Ehud made him a sword having two edges, it was of a cubit length; and he girded it under his raiment upon his right hip.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And he brought the gift to Eglon king of Moab; now Eglon was a very fat man.

18 And it came to pass when he had ended offering the gift, he sent away the people that had borne the gift.

19 But he turned from the graven images that were by Gilgal, and said, I have a secret word unto thee, O king. And he said, Be silent! And all that stood by him went out from him.

20 And Ehud came to him; now he was sitting in the cool upper-chamber, which was for him alone. And Ehud said, I have a word from God unto thee. And he arose from the seat.

21 Then Ehud put forth his left hand, and took the sword from his right hip, and thrust it into his belly;

22 and the haft also went in after the blade, and the fat closed upon the blade; for he did not draw the sword out of his belly, and it came out between the legs.

23 And Ehud went out into the portico, and shut the doors of the upper-chamber upon him, and bolted them.

24 And when he was gone out, the servants of the [king] came and saw, and behold, the doors of the upper-chamber were bolted. And they said, Surely he is covering his feet in the summer chamber.

25 And they waited till they were ashamed; and behold, he opened not the doors of the upper-chamber, and they took the key, and opened [them], and behold, their lord lay dead on the earth.

26 And Ehud had escaped while they lingered, and passed beyond the graven images, and escaped to Seirah.

27 And it came to pass when he was come, that he blew a trumpet in the hill-country of Ephraim, and the children of Israel went down with him from the hill-country, and he before them.

28 And he said to them, Follow after me, for Jehovah has delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of the Jordan toward Moab, and suffered no one to pass over.

29 And they slew the Moabites at that time, about ten thousand men, all fat, and all men of valour, and not a man escaped.

30 And Moab was subdued that day under the hand of Israel. And the land had rest eighty years.

31 And after him was Shamgar the son of Anath; and he smote the Philistines, six hundred men, with an ox-goad. And he also delivered Israel.

JUDGES CHAPTER 4

1 And the children of Israel again did evil in the sight of Jehovah; now Ehud was dead.

2 And Jehovah sold them into the hand of Jabin king of Canaan, who reigned in Hazor; and the captain of his army was Sisera, who dwelt in Harosheth-Goim.

3 And the children of Israel cried to Jehovah; for he had nine hundred chariots of iron, and he mightily oppressed the children of Israel twenty years.

4 And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-Naphtali, and said to him, Hath not Jehovah the God of Israel commanded? Go and draw towards mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun,

7 and I will draw unto thee, to the torrent Kishon, Sisera, the captain of Jabin's army, and his chariots and his multitude, and I will give him into thy hand.

8 And Barak said to her, If thou goest with me, then I will go, but if thou goest not with me, I will not go.

9 And she said, I will by all means go with thee, only that it will not be to thine honour upon the way which thou goest, for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 And Barak called together Zebulun and Naphtali to Kedesh; and there went up at his feet ten thousand men; and Deborah went up with him.

11 (Now Heber the Kenite had severed himself from the Kenites, from the children of Hobab the father-in-law of Moses, and had pitched his tent as far as the oak of Zaannaim, which is by Kedesh.)

12 And they told Sisera that Barak the son of Abinoam had gone up to mount Tabor.

13 Then Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Harosheth-Goim to the torrent Kishon.

14 And Deborah said to Barak, Up; for this is the day in which Jehovah hath given Sisera into thy hand! Is not Jehovah gone out before thee? And Barak went down from mount Tabor, and ten thousand men after him.

15 And Jehovah discomfited Sisera, and all the chariots, and all the army, with the edge of the sword before Barak; and Sisera got down from [his] chariot, and fled on foot.

16 And Barak pursued after the chariots, and after the army, to Harosheth-Goim; and all the army of Sisera fell by the edge of the sword; not one was left.

17 And Sisera fled on foot to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said to him, Turn in, my lord, turn in to me; fear not. And he turned in to her, into the tent, and she covered him with the quilt.

19 And he said to her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened the flask of milk, and gave him drink, and covered him.

20 And he said to her, Stand in the door of the tent, and it shall be if any one come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 And Jael Heber's wife took a tent-pin, and took the hammer in her hand, and went softly to him, and smote the pin into his temples, and it penetrated into the ground; for he had fallen into a deep sleep and was faint; and he died.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And behold, as Barak pursued Sisera, Jael went out to meet him, and said to him, Come, and I will shew thee the man whom thou seekest. And he went into her [tent], and behold, Sisera lay dead, and the pin was in his temples.

23 So God subdued on that day Jabin king of Canaan before the children of Israel.

24 And the hand of the children of Israel ever advanced, and prevailed against Jabin king of Canaan, until they had cut off Jabin king of Canaan.

JUDGES CHAPTER 5

1 Then sang Deborah and Barak, the son of Abinoam, on that day, saying,

2 For that leaders led in Israel, For that the people willingly offered themselves, Bless Jehovah!

3 Hear, ye kings; give ear, ye princes, I, [even] I, will sing to Jehovah; I will hymn to Jehovah the God of Israel.

4 Jehovah, when thou wentest forth from Seir, When thou marchedst out of the fields of Edom, The earth trembled, and the heavens dropped, Yea, the clouds dropped water.

5 The mountains quaked before the face of Jehovah, That Sinai, from before Jehovah the God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, The roads were unused, and the travellers on highways went by crooked paths.

7 The villages ceased in Israel, Ceased until that I Deborah arose, That I arose a mother in Israel.

8 They chose new gods; then was war in the gates: Was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, who offered themselves willingly among the people. Bless Jehovah!

10 Ye that ride on white she-asses, ye that sit on carpets, and ye that walk by the way, consider.

11 Because of the voice of those who divide [the spoil] in the midst of the places of drawing water; There they rehearse the righteous acts of Jehovah, His righteous acts toward his villages in Israel. Then the people of Jehovah went down to the gates.

12 Awake, awake, Deborah! awake, awake, utter a song! Arise, Barak, and lead captive thy captives, thou son of Abinoam!

13 Then come down, thou, the remnant of nobles, [as his] people; Jehovah! come down with me in the midst of the mighty ones.

14 Out of Ephraim [came] those whose root was in Amalek; After thee was Benjamin among thy peoples. Out of Machir came down governors, And out of Zebulun they that handled the staff of the ruler.

15 And the princes in Issachar were with Deborah; And Issachar, like Barak; They were sent into the valley at his feet. In the divisions of Reuben there were great resolves of heart!

16 Why abodest thou among the sheepfolds, To hear the bleating of the flocks? In the divisions of Reuben there were great deliberations of heart!

17 Gilead abode beyond Jordan; And Dan, why did he remain in ships? Asher sat on the sea-shore, And abode in his creeks.

18 Zebulun is a people [that] jeoparded their lives unto death, Naphtali also, on the high places of the field.

19 Kings came, -- they fought; Then fought the kings of Canaan; At Taanach, by the waters of Megiddo; They took no spoil of silver.

20 From heaven was the fight; The stars from their courses fought with Sisera.

21 The torrent of Kishon swept them away, That ancient torrent, the torrent Kishon. My soul, thou hast trodden down strength!

22 Then did the horse-hoofs clatter with the coursings, The coursings of their steeds.

23 Curse Meroz, saith the Angel of Jehovah; Curse, curse the inhabitants thereof; For they came not to the help of Jehovah, To the help of Jehovah among the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, Blessed above women in the tent!

25 He asked water, she gave milk; In the nobles' bowl she brought forth cream.

26 She put her hand to the tent-pin, And her right hand to the workmen's hammer; And she smote Sisera, she struck through his head, Shattered and pierced through his temples.

27 Between her feet he bowed, he fell, he lay down: Between her feet he bowed, he fell; Where he bowed, there he fell, overcome.

28 Them other of Sisera looketh out at the window, And crieth through the lattice, Why is his chariot so long in coming? Why tarry the trampings of his chariots?

29 The wise amongst her ladies answer [her], Yea, she returneth answer to herself,

30 Have they not found, divided the booty, A damsel, two damsels, to each? A booty of dyed stuffs for Sisera, A booty of dyed stuffs of embroidery, Dyed stuff of double embroidery for the neck of a spoiler?

31 So let all thine enemies perish, Jehovah! But let them that love him be as the rising of the sun in its might. And the land had rest forty years.

JUDGES CHAPTER 6

1 And the children of Israel did evil in the sight of Jehovah; and Jehovah delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel. Because of the Midianites the children of Israel made for themselves the dens that are in the mountains, and the caves, and the strongholds.

3 And it came to pass when Israel sowed, that Midian came up, and Amalek, and the children of the east, and came up against them.

4 And they encamped against them, and destroyed the produce of the land, until thou come to Gazah, and they left no sustenance in Israel, neither sheep, nor ox, nor ass.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 For they came up with their cattle and their tents, and they came as locusts for multitude; both they and their camels were without number; and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of Midian. And the children of Israel cried to Jehovah.

7 And it came to pass when the children of Israel cried to Jehovah because of Midian,

8 that Jehovah sent a prophet to the children of Israel, who said to them, Thus saith Jehovah the God of Israel: I brought you up from Egypt, and brought you forth out of the house of bondage;

9 and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land,

10 and I said to you, I am Jehovah your God; fear not the gods of the Amorites, in whose land ye dwell. But ye have not hearkened to my voice.

11 And an angel of Jehovah came and sat under the terebinth that was in Ophrah, that [belonged] to Joash the Abi-ezrite. And his son Gideon threshed wheat in the winepress, to secure [it] from the Midianites.

12 And the Angel of Jehovah appeared to him, and said to him, Jehovah is with thee, thou mighty man of valour.

13 And Gideon said to him, Ah my Lord, if Jehovah be with us, why then is all this befallen us? and where are all his miracles that our fathers told us of, saying, Did not Jehovah bring us up from Egypt? And now Jehovah hath cast us off, and given us into the hand of Midian.

14 And Jehovah looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of Midian. Have not I sent thee?

15 And he said to him, Ah Lord, wherewith shall I save Israel? behold, my thousand is the poorest in Manasseh, and I am the least in my father's house.

16 And Jehovah said to him, I will certainly be with thee; and thou shalt smite Midian as one man.

17 And he said to him, If now I have found favour in thine eyes, shew me a sign that it is thou who talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid of the goats, and an ephah of flour in unleavened cakes: the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the terebinth, and presented it.

20 And the Angel of God said to him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 And the Angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. And the Angel of Jehovah departed out of his sight.

22 And Gideon perceived that he was an angel of Jehovah; and Gideon said, Alas, Lord Jehovah! for because I have seen an angel of Jehovah face to face ...

23 And Jehovah said to him, Peace be unto thee: fear not; thou shalt not die.

24 And Gideon built there an altar to Jehovah, and called it Jehovah-shalom. To this day it is yet in Ophrah of the Abi-ezrites.

25 And it came to pass the same night, that Jehovah said to him, Take the young bullock, which thy father hath, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it;

26 and build an altar to Jehovah thy God upon the top of this strong place in the ordered manner, and take the second bullock, and offer up a burnt-offering with the wood of the Asherah that thou shalt cut down.

27 And Gideon took ten men of his servants, and did as Jehovah had said to him. And it came to pass, because he feared his father's house, and the men of the city, if he did it by day, that he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered up upon the altar that was built.

29 And they said one to another, Who has done this thing? And when they inquired and asked, they said, Gideon the son of Joash has done this thing.

30 And the men of the city said to Joash, Bring out thy son, that he may die, because he has broken down the altar of Baal, and because he has cut down the Asherah that was by it.

31 And Joash said to all that stood near him, Will *ye* contend for Baal? or will *ye* save him? he that contends for him, let him be put to death whilst it is yet morning. If he be a god, let him plead for himself, because they have broken down his altar.

32 And on that day they called him Jerubbaal, saying, Let Baal plead with him, because he has broken down his altar.

33 And all Midian and Amalek and the children of the east were gathered together, and went over, and encamped in the valley of Jezreel.

34 And the Spirit of Jehovah came upon Gideon, and he blew the trumpet, and the Abi-ezrites were gathered after him.

35 And he sent messengers throughout Manasseh, and they also were gathered after him; and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.

36 And Gideon said to God, If thou wilt save Israel by my hand, as thou hast said,

37 behold, I put a fleece of wool on the threshing-floor; if dew shall be on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast said.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

38 And it was so. And when he rose up early on the morrow, he pressed the fleece together, and wrung dew out of the fleece, a bowl-full of water.

39 And Gideon said to God, Let not thine anger be hot against me, and I will speak but this once! Let me prove, I pray thee, but this once with the fleece; let it, I pray thee, be dry upon the fleece only, and upon all the ground let there be dew.

40 And God did so that night, and it was dry upon the fleece only, but on all the ground there was dew.

JUDGES CHAPTER 7

1 And Jerubbaal, who is Gideon, arose early, and all the people that were with him, and they encamped beside the spring Harod; and he had the camp of Midian on the north by the hill of Moreh in the valley.

2 And Jehovah said to Gideon, The people that are with thee are too many for me to give Midian into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 And now proclaim in the ears of the people, saying, Whoever is timid and afraid, let him go back and turn from mount Gilead. And there went back of the people twenty-two thousand; and there remained ten thousand.

4 And Jehovah said to Gideon, Still the people are many; bring them down to the water, and I will try them for thee there, and it shall be, that of whom I shall say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I shall say unto thee, This shall not go with thee, the same shall not go.

5 And he brought down the people to the water; and Jehovah said to Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down on his knees to drink.

6 And the number of them that lapped, with their hand to their mouth, were three hundred men; and all the rest of the people bowed down on their knees to drink water.

7 And Jehovah said to Gideon, By the three hundred men that lapped will I save you, and give Midian into thy hand; and let all the people go every man to his place.

8 And they took the victuals of the people in their hand, and their trumpets; and all the men of Israel he sent away, every man to his tent, but retained the three hundred men. Now the camp of Midian was beneath him in the valley.

9 And it came to pass in that night, that Jehovah said to him, Arise, go down to the camp; for I have given it into thy hand.

10 And if thou fear to go down, go thou with Phurah thy servant down to the camp;

11 and thou shalt hear what they say; and afterwards shall thy hand be strengthened, and thou shalt go down unto the camp. And he went down with Phurah his servant to the outside of the armed men that were in the camp.

12 And Midian and Amalek and all the children of the east lay along in the valley as locusts for multitude; and their camels were without number, as the sand upon the sea-shore for multitude.

13 And Gideon came, and behold, a man was telling a dream to his fellow; and he said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the camp of Midian, and came to the tent, and smote it that it fell, and overturned it; and the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, the man of Israel: God hath given into his hand Midian and all the host.

15 And it came to pass when Gideon heard the telling of the dream and its interpretation, that he worshipped. And he returned into the camp of Israel, and said, Arise; for Jehovah hath given into your hand the camp of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, and empty pitchers, and torches within the pitchers.

17 And he said to them, Look on me, and do likewise; behold, when I come to the extremity of the camp, it shall be that, as I do, so shall ye do.

18 And when I blow with a trumpet, I and all that are with me, ye also shall blow the trumpets around the whole camp, and shall say, For Jehovah and for Gideon!

19 And Gideon, and the hundred men that were with him, came to the outside of the camp in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and broke the pitchers that were in their hands.

20 And the three companies blew the trumpets, and broke in pieces the pitchers, and held the torches in their left hand, and the trumpets in their right hand for blowing, and cried, The sword of Jehovah and of Gideon!

21 And they stood every man in his place round about the camp; and all the host ran, and cried out, and fled.

22 And the three hundred blew the trumpets, and Jehovah set every man's sword against his fellow, even throughout the camp. And the host fled to Beth-shittah towards Zererah, to the border of Abel-meholah, by Tabbath.

23 And the men of Israel were called together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian.

24 And Gideon sent messengers throughout mount Ephraim, saying, Come down against Midian, and take before them the waters unto Beth-barah, and the Jordan. And all the men of Ephraim were called together, and took the waters unto Beth-barah, and the Jordan.

25 And they took two princes of Midian, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb; and they pursued Midian, and brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

JUDGES CHAPTER 8

1 And the men of Ephraim said to him, What is this thing thou hast done to us, that thou calledst us not, when thou

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

wentest to fight with Midian? And they disputed with him sharply.

2 And he said to them, What have I done now in comparison with you? Are not the gleanings of Ephraim better than the vintage of Abi-ezer?

3 Into your hands hath God delivered the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison with you? Then their spirit was appeased toward him, when he said that word.

4 And Gideon came to the Jordan, [and] passed over, he and the three hundred men that were with him, faint, yet pursuing.

5 And he said to the men of Succoth, Give, I pray you, loaves of bread to the people that follow me, for they are faint; and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the chief men of Succoth said, Are the hands of Zebah and Zalmunna already in thy hand, that we should give bread to thine army?

7 And Gideon said, Therefore when Jehovah delivers Zebah and Zalmunna into my hand, I will thresh your flesh with thorns of the wilderness and with briars.

8 And he went up thence to Penuel, and spoke to them in like manner. And the men of Penuel answered him as the men of Succoth had answered.

9 And he spoke also to the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna were in Karkor, and their camp with them, about fifteen thousand [men], all that were left of the whole camp of the children of the east; for there had fallen a hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwell in tents on the east of Nobah and Jogbehah, and smote the camp; for the camp was at its ease.

12 And Zebah and Zalmunna fled, and he pursued after them, and he took the two kings of Midian, Zebah and Zalmunna, and discomfited all the camp.

13 And Gideon the son of Joash returned from the battle, from the ascent of Heres.

14 And he caught a youth of the men of Succoth, and inquired of him; and he wrote down for him the chief men of Succoth, and the elders thereof, seventy-seven men.

15 And he came to the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna already in thy hand, that we should give bread to thy men that are weary?

16 And he took the elders of the city, and thorns of the wilderness and briars, and with them he taught the men of Succoth.

17 And he broke down the tower of Penuel, and slew the men of the city.

18 Then said he to Zebah and Zalmunna, What sort of men were they that ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the sons of a king.

19 And he said, They were my brethren, the sons of my mother. [As] Jehovah liveth, if ye had saved them alive, I would not slay you.

20 And he said to Jether his firstborn, Arise, slay them! But the youth drew not his sword; for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall on us; for as is the man, so is his strength. And Gideon arose, and slew Zebah and Zalmunna; and he took the moons that were on their camels' necks.

22 And the men of Israel said to Gideon, Rule over us, both thou, and thy son, and thy son's son also; for thou hast saved us from the hand of Midian.

23 And Gideon said to them, I will not rule over you, neither shall my son rule over you: Jehovah will rule over you.

24 And Gideon said to them, I would desire a request of you: give me every man the earrings of his booty; for they had golden earrings, because they were Ishmaelites.

25 And they said, We will willingly give [them]. And they spread a garment, and cast therein every man the earrings of his booty.

26 And the weight of the golden earrings that he requested was a thousand seven hundred [shekels] of gold; besides the moons, and eardrops, and the purple garments that were on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Gideon made an ephod of them, and put it in his city, in Ophrah. And all Israel went thither a whoring after it; and it became a snare to Gideon, and to his house.

28 And Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

29 And Jerubbaal the son of Joash went and dwelt in his house.

30 Now Gideon had seventy sons who had come out of his loins, for he had many wives.

31 And his concubine that was in Shechem, she also bore him a son, and he gave him the name of Abimelech.

32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass when Gideon was dead, that the children of Israel turned again, and went a whoring after the Baals, and set up Baal-Berith as their god.

34 And the children of Israel remembered not Jehovah their God, who had delivered them out of the hand of all their enemies on every side.

35 And they shewed no kindness to the house of Jerubbaal-Gideon, according to all the good that he had done to Israel.

JUDGES CHAPTER 9

1 And Abimelech son of Jerubbaal went to Shechem to his mother's brethren, and spoke to them, and to all the family of the house of his mother's father, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 Speak, I pray you, in the ears of all the citizens of Shechem, Which is better for you, that seventy persons, all sons of Jerubbaal, rule over you, or that one man rule over you? And remember that I am your bone and your flesh.

3 And his mother's brethren spoke of him in the ears of all the citizens of Shechem all these words. And their heart inclined after Abimelech; for they said, He is our brother.

4 And they gave him seventy pieces of silver out of the house of Baal-Berith, and Abimelech hired with them vain and wanton men, and they followed him.

5 And he came to his father's house, to Ophrah, and slew his brethren the sons of Jerubbaal, seventy persons upon one stone; but there remained Jotham the youngest son of Jerubbaal; for he had hid himself.

6 And all the citizens of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the memorial-oak that is in Shechem.

7 And they told it to Jotham, and he went and stood on the top of mount Gerizim, and lifted up his voice, and cried, and said to them, Hearken to me, ye citizens of Shechem, that God may hearken to you.

8 The trees once went forth to anoint a king over them; and they said to the olive-tree, Reign over us.

9 And the olive-tree said to them, Should I leave my fatness, wherewith by me they honour God and man, and go to wave over the trees?

10 And the trees said to the fig-tree, Come thou, reign over us.

11 But the fig-tree said to them, Should I leave my sweetness, and my good fruit, and go to wave over the trees?

12 Then said the trees to the vine, Come thou, reign over us.

13 And the vine said to them, Should I leave my new wine, which cheers God and man, and go to wave over the trees?

14 Then said all the trees to the thorn-bush, Come thou, reign over us.

15 And the thorn-bush said to the trees, If in truth ye anoint me king over you, come, put confidence in my shadow; but if not, fire shall come out of the thorn-bush and devour the cedars of Lebanon.

16 Now therefore, if ye have dealt truly and sincerely in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and if ye have done to him according to the deserving of his hands;

17 -- for my father fought for you, and endangered his life, and delivered you out of the hand of Midian;

18 but ye are risen up against my father's house this day, and have slain his sons, seventy men, upon one stone, and have made Abimelech, the son of his handmaid, king over the citizens of Shechem, because he is your brother;

19 -- if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, rejoice ye in Abimelech, and let him also rejoice in you;

20 but if not, let fire come out from Abimelech, and devour the citizens of Shechem and the house of Millo; and let fire come out from the citizens of Shechem and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, because of Abimelech his brother.

22 And Abimelech ruled over Israel three years.

23 And God sent an evil spirit between Abimelech and the citizens of Shechem; and the citizens of Shechem dealt treacherously with Abimelech,

24 that the violence [done] to the seventy sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, who slew them, and upon the citizens of Shechem, who had strengthened his hands to slay his brethren.

25 And the citizens of Shechem set liers in wait for him on the tops of the mountains, and they robbed all that came along that way by them. And it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the citizens of Shechem put confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode [the grapes], and made rejoicings, and went into the house of their god, and ate and drank, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is he not the son of Jerubbaal? and Zebul his overseer? Serve the men of Hamor the father of Shechem! and why should *we* serve him?

29 Oh! would that this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And Zebul the ruler of the city heard the words of Gaal the son of Ebed, and his anger was kindled;

31 and he sent messengers to Abimelech craftily, saying, Behold, Gaal the son of Ebed and his brethren are come to Shechem, and behold, they shut up the city against thee;

32 and now, rise up by night, thou and the people that are with thee, and lie in ambush in the fields.

33 And it shall be in the morning when the sun is up, thou shalt rise early, and fall upon the city; and behold, he and the people that is with him shall come out against thee, and thou shalt do with him as thou shalt find occasion.

34 And Abimelech rose up, and all the people that were with him, by night, and they lay in ambush against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entrance of the gate of the city. Then Abimelech rose up, and the people that were with him, out of the ambush.

36 And Gaal saw the people, and said to Zebul, Behold, people are coming down from the tops of the mountains. And Zebul said to him, Thou seest the shadow of the mountains as men.

37 And Gaal spoke again, and said, Behold, people are coming down from the high part of the land, and one company is coming along by the way of the Magician's oak.

38 Then said Zebul to him, Where is now thy mouth, thou that saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out now, I pray, and fight against them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

39 And Gaal went out before the citizens of Shechem, and fought against Abimelech.

40 And Abimelech pursued him, and he fled before him, and there fell many wounded, as far as the entrance of the gate.

41 And Abimelech dwelt at Arumah. And Zebul drove out Gaal and his brethren, that they might not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and lay in ambush in the field. And he looked, and behold, the people came forth out of the city; and he rose up against them and smote them.

44 And Abimelech, and the companies that were with him, rushed forward, and stood in the entrance of the gate of the city; and two of the companies ran upon all that were in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that were in it, and broke down the city, and sowed it with salt.

46 And all the men of the tower of Shechem heard [that], and they entered into the stronghold of the house of the God Berith.

47 And it was told Abimelech that all the men of the tower of Shechem had gathered together.

48 Then Abimelech went up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it up and laid it on his shoulder, and said to the people that was with him, What ye have seen me do, make haste, do as I have done.

49 And all the people likewise cut down every man his bough, and they followed Abimelech, and put [them] to the hold, and burned the hold with fire upon them. And all the men of the tower of Shechem died also, about a thousand men and women.

50 And Abimelech went to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower in the midst of the city, and thither fled all the men and women, all the citizens of the city; and they shut it behind them, and went up to the roof of the tower.

52 And Abimelech came to the tower, and fought against it, and he drew near to the entrance of the tower to burn it with fire;

53 and a woman cast the upper stone of a handmill on Abimelech's head, and crushed his skull.

54 Then he called hastily to the young man that carried his armour, and said to him, Draw thy sword, and slay me, that they say not of me, A woman killed him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they went every man to his place.

56 And God rendered back the wickedness of Abimelech, which he did to his father in slaying his seventy brethren.

57 And all the evil of the men of Shechem did God render back upon their heads; and upon them came the curse of Jotham the son of Jerubbaal.

JUDGES CHAPTER 10

1 And after Abimelech, there rose up to save Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir on mount Ephraim.

2 And he judged Israel twenty-three years; and he died, and was buried in Shamir.

3 And after him rose up Jair, a Gileadite; and he judged Israel twenty-two years.

4 And he had thirty sons who rode on thirty ass colts; and they had thirty cities, which are called the villages of Jair to this day, which are in the land of Gilead.

5 And Jair died, and was buried in Kamon.

6 And the children of Israel again did evil in the sight of Jehovah, and served the Baals, and the Ashtoreths, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines; and they forsook Jehovah, and served him not.

7 And the anger of Jehovah was hot against Israel, and he sold him into the hand of the Philistines, and into the hand of the children of Ammon.

8 And they oppressed and crushed the children of Israel in that year; eighteen years [they oppressed] all the children of Israel that were beyond the Jordan in the land of the Amorites, which is in Gilead.

9 And the children of Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; and Israel was greatly distressed.

10 And the children of Israel cried to Jehovah, saying, We have sinned against thee, both because we have forsaken our God, and also served the Baals.

11 And Jehovah said to the children of Israel, Did I not [save you] from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and Amalek and Maon oppressed you, and ye cried to me, and I saved you out of their hand.

13 But ye have forsaken me, and served other gods; therefore I will save you no more.

14 Go and cry to the gods that ye have chosen: let them save you in the time of your trouble.

15 And the children of Israel said to Jehovah, We have sinned. Do thou unto us according to all that is good in thy sight; only deliver us, we pray thee, this day.

16 And they put away the strange gods from among them, and served Jehovah; and his soul was grieved for the misery of Israel.

17 And the children of Ammon were called together and encamped in Gilead; and the children of Israel gathered together and encamped in Mizpeh.

18 And the people, the chief men of Gilead, said one to another, Who is the man that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JUDGES CHAPTER 11

1 Now Jephthah the Gileadite was a mighty man of valour, and he was the son of a harlot; and Gilead had begotten Jephthah.

2 And Gilead's wife bore him sons; and when his wife's sons were grown, they expelled Jephthah, and said to him, Thou shalt not inherit in our father's house; for thou art the son of another woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob. And vain men were gathered to Jephthah, and they made expeditions with him.

4 And it came to pass after some time, that the children of Ammon fought with Israel.

5 And when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob.

6 And they said to Jephthah, Come, and be our captain, that we may fight against the children of Ammon.

7 And Jephthah said to the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come to me now when ye are in trouble?

8 And the elders of Gilead said to Jephthah, Therefore we have returned to thee now, that thou mayest go with us, and fight against the children of Ammon, and be head over all of us the inhabitants of Gilead.

9 And Jephthah said to the elders of Gilead, If ye take me back to fight against the children of Ammon, and Jehovah give them up before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, Jehovah be witness between us, if we do not so according to thy words!

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them; and Jephthah uttered all his words before Jehovah in Mizpah.

12 And Jephthah sent messengers to the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight against my land?

13 And the king of the children of Ammon said to the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from the Arnon even unto the Jabbok and unto the Jordan; and now restore it peaceably.

14 And Jephthah sent messengers again to the king of the children of Ammon,

15 and said to him, Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the children of Ammon.

16 But when they came up from Egypt, then Israel walked through the wilderness as far as the Red sea, and came to Kadesh.

17 And Israel sent messengers to the king of Edom, saying, Let me, I pray thee, pass through thy land; but the king of Edom would not hearken. And they also sent to the king of Moab; and he would not. And Israel abode in Kadesh.

18 And they walked through the wilderness, and went round the land of Edom and the land of Moab, and came by the east of the land of Moab, and encamped beyond the Arnon, but came not within the border of Moab, for the Arnon is the border of Moab.

19 And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel, to let him pass through his border, and Sihon gathered all his people, and they encamped in Jahzah; and he fought with Israel.

21 And Jehovah the God of Israel gave Sihon and all his people into the hand of Israel, and they smote them; and Israel took possession of the whole land of the Amorites, who dwelt in that country.

22 And they possessed all the borders of the Amorites, from the Arnon unto the Jabbok, and from the wilderness unto the Jordan.

23 And now Jehovah the God of Israel has dispossessed the Amorites from before his people Israel, and shouldest thou take possession of it?

24 Dost not thou possess what Chemosh thy god puts thee in possession of? and whatever Jehovah our God has dispossessed before us, that will we possess.

25 And now art thou indeed better than Balak the son of Zippor, king of Moab? did he ever strive with Israel? did he ever fight against them?

26 While Israel dwelt in Heshbon and its dependent villages, and in Aroer and its dependent villages, and in all the cities that are along the banks of the Arnon, three hundred years -- why did ye not recover [them] within that time?

27 So I have not sinned against thee, but it is thou who doest me wrong in making war against me. Jehovah, the Judge, be judge this day between the children of Israel and the children of Ammon!

28 But the king of the children of Ammon hearkened not to the words of Jephthah that he had sent him.

29 Then the Spirit of Jehovah came upon Jephthah, and he passed through Gilead and Manasseh, and passed to Mizpeh of Gilead, and from Mizpeh of Gilead he passed over to the children of Ammon.

30 And Jephthah vowed a vow to Jehovah, and said, If thou wilt without fail give the children of Ammon into my hand,

31 then shall that which cometh forth from the door of my house to meet me, when I return in peace from the children of Ammon, be Jehovah's, and I will offer it up for a burnt-offering.

32 And Jephthah passed over to the children of Ammon to fight against them; and Jehovah gave them into his hand.

33 And he smote them from Aroer until thou come to Minnith, twenty cities, even unto Abel-Cheramim, with a very great slaughter; and the children of Ammon were subdued before the children of Israel.

34 And Jephthah came to Mizpah to his house, and behold, his daughter came out to meet him with tambours and with dances; and she was an only child: besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his garments, and said, Alas, my daughter! thou hast brought

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

me very low, and thou art one of them that trouble me; for I have opened my mouth to Jehovah, and I cannot go back.

36 And she said to him, My father, if thou hast opened thy mouth to Jehovah, do to me according to that which has proceeded out of thy mouth; forasmuch as Jehovah has taken vengeance for thee upon thine enemies, upon the children of Ammon.

37 And she said to her father, Let this thing be done for me: leave me alone two months, that I may go and descend to the mountains, and bewail my virginity, I and my companions.

38 And he said, Go. And he sent her away for two months. And she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned to her father, and he performed on her the vow that he had vowed; and she had known no man. And it became a fixed custom in Israel,

40 that from year to year the daughters of Israel go to celebrate the daughter of Jephthah the Gileadite four days in the year.

JUDGES CHAPTER 12

1 And the men of Ephraim were called together, and passed over northwards, and said to Jephthah, Why didst thou pass over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thy house upon thee with fire.

2 And Jephthah said to them, I was at great strife, I and my people, with the children of Ammon; and I called you, but ye saved me not out of their hand.

3 And when I saw that ye would not save me, I put my life in my hand, and passed over against the children of Ammon, and Jehovah gave them into my hand. Why then are ye come up to me this day, to fight against me?

4 And Jephthah gathered together all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, Ye, Gilead, ye are fugitives of Ephraim in the midst of Ephraim, [and] in the midst of Manasseh.

5 And Gilead took the fords of the Jordan before Ephraim; and it came to pass that when the fugitives of Ephraim said, Let me go over, the men of Gilead said to him, Art thou an Ephraimite? and he said, No.

6 Then they said to him, Say now Shibboleth! and he said, Sibboleth, and did not manage to pronounce [it] rightly. Then they took him, and slaughtered him at the fords of the Jordan. And there fell at that time of Ephraim forty-two thousand.

7 And Jephthah judged Israel six years. And Jephthah the Gileadite died, and was buried in [one of] the cities of Gilead.

8 And after him Ibzan of Bethlehem judged Israel.

9 And he had thirty sons; and thirty daughters he sent out of the house, and thirty daughters he took in from abroad for his sons. And he judged Israel seven years.

10 And Ibzan died, and was buried at Bethlehem.

11 And after him Elon, the Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Ajalon in the land of Zebulun.

13 And after him Abdon the son of Hillel, the Pirathonite, judged Israel.

14 And he had forty sons and thirty grandsons, who rode on seventy ass colts. And he judged Israel eight years.

15 And Abdon the son of Hillel, the Pirathonite, died, and was buried in Pirathon in the land of Ephraim, in the hill-country of the Amalekites.

JUDGES CHAPTER 13

1 And the children of Israel again did evil in the sight of Jehovah; and Jehovah gave them into the hand of the Philistines forty years.

2 And there was a certain man of Zoreah, of the family of the Danites, and his name was Manoah. And his wife was barren and did not bear.

3 And the Angel of Jehovah appeared to the woman, and said to her, Behold now, thou art barren and bearest not; but thou shalt conceive and bear a son.

4 And now beware, I pray thee, and drink not wine nor strong drink, and eat nothing unclean.

5 For lo, thou shalt conceive, and bear a son, and no razor shall come on his head; for the boy shall be a Nazarite of God from the womb; and he shall begin to save Israel out of the hand of the Philistines.

6 And the woman came and told her husband, saying, A man of God came to me, and his appearance was like the appearance of an angel of God, very terrible; but I did not ask him whence he was, neither did he tell me his name.

7 And he said to me, Behold, thou shalt conceive and bear a son; and now drink not wine nor strong drink, and eat not anything unclean; for the boy shall be a Nazarite of God from the womb to the day of his death.

8 Then Manoah prayed to Jehovah, and said, Ah Lord! let the man of God which thou didst send come again unto us, I pray thee, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the Angel of God came again to the woman whilst she sat in the field; but Manoah her husband was not with her.

10 Then the woman hasted and ran, and informed her husband, and said to him, Behold, the man has appeared to me, that came to me that day.

11 And Manoah rose up and went after his wife, and came to the man, and said to him, Art thou the man that didst speak to the woman? And he said, I am.

12 And Manoah said, When thy words then come to pass, what shall be the child's manner and his doing?

13 And the Angel of Jehovah said to Manoah, Of all that I said unto the woman let her beware:

14 she shall not eat of anything that cometh of the vine, neither shall she drink wine or strong drink, nor eat anything unclean: all that I commanded her shall she observe.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And Manoah said to the Angel of Jehovah, I pray thee, let us detain thee, and we will make ready a kid of the goats for thee.

16 And the Angel of Jehovah said to Manoah, Though thou shouldest detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou shalt offer it up to Jehovah. For Manoah knew not that he was the Angel of Jehovah.

17 And Manoah said to the Angel of Jehovah, What is thy name, that when thy word cometh to pass we may do thee honour?

18 And the Angel of Jehovah said to him, How is it that thou askest after my name, seeing it is wonderful?

19 Then Manoah took the kid and the oblation, and offered it up to Jehovah upon the rock. And he did wondrously, and Manoah and his wife looked on.

20 And it came to pass, as the flame went up from off the altar towards the heavens, that the Angel of Jehovah ascended in the flame of the altar; and Manoah and his wife looked on, and fell on their faces to the ground.

21 And the Angel of Jehovah appeared no more to Manoah and to his wife. Then Manoah knew that it was the Angel of Jehovah.

22 And Manoah said to his wife, We shall surely die, because we have seen God.

23 But his wife said to him, If Jehovah were pleased to kill us, he would not have received a burnt-offering and an oblation at our hands, neither would he have shewed us all these things, nor would he at this time have told us [such things] as these.

24 And the woman bore a son, and called his name Samson. And the child grew, and Jehovah blessed him.

25 And the Spirit of Jehovah began to move him at Mahaneh-Dan, between Zoreah and Eshtaol.

JUDGES CHAPTER 14

1 And Samson went down to Timnathah, and saw a woman in Timnathah of the daughters of the Philistines.

2 And he went up, and told his father and his mother, and said, I have seen a woman in Timnathah of the daughters of the Philistines; and now take her for me as wife.

3 And his father and his mother said to him, Is there no woman among the daughters of thy brethren, and among all my people, that thou goest to take a wife of the Philistines, the uncircumcised? And Samson said to his father, Take her for me, for she pleases me well.

4 And his father and his mother did not know that it was of Jehovah, that he was seeking an occasion against the Philistines. Now at that time the Philistines were ruling over Israel.

5 And Samson went down, and his father and his mother, to Timnathah; and they came to the vineyards of Timnathah. And behold, a young lion roared against him;

6 and the Spirit of Jehovah came upon him, and he rent it as one rends a kid, and nothing was in his hand. And he did not tell his father or his mother what he had done.

7 And he went down and talked with the woman; and she pleased Samson well.

8 And he returned after a time to take her, and he turned aside to see the carcase of the lion; and behold, [there was] a swarm of bees in the carcase of the lion, and honey;

9 and he took it out in his hands, and went on, and ate as he went. And he came to his father and to his mother, and gave them, and they ate; but he did not tell them that he had taken the honey out of the carcase of the lion.

10 And his father went down to the woman, and Samson made there a feast; for so used the young men to do.

11 And it came to pass when they saw him, that they brought thirty companions, and they were with him.

12 And Samson said to them, Let me now propound a riddle to you; if ye clearly explain it to me within the seven days of the feast, and find [it] out, then I will give you thirty shirts, and thirty changes of garments.

13 But if ye cannot explain [it] to me, then shall ye give me thirty shirts, and thirty changes of garments. And they said to him, Propound thy riddle, that we may hear it.

14 And he said to them, Out of the eater came forth food, And out of the strong came forth sweetness. And they could not in three days explain the riddle.

15 And it came to pass on the seventh day, that they said to Samson's wife, Persuade thy husband, that he may explain to us the riddle, lest we burn thee and thy father's house with fire. Have ye invited us to impoverish us, -- is it not [so]?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not. Thou hast propounded the riddle to the children of my people, and hast not explained it to me. And he said to her, Behold, I have not explained it to my father nor my mother, and shall I explain it to thee?

17 And she wept before him the seven days, while they had the feast. And it came to pass on the seventh day, that he explained it to her, for she pressed him. And she explained the riddle to the children of her people.

18 And the men of the city said to him on the seventh day before the sun went down, What is sweeter than honey, And what stronger than a lion? And he said to them, If ye had not ploughed with my heifer, Ye had not found out my riddle.

19 And the Spirit of Jehovah came upon him, and he went down to Ashkelon, and slew of them thirty men, and took their spoil, and gave the changes of garments unto them that explained the riddle. And his anger was kindled, and he went up to his father's house.

20 And Samson's wife was [given] to his companion, whom he had made his friend.

JUDGES CHAPTER 15

1 And it came to pass after a time, in the days of the wheat-harvest, that Samson visited his wife with a kid of the goats. And he said, I will go in to my wife into the chamber; but her father would not suffer him to go in.

2 And her father said, I verily thought that thou didst utterly hate her; therefore I gave her to thy companion. Is

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

not her younger sister fairer than she? Let her, I pray thee, be thine instead of her.

3 And Samson said to them, This time I am blameless toward the Philistines, though I do them harm.

4 And Samson went and caught three hundred jackals, and took torches, and turned tail to tail, and put a torch in the midst between the two tails.

5 And he set the torches on fire, and let [them] run into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, and the olive gardens.

6 And the Philistines said, Who has done this? And they answered, Samson, the son-in-law of the Timnite, because he took his wife and gave her to his companion. And the Philistines came up, and burned her and her father with fire.

7 And Samson said to them, If ye act thus, for a certainty I will avenge myself on you, and then I will cease.

8 And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the cleft of the cliff Etam.

9 And the Philistines went up, and encamped in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they said, To bind Samson are we come up, to do to him as he has done to us.

11 Then three thousand men of Judah went down to the cleft of the cliff Etam, and said to Samson, Knowest thou not that the Philistines rule over us? And what is this that thou hast done to us? And he said to them, As they did to me, so have I done to them.

12 And they said to him, We are come down to bind thee, that we may give thee into the hand of the Philistines. And Samson said to them, Swear to me that ye will not fall on me yourselves.

13 And they spoke to him, saying, No; but we will bind thee fast, and deliver thee into their hand; but we certainly shall not put thee to death. And they bound him with two new cords, and brought him up from the cliff.

14 When he came to Lehi, the Philistines shouted against him. And the Spirit of Jehovah came upon him, and the cords that were on his arms became as threads of flax that are burned with fire, and his bands loosed from off his hands.

15 And he found a fresh jawbone of an ass, and put forth his hand and took it, and slew with it a thousand men.

16 And Samson said, With the jawbone of an ass, a heap, two heaps, With the jawbone of an ass have I slain a thousand men.

17 And it came to pass when he had ended speaking, that he cast away the jawbone out of his hand, and called that place Ramath-Lehi.

18 And he was very thirsty, and called on Jehovah, and said, Thou hast given by the hand of thy servant this great deliverance, and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 And God clave the hallow rock which was in Lehi, and water came out of it. And he drank, and his spirit came again, and he revived. Therefore its name was called En-hakkore, which is in Lehi to this day.

20 And he judged Israel in the days of the Philistines twenty years.

JUDGES CHAPTER 16

1 And Samson went to Gazah, and saw there a harlot, and went in to her.

2 [And it was told] the Gazathites, saying, Samson is come hither. And they surrounded [him], and laid wait for him all night at the gate of the city, and were quiet all the night, saying, In the morning light we will kill him.

3 And Samson lay till midnight; and he arose at midnight, and seized the doors of the gate of the city, and the two posts, and tore them up with the bar, and put [them] upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

4 And it came to pass afterwards that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up to her, and said to her, Persuade him, and see in what his great strength is, and with what we may prevail against him, that we may bind him to overpower him; and we will each give thee eleven hundred silver-pieces.

6 Then Delilah said to Samson, Tell me, I pray thee, in what is thy great strength, and with what thou mightest be bound to overpower thee.

7 And Samson said to her, If they should bind me with seven fresh cords which have not been dried, then should I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven fresh cords which had not been dried, and she bound him with them.

9 Now she had liers in wait abiding in the chamber; and she said to him, The Philistines are upon thee, Samson! And he broke the cords, as a thread of tow is broken when it touches the fire; and his strength was not known.

10 And Delilah said to Samson, Behold, thou hast mocked me and told me lies. Now tell me, I pray thee, with what thou mightest be bound.

11 And he said to her, If they should bind me fast with new ropes, with which no work has been done, then should I be weak, and be as another man.

12 And Delilah took new ropes, and bound him with them, and said to him, The Philistines are upon thee, Samson! Now there were liers in wait abiding in the chamber. And he broke them from off his arms like a thread.

13 And Delilah said to Samson, Hitherto thou hast mocked me and told me lies. Tell me with what thou mightest be bound. And he said to her, If thou shouldest weave the seven locks of my head with the web.

14 And she fastened it with the pin, and said to him, The Philistines are upon thee, Samson! And he awoke out of his sleep, and tore out the pin of the beam, and the web.

15 Then she said to him, How canst thou say, I love thee, when thy heart is not with me? these three times hast thou mocked me, and hast not told me in what is thy great strength.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And it came to pass when she pressed him daily with her words and urged him, that his soul was vexed unto death;

17 and he told her all his heart, and said to her, There has not come a razor upon my head; for I am a Nazarite of God from my mother's womb; if I should be shaven, then my strength would go from me, and I should be weak, and be like all mankind.

18 And Delilah saw that he had told her all his heart, and she sent and called for the lords of the Philistines, saying, Come up this time, for he has told me all his heart. And the lords of the Philistines came up to her, and brought the money in their hand.

19 And she made him sleep upon her knees, and called a man, and she caused him to shave off the seven locks of his head; and she began to overpower him, and his strength went from him.

20 And she said, The Philistines are upon thee, Samson! And he awoke out of his sleep, and thought, I will go out as at other times before, and disengage myself. And he knew not that Jehovah had departed from him.

21 And the Philistines seized him, and put out his eyes, and brought him down to Gazah, and bound him with fetters of bronze; and he had to grind in the prison-house.

22 But the hair of his head began to grow after he was shaved.

23 Then the lords of the Philistines gathered together to sacrifice a great sacrifice to Dagon their god, and to rejoice; for they said, Our god has given Samson our enemy into our hands.

24 And when the people saw him, they praised their god; for they said, Our god has given into our hands our enemy, and the destroyer of our country, even him who multiplied our slain.

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house, and he played before them; and they set him between the pillars.

26 And Samson said to the lad that held him by the hand, Let loose of me, and suffer me to feel the pillars upon which the house stands, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and upon the roof there were about three thousand men and women, who looked on while Samson made sport.

28 And Samson called to Jehovah, and said, Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may take one vengeance upon the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood (and he supported himself upon them), the one with his right hand and the other with his left.

30 And Samson said, Let me die with the Philistines! And he bowed himself with might; and the house fell on the lords, and on all the people that were therein. So the dead that he slew at his death were more than those whom he had slain in his life.

31 And his brethren came down, and all the house of his father, and took him, and brought him up, and buried him between Zoreah and Eshtaol in the sepulchre of Manoah his father. And he had judged Israel twenty years.

JUDGES CHAPTER 17

1 And there was a man of mount Ephraim, whose name was Micah.

2 And he said to his mother, The eleven hundred silver-pieces that were taken from thee, and about which thou didst curse and speak of in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be my son of Jehovah!

3 And he restored the eleven hundred silver-pieces to his mother; and his mother said, I had dedicated the silver to Jehovah from my hand for my son, to make a graven image and a molten image; and now I will restore it to thee.

4 Now he restored the silver to his mother; and his mother took two hundred silver-pieces and gave them to the founder, and he made of them a graven image and a molten image; and they were in the house of Micah.

5 And the man Micah had a house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest.

6 In those days there was no king in Israel; every man did what was right in his own eyes.

7 And there was a young man out of Bethlehem-Judah of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed from the city, from Bethlehem-Judah, to sojourn where he might find [a place]. And as he journeyed, he came to mount Ephraim, to the house of Micah.

9 And Micah said to him, Whence comest thou? And he said to him, I am a Levite of Bethlehem-Judah, and I go to sojourn where I may find [a place].

10 And Micah said to him, Dwell with me, and be to me a father and a priest, and I will give thee yearly ten silver-pieces, and a suit of garments, and thy victuals. And the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was to him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now I know that Jehovah will do me good, because I have the Levite for priest.

JUDGES CHAPTER 18

1 In those days there was no king in Israel, and in those days the tribe of the Danites sought for themselves an inheritance to dwell in; for to that day [their lot] had not fallen to them for inheritance among the tribes of Israel.

2 And the children of Dan sent of their family five men of their whole number, men of valour, from Zoreah and from Eshtaol, to spy out the land, and to examine it; and they said to them, Go, examine the land. And they came to the hill-country of Ephraim, to the house of Micah, and lodged there.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 When they were by the house of Micah, they knew the voice of the young man, the Levite; and they turned in thither, and said to him, Who brought thee hither? and what doest thou in this [place]? and what hast thou here?

4 And he said to them, Thus and thus has Micah done to me; and he has hired me, and I am his priest.

5 And they said to him, Inquire, we pray thee, of God, that we may know whether our way on which we go shall be prosperous.

6 And the priest said to them, Go in peace: before Jehovah is your way on which ye go.

7 And the five men departed, and came to Laish; and they saw the people that were therein, dwelling securely, after the manner of the Zidonians, quiet and secure; and no one was in the land who possessed authority, that might put [them] to shame in anything; and they were far from the Zidonians, and had nothing to do with [any] man.

8 -- And they came to their brethren at Zoreah and Eshtaol. And their brethren said to them, What [say] ye?

9 And they said, Arise, and let us go up against them; for we have seen the land, and behold, it is very good; and ye are still! Be not slothful to go, to enter to take possession of the land.

10 When ye go in, ye shall come to a people secure, and the land is spacious in every direction; for God has given it into your hands; [it is] a place where there is no want of anything that is on the earth.

11 And there went from thence of the family of the Danites, out of Zoreah and out of Eshtaol, six hundred men girded with weapons of war.

12 And they went up and encamped in Kirjath-jearim, in Judah; therefore they call that place Mahaneh-Dan to this day: behold, it is behind Kirjath-jearim.

13 And they passed thence to mount Ephraim, and came to the house of Micah.

14 Then the five men that had gone to spy out the country of Laish spoke and said to their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? And now ye know what to do.

15 And they turned thither, and came to the house of the young man the Levite, the house of Micah, and inquired after his welfare.

16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.

17 And the five men that had gone to spy out the land went up, entered in thither, [and] took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood at the entrance of the gate with the six hundred men that were girded with weapons of war.

18 And these came into Micah's house, and took the carved image, the ephod, and the teraphim, and the molten image. And the priest said to them, What do ye?

19 And they said to him, Hold thy peace, lay thy hand upon thy mouth, and go with us, and be to us a father and a priest. Is it better for thee to be a priest for the house of one man, or to be priest for a tribe and a family in Israel?

20 Then the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 And they turned and departed, and put the little ones and the cattle and the baggage before them.

22 They were already far from the house of Micah, when the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried to the children of Dan. And they turned their faces, and said to Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say to me, What aileth thee?

25 And the children of Dan said to him, Let not thy voice be heard among us, lest men of exasperated spirit run upon you, and thou lose thy life and the lives of thy household.

26 And the children of Dan went their way; and Micah saw that they were too strong for him, and he turned and went back to his house.

27 And they took that which Micah had made, and the priest that he had had, and came upon Laish, upon a people quiet and secure; and they smote them with the edge of the sword, and burned the city with fire.

28 And there was no deliverer, for it was far from Zidon, and they had nothing to do with [any] man; and it [lay] in the valley that is by Beth-rehob. And they built the city and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; howbeit Laish was the name of the city at the first.

30 And the children of Dan set up the graven image; and Jehonathan, the son of Gershom, the son of Moses; he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set up for themselves Micah's graven image, which he had made, all the time that the house of God was in Shiloh.

JUDGES CHAPTER 19

1 And it came to pass in those days, when there was no king in Israel, that a certain Levite, sojourning on the further side of mount Ephraim, took him a concubine out of Bethlehem-Judah.

2 And his concubine played the whore against him, and went away from him to her father's house to Bethlehem-Judah, and was there some time, -- four months.

3 And her husband rose up and went after her, to speak kindly to her, to bring her again; and his servant was with him, and a couple of asses. And she brought him into her father's house; and when the father of the damsel saw him he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him, and he abode with him three days; and they ate and drank, and lodged there.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And it came to pass on the fourth day, that they arose early in the morning, and he rose up to depart; and the damsel's father said to his son-in-law, Refresh thy heart with a morsel of bread, and afterwards ye may go your way.

6 And they sat down, and ate and drank, both of them together. And the damsel's father said to the man, Be content, I pray thee, and pass the night, and let thy heart be glad.

7 And the man rose up to depart, but his father-in-law urged him, and he lodged there again.

8 And he arose early in the morning on the fifth day to depart; but the damsel's father said, Refresh thy heart, I pray thee. And they lingered until the afternoon, and they did eat both of them.

9 And the man rose up to depart, he, and his concubine, and his servant; and his father-in-law, the damsel's father, said to him, Behold now, the day draws toward evening -- I pray you stay all night; behold, the day is declining, lodge here, and let thy heart be merry; and to-morrow get you early on your way, that thou mayest go to thy tent.

10 But the man would not tarry the night; and he rose up and departed, and came opposite to Jebus, that is, Jerusalem; and there were with him two asses saddled, and his concubine was with him.

11 They were near Jebus, and the day was far spent; and the servant said to his master, Come, I pray thee, and let us turn aside into this city of the Jebusites, and lodge in it.

12 But his master said to him, We will not turn aside into the city of a stranger, which is not of the children of Israel, but we will pass on to Gibeah.

13 And he said to his servant, Come and let us draw near to one of these places, and lodge in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them [when they were] by Gibeah, which belongs to Benjamin.

15 And they turned aside thither, to go in, to lodge in Gibeah. And he went in, and sat down in the open place of the city; and there was no one that received him into his house to pass the night.

16 And behold, there came an old man from his work out of the field at even; and the man was of mount Ephraim, and he sojourned in Gibeah; but the men of the place were Benjaminites.

17 And he lifted up his eyes, and saw the wayfaring man in the open place of the city; and the old man said, Whither goest thou? and whence comest thou?

18 And he said to him, We are travelling from Bethlehem-Judah towards the further side of mount Ephraim; from thence am I; and I went to Bethlehem-Judah, and I have to do with the house of Jehovah; and there is no man that receives me into his house.

19 And we have both straw and provender for our asses; and I have bread and wine also for me, and for thy handmaid, and for the young man with thy servants: there is no lack of anything.

20 Then the old man said, Peace be with thee; only let all thy wants lie on me; but lodge not in the street.

21 And he brought him into his house, and gave the asses provender; and they washed their feet, and ate and drank.

22 They were making their hearts merry, when behold, the men of the city, sons of Belial, surrounded the house, beating at the door; and they spoke to the master of the house, the old man, saying, Bring forth the man that came into thy house, that we may know him.

23 And the man, the master of the house, went out to them, and said to them, No, my brethren, I pray you, do not wickedly; seeing that this man is come into my house, do not this villany.

24 Behold, my daughter, who is a virgin, and his concubine; let me bring them out, and humble ye them, and do to them as is good in your sight; but to this man do not so vile a thing.

25 But the men would not hearken to him; and the man took his concubine, and brought her forth to them; and they knew her, and abused her all the night until the morning; and let her go when the morning-dawn arose.

26 And the woman came at the dawning of the day, and fell down at the entrance of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the door of the house, and went out to go his way, and behold, there lay the woman his concubine at the entrance of the house, and her hands were upon the threshold.

28 And he said to her, Up, and let us go; but no one answered. And he took her upon the ass; and the man rose up, and went to his place.

29 And when he was come into his house, he took the knife, and laid hold on his concubine, and divided her, according to her bones, into twelve pieces, and sent her into all the borders of Israel.

30 And it came to pass that every one that saw it said, There was no such deed done nor seen from the day that the children of Israel came out of Egypt to this day. Think it over, advise, and speak.

JUDGES CHAPTER 20

1 And all the children of Israel went forth, and the assembly gathered together as one man, from Dan to Beer-sheba, and the land of Gilead, unto Jehovah at Mizpah.

2 And the heads of all the people, of all the tribes of Israel, presented themselves in the congregation of the people of God, four hundred thousand footmen that drew sword.

3 And the children of Benjamin heard that the children of Israel had gone up to Mizpah. And the children of Israel said, Tell [us], how was this wickedness?

4 Then the Levite, the husband of the woman that was murdered, answered and said, I came to Gibeah that [belongs] to Benjamin, I and my concubine, to lodge.

5 And the citizens of Gibeah rose against me, and surrounded the house because of me, by night; they thought to slay me, and my concubine have they humbled so that she died.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Then I took my concubine, and cut her in pieces, and sent her throughout the country of the inheritance of Israel; for they have committed lewdness and villany in Israel.

7 Behold, all ye, children of Israel, deliberate and give here [your] counsel.

8 And all the people rose up as one man, saying, We will not any one go to his tent, neither will we any one turn into his house.

9 But now this is the thing which we will do to Gibeah: [we go] by lot against it;

10 and we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the villany that they have wrought in Israel.

11 And all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men to all the families of Benjamin, saying, What wickedness is this that has been done among you?

13 And now give up the men, the sons of Belial, who are in Gibeah, that we may put them to death, and put away evil from Israel. But [the children of] Benjamin would not hearken to the voice of their brethren the children of Israel.

14 And the children of Benjamin gathered themselves together out of the cities of Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities, twenty-six thousand men that drew sword, besides the inhabitants of Gibeah, who were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men left-handed; all these slang stones at a hair [breadth], and missed not.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 And the children of Israel arose and went up to Bethel, and inquired of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And Jehovah said, Judah first.

19 And the children of Israel rose up in the morning and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin went forth out of Gibeah, and destroyed to the ground of the Israelites that day twenty-two thousand men.

22 And the people, the men of Israel, took courage, and set the battle again in array in the place where they put themselves in array the first day.

23 And the children of Israel went up and wept before Jehovah until even, and inquired of Jehovah, saying, Shall I go up again to battle against the children of Benjamin my brother? And Jehovah said, Go up against him.

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and again destroyed to the ground of the children of Israel eighteen thousand men: all these drew the sword.

26 Then all the children of Israel, and all the people, went up and came to Bethel, and wept, and abode there before Jehovah, and fasted that day until even, and offered up burnt-offerings and peace-offerings before Jehovah.

27 And the children of Israel inquired of Jehovah (and the ark of the covenant of God was there in those days,

28 and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And Jehovah said, Go up; for to-morrow I will give them into thy hand.

29 And Israel set liers in wait against Gibeah, round about.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at the other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city, and began to smite of the people, slaying as at the former times, in the highways, of which one leads to Bethel and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. And the children of Israel said, Let us flee, that we may draw them from the city to the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-Tamar; and the ambush of Israel rushed forth out of their place, out of the meadows of Geba.

34 And there came from opposite Gibeah ten thousand chosen men out of all Israel, and the battle was severe; but they knew not that disaster was coming upon them.

35 And Jehovah smote Benjamin before Israel; and the children of Israel destroyed of the Benjaminites that day twenty-five thousand one hundred men: all these drew the sword.

36 And the children of Benjamin saw that they were smitten. -- And the men of Israel gave place to Benjamin, because they trusted to the ambush that they had set against Gibeah.

37 And the ambush hasted, and fell upon Gibeah; and the ambush drew along, and smote the whole city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the ambush, that they should make a thick column of smoke rise up out of the city.

39 And when the men of Israel turned back in the battle, Benjamin began to smite, slaying of the men of Israel about thirty men; for they said, Surely they are quite routed before us as in the first battle.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

40 And when the burning began to rise up out of the city as a pillar of smoke, Benjamin looked behind, and behold, the whole city ascended [in smoke] to the heavens.

41 Then the men of Israel turned back, and the men of Benjamin were amazed, for they saw that disaster was come upon them.

42 And they turned before the men of Israel to the way of the wilderness; but the battle overtook them; and those who came out of the cities destroyed them in their midst.

43 They encompassed the Benjaminites, chased them, trode them down at the resting-place over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these, men of valour.

45 And they turned and fled towards the wilderness to the cliff of Rimmon, and they gleaned of them in the highways five thousand men; and pursued hard after them to Gidom, and slew two thousand men of them.

46 So that all who fell that day of Benjamin were twenty-five thousand men that drew the sword: all these, men of valour.

47 And six hundred men turned and fled to the wilderness to the cliff of Rimmon, and abode at the cliff of Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of [every] city as the cattle, and all that was found; even all the cities that were found did they set on fire.

JUDGES CHAPTER 21

1 Now the men of Israel had sworn in Mizpah, saying, There shall not any of us give his daughter to the Benjaminites as wife.

2 And the people came to Bethel, and abode there till even before God, and lifted up their voices and wept bitterly,

3 and said, Jehovah, God of Israel, why is it come to pass in Israel, that there should be this day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered up burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation to Jehovah? For they had [made] a great oath concerning him that came not up to Jehovah to Mizpah, saying, He shall certainly be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, To-day is one tribe extirpated from Israel.

7 What shall we do for wives for them that remain? since we have sworn by Jehovah that we will not give them of our daughters for wives.

8 And they said, What one is there of the tribes of Israel that came not up to Mizpah to Jehovah? And behold, there came none to the camp from Jabesh-Gilead, to the congregation;

9 for the people were numbered, and behold, there were none of the inhabitants of Jabesh-Gilead there.

10 And the assembly sent thither twelve thousand men of the most valiant and commanded them, saying, Go and smite the inhabitants of Jabesh-Gilead with the edge of the sword, and the women and the children.

11 And this is the thing which ye shall do: ye shall utterly destroy every male, and every woman that hath lain with man.

12 And they found among the inhabitants of Jabesh-Gilead four hundred young women that were virgins, who had known no man by lying with any male, and they brought them to the camp, to Shiloh, which is in the land of Canaan.

13 And the whole assembly sent to speak to the children of Benjamin that were at the cliff of Rimmon, and to proclaim peace to them.

14 And Benjamin came again at that time; and they gave them the wives whom they had saved alive of the women of Jabesh-Gilead; but even so they found not enough for them.

15 And the people repented them for Benjamin, because Jehovah had made a breach in the tribes of Israel.

16 And the elders of the assembly said, What shall we do for wives for them that remain? for the women have been destroyed out of Benjamin.

17 And they said, There must be a possession for those of Benjamin that have escaped, that a tribe be not blotted out of Israel.

18 But we cannot give them wives of our daughters, for the children of Israel have sworn, saying, Cursed be he that giveth a wife to the Benjaminites!

19 And they said, Behold, there is a feast of Jehovah from year to year in Shiloh, which is on the north side of Bethel, toward the sun-rising of the highway that goes up from Bethel to Shechem, and on the south of Lebonah.

20 And they commanded the sons of Benjamin, saying, Go and lie in wait in the vineyards;

21 and see, and behold, if the daughters of Shiloh come out to dance in the dances, then come out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come to complain to us, that we will say to them, Gratify us with them, because we did not take each man his wife in the war; for ye did not give them to them, that ye should now be guilty.

23 And the children of Benjamin did so, and took wives, according to their number, of them that danced, whom they caught; and they went and returned to their inheritance, and built the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days there was no king in Israel; every man did what was right in his own eyes.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure

The book is structured in four chapters:

1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 And it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man went from Bethlehem-Judah, to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them Moabitish wives; the name of the one was Orpah, and the name of the second Ruth: and they abode there about ten years.

5 And Mahlon and Chilion died also, both of them; and the woman was left of her two children and of her husband.

6 And she arose, she and her daughters-in-law, and returned from the fields of Moab; for she had heard in the fields of Moab how that Jehovah had visited his people to give them bread.

7 Wherefore she went forth out of the place where she had been, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

8 And Naomi said to her two daughters-in-law, Go, return each to her mother's house. Jehovah deal kindly with you, as ye have dealt with the dead and with me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Jehovah grant you that ye may find rest, each in the house of her husband. And she kissed them; and they lifted up their voice and wept.

10 And they said to her, We will certainly return with thee to thy people.

11 And Naomi said, Return, my daughters: why will ye go with me? Are there yet sons in my womb, that they could be your husbands?

12 Return, my daughters, go; for I am too old to have a husband. If I should say, I have hope, should I even have a husband to-night, and should I also bear sons,

13 would ye wait on that account till they were grown? Would ye stay on that account from having husbands? No, my daughters, for I am in much more bitterness than you; for the hand of Jehovah is gone out against me.

14 And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clave to her.

15 And she said, Behold, thy sister-in-law is gone back to her people and to her gods: return after thy sister-in-law.

16 And Ruth said, Do not intreat me to leave thee, to return from [following] after thee; for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God;

17 where thou diest will I die, and there will I be buried. Jehovah do so to me, and more also, if aught but death part me and thee!

18 And when she saw that she was stedfastly minded to go with her, she left off speaking to her.

19 And they two went until they came to Bethlehem. And it came to pass, when they came to Bethlehem, that all the city was moved about them, and the [women] said, Is this Naomi?

20 And she said to them, Call me not Naomi -- call me Mara; for the Almighty has dealt very bitterly with me.

21 I went out full, and Jehovah has brought me home again empty. Why do ye call me Naomi, seeing Jehovah has brought me low, and the Almighty has afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the fields of Moab; and they came to Bethlehem in the beginning of the barley-harvest.

RUTH CHAPTER 2

1 And Naomi had a relation of her husband's, a mighty man of wealth, of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said to Naomi, Let me, I pray, go to the field and glean among the ears of corn after [him] in whose sight I shall find favour. And she said to her, Go, my daughter.

3 And she went; and she came and gleaned in the fields after the reapers; and she chanced to light on an allotment of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Bethlehem; and he said to the reapers, Jehovah be with you! And they said to him, Jehovah bless thee!

5 And Boaz said to his servant that was set over the reapers, Whose maiden is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish maiden who came back with Naomi out of the fields of Moab;

7 and she said, I pray you, let me glean and gather among the sheaves after the reapers. And she came, and has continued from the morning until now: her sitting in the house has been little as yet.

8 And Boaz said to Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from here, but keep here with my maidens.

9 Let thine eyes be on the field which is being reaped, and go thou after them; have I not charged the young men not to touch thee? And when thou art athirst, go to the vessels and drink of what the young men draw.

10 Then she fell on her face, and bowed herself to the ground, and said to him, Why have I found favour in thine eyes, that thou shouldest regard me, seeing I am a foreigner?

11 And Boaz answered and said to her, It has fully been shewn me, all that thou hast done to thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come to a people that thou hast not known heretofore.

12 Jehovah recompense thy work, and let thy reward be full from Jehovah the God of Israel, under whose wings thou art come to take refuge.

13 And she said, Let me find favour in thine eyes, my lord; for that thou hast comforted me, and for that thou hast spoken kindly to thy handmaid, though I am not like one of thy handmaidens.

14 And Boaz said to her at mealtime, Come hither and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched corn, and she ate and was sufficed, and reserved [some].

15 And when she rose up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ye shall not reproach her.

16 And ye shall also sometimes draw out for her [some ears] out of the handfuls, and leave them that she may glean, and rebuke her not.

17 And she gleaned in the field until even, and beat out what she had gleaned; and it was about an ephah of barley.

18 And she took [it] up, and came into the city, and her mother-in-law saw what she had gleaned; and she brought forth and gave to her that which she had reserved after she was sufficed.

19 And her mother-in-law said to her, Where hast thou gleaned to-day? and where hast thou wrought? Blessed be he that did regard thee! And she told her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, who has not left off his kindness to the living and to the dead! And Naomi said to her, The man is near of kin to us, one of those who have the right of our redemption.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And Ruth the Moabitess said, He said to me also, Thou shalt keep with my young men until they have ended all my harvest.

22 And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept with the maidens of Boaz to glean, until the end of the barley-harvest and of the wheat-harvest. And she dwelt with her mother-in-law.

RUTH CHAPTER 3

1 And Naomi her mother-in-law said to her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now, is not Boaz of our kindred, with whose maidens thou wast? Behold, he is winnowing barley in the threshing-floor to-night.

3 Wash thyself therefore, and anoint thyself, and put thy raiment upon thee, and go down to the floor; make not thyself known to the man, until he shall have done eating and drinking.

4 And it shall be, when he lies down, that thou shalt mark the place where he shall have lain down, and thou shalt go in, and uncover his feet, and lay thyself down; and he will shew thee what thou shalt do.

5 And she said to her, All that thou sayest will I do.

6 And she went down to the floor, and did according to all that her mother-in-law had bidden her.

7 And Boaz ate and drank, and his heart was merry, and he went to lie down at the end of the heap of corn. Then she went softly, and uncovered his feet, and laid herself down.

8 And it came to pass at midnight, that the man was startled, and turned himself; and behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth, thy handmaid: spread thy skirt over thy handmaid; for thou hast the right of redemption.

10 And he said, Blessed be thou of Jehovah, my daughter! Thou hast shewn more kindness at the end than at the first, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not: all that thou sayest will I do to thee; for all the gate of my people knows that thou art a woman of worth.

12 And now, truly I am one that has the right of redemption, yet there is one that has the right of redemption who is nearer than I.

13 Stay over to-night, and it shall be in the morning, if he will redeem thee, well -- let him redeem; but if he like not to redeem thee, then will I redeem thee, [as] Jehovah liveth. Lie down until the morning.

14 And she lay at his feet until the morning; and she rose up before one could know another. And he said, Let it not be known that a woman came into the threshing-floor.

15 And he said, Bring the cloak that thou hast upon thee, and hold it. And she held it, and he measured six [measures] of barley, and laid [it] on her; and he went into the city.

16 And she came to her mother-in-law; and she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six [measures] of barley gave he me; for he said to me, Go not empty to thy mother-in-law.

18 Then she said, Be still, my daughter, until thou know how the matter will fall; for the man will not rest until he have completed the matter this day.

RUTH CHAPTER 4

1 And Boaz went up to the gate, and sat down there. And behold, he that had the right of redemption, of whom Boaz had spoken, came by. And he said, Thou, such a one, turn aside, sit down here. And he turned aside and sat down.

2 And he took ten men of the elders of the city, and said, Sit down here. And they sat down.

3 And he said to him that had the right of redemption: Naomi, who is come back out of the country of Moab, sells the allotment that was our brother Elimelech's.

4 And I thought I would apprise thee of it and say, Buy [it] in the presence of the inhabitants, and in the presence of the elders of my people. If thou wilt redeem [it], redeem; but if thou wilt not redeem, tell me, that I may know; for there is none to redeem besides thee; and I am after thee. And he said, I will redeem [it].

5 And Boaz said, On the day thou buyest the field of the hand of Naomi, thou must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 And he that had the right of redemption said, I cannot redeem [it] for myself, lest I mar mine own inheritance. Redeem thou for thyself what I should redeem, for I cannot redeem [it].

7 Now this [was the custom] in former time in Israel concerning redemption and concerning exchange, to confirm the whole matter: a man drew off his sandal, and gave it to his neighbour, and this was the [mode of] attestation in Israel.

8 And he that had the right of redemption said to Boaz, Buy for thyself; and he drew off his sandal.

9 And Boaz said to the elders and all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi;

10 moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate and the elders said, [We are] witnesses. Jehovah make the woman that cometh into thy house like Rachel and like Leah, which two did build the house of Israel; and acquire power in Ephratah, and make thyself a name in Bethlehem;

12 and let thy house become like the house of Pherez, whom Tamar bore to Judah, of the seed which Jehovah shall give thee of this young woman.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bore a son.

14 And the women said to Naomi, Blessed be Jehovah who hath not left thee this day without one that has the right of redemption, and may his name be famous in Israel!

15 And he shall be to thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law who loves thee, who is better to thee than seven sons, has borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse to it.

17 And the women [her] neighbours gave it a name, saying, There is a son born to Naomi. And they called his name Obed. He is the father of Jesse, the father of David.

18 Now these are the generations of Pherez. Pherez begot Hezron,

19 and Hezron begot Ram, and Ram begot Amminadab,

20 and Amminadab begot Nahshon, and Nahshon begot Salmon,

21 and Salmon begot Boaz, and Boaz begot Obed,

22 and Obed begot Jesse, and Jesse begot David.

THE FIRST BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 SAMUEL CHAPTER 1

1 And there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

2 And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city from year to year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of Jehovah, were there.

4 And it came to pass on the day that Elkanah sacrificed, he gave to Peninnah his wife and to all her sons and her daughters portions;

5 but to Hannah he used to give a double portion, for he loved Hannah; but Jehovah had shut up her womb.

6 And her adversary provoked her much also, to make her fret, because Jehovah had shut up her womb.

7 And [as] he did so year by year, as often as she went up to the house of Jehovah, she provoked her thus; and she wept and did not eat.

8 And Elkanah her husband said to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am not I better to thee than ten sons?

9 And Hannah rose up after they had eaten in Shiloh, and after they had drunk; (now Eli the priest sat upon the seat by the door-post of the temple of Jehovah;)

10 and she was in bitterness of soul, and prayed to Jehovah, and wept much.

11 And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man child, then I will give him to Jehovah all the days of his life, and there shall no razor come upon his head.

12 And it came to pass as she continued praying before Jehovah, that Eli marked her mouth.

13 Now Hannah spoke in her heart; only her lips moved, but her voice was not heard; and Eli thought she was drunken.

14 And Eli said to her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before Jehovah.

16 Take not thy handmaid for a daughter of Belial: for out of the abundance of my grief and provocation have I spoken hitherto.

17 And Eli answered and said, Go in peace; and the God of Israel grant thee thy petition which thou hast asked of him.

18 And she said, Let thy bondwoman find grace in thy sight. And the woman went her way, and did eat, and her countenance was no more [as before].

19 And they rose up early in the morning and worshipped before Jehovah, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife; and Jehovah remembered her.

20 And it came to pass when the time was come about after Hannah had conceived, that she bore a son, and called his name Samuel, [saying,] Because I have asked him of Jehovah.

21 And Elkanah her husband, and all his house, went up to sacrifice to Jehovah the yearly sacrifice and his vow.

22 But Hannah did not go up, for she said to her husband, [I will wait] until the child is weaned; then will I bring him, that he may appear before Jehovah, and there abide for ever.

23 And Elkanah her husband said to her, Do what is good in thy sight: abide until thou hast weaned him; only, may

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Jehovah fulfil his word. And the woman abode, and gave her son suck until she weaned him.

24 And she took him up with her when she had weaned him, with three bullocks, and one ephah of flour, and a flask of wine, and brought him to the house of Jehovah to Shiloh; and the boy was young.

25 And they slaughtered the bullock, and brought the boy to Eli.

26 And she said, Oh my lord, [as] thy soul liveth, my lord, I am the woman that stood by thee here to pray to Jehovah.

27 For this boy I prayed; and Jehovah has granted me my petition which I asked of him.

28 And also I have lent him to Jehovah: all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

1 SAMUEL CHAPTER 2

1 And Hannah prayed, and said, My heart exulteth in Jehovah, my horn is lifted up in Jehovah; my mouth is opened wide over mine enemies; for I rejoice in thy salvation.

2 There is none holy as Jehovah, for there is none beside thee, neither is there any rock like our God.

3 Do not multiply your words of pride, let not vain-glory come out of your mouth; For Jehovah is a God of knowledge, and by him actions are weighed.

4 The bow of the mighty is broken, and they that stumbled are girded with strength.

5 They that were full have hired themselves out for bread; and the hungry are [so] no more: Even the barren beareth seven, and she that hath many children is waxed feeble.

6 Jehovah killeth, and maketh alive; he bringeth down to Sheol, and bringeth up.

7 Jehovah maketh poor, and maketh rich, he bringeth low, also he lifteth up:

8 He raiseth up the poor out of the dust; from the dung-hill he lifteth up the needy, To set [him] among nobles; and he maketh them inherit a throne of glory; For the pillars of the earth are Jehovah's, and he hath set the world upon them.

9 He keepeth the feet of his saints, but the wicked are silenced in darkness; for by strength shall no man prevail.

10 They that strive with Jehovah shall be broken to pieces; in the heavens will he thunder upon them. Jehovah will judge the ends of the earth; and he will give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the boy ministered to Jehovah in the presence of Eli the priest.

12 Now the sons of Eli were sons of Belial; they knew not Jehovah.

13 And the priests' custom with the people was, when any man sacrificed a sacrifice, the priest's servant came, when the flesh was cooked, with a flesh-hook of three prongs in his hand;

14 and he struck it into the pan, or kettle, or cauldron, or pot; the priest took of it all that the flesh-hook brought up. So they did in Shiloh to all the Israelites that came there.

15 Even before they burned the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest, and he will not accept sodden flesh of thee, but raw.

16 If the man said to him, They will immediately burn the fat entire, then take as thy soul desires; he would say [to him], No, but thou shalt give [it] now; and if not, I will take [it] by force.

17 And the sin of the young men was very great before Jehovah, for men despised the offering of Jehovah.

18 And Samuel ministered before Jehovah, a boy girded with a linen ephod.

19 And his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to sacrifice the yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, Jehovah give thee seed of this woman for the loan which is lent to Jehovah. And they went to their own home.

21 So Jehovah visited Hannah, and she conceived, and bore three sons and two daughters. And the boy Samuel grew before Jehovah.

22 And Eli was very old, and heard all that his sons were doing to all Israel, and that they lay with the women that served at the entrance of the tent of meeting.

23 And he said to them, Why do ye such things? for I hear of your evil deeds from all this people.

24 No, my sons, for it is no good report that I hear: ye make Jehovah's people transgress.

25 If one man sin against another, God will judge him; but if a man sin against Jehovah, who shall intreat for him? But they hearkened not to the voice of their father, for Jehovah was minded to slay them.

26 And the boy Samuel grew on, and was in favour both with Jehovah and also with men.

27 And there came a man of God to Eli and said to him, Thus saith Jehovah: Did I plainly reveal myself to the house of thy father when they were in Egypt, in Pharaoh's house,

28 and choose him out of all the tribes of Israel, to be my priest, to offer upon mine altar, to burn incense, to wear the ephod before me? and I gave unto the house of thy father all the offerings by fire of the children of Israel.

29 Wherefore do ye trample upon my sacrifice and upon mine oblation which I have commanded [in my] habitation? And thou honourest thy sons above me, to make yourselves fat with the primest of all the oblations of Israel my people.

30 Wherefore Jehovah the God of Israel saith, I said indeed, Thy house and the house of thy father should walk before me for ever. But now Jehovah saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see an oppressor [in my] habitation, amidst all the good that shall be done to Israel; and there shall not be an old man in thy house for ever.

33 And the man of thine [whom] I shall not cut off from mine altar, shall be to cause thine eyes to fail and to grieve

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thy soul; and all the increase of thy house shall die in their vigour.

34 And this shall be the sign to thee, which shall come upon thy two sons, upon Hophni and Phinehas: in one day they shall die, both of them.

35 And I will raise up for myself a faithful priest, [who] shall do according to what is in my heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed continually.

36 And it shall come to pass [that] every one that is left of thy house shall come to crouch to him for a small piece of silver and for a cake of bread, and shall say, Put me, I pray thee, into one of the priestly offices, that I may eat a morsel of bread.

1 SAMUEL CHAPTER 3

1 And the boy Samuel ministered to Jehovah before Eli. And the word of Jehovah was rare in those days; a vision was not frequent.

2 And it came to pass at that time, when Eli lay in his place (now his eyes began to grow dim, he could not see),

3 and the lamp of God had not yet gone out, and Samuel lay in the temple of Jehovah, where the ark of God was,

4 that Jehovah called to Samuel. And he said, Here am I.

5 And he ran to Eli, and said, Here am I; for thou calledst me. And he said, I did not call: lie down again. And he went and lay down.

6 And Jehovah called again, Samuel! And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he said, I did not call, my son: lie down again.

7 Now Samuel did not yet know Jehovah, neither had the word of Jehovah yet been revealed to him.

8 And Jehovah called again the third time, Samuel! And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah was calling the boy.

9 And Eli said to Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Jehovah, for thy servant heareth. So Samuel went and lay down in his place.

10 And Jehovah came, and stood, and called as at the other times, Samuel, Samuel! And Samuel said, Speak, for thy servant heareth.

11 And Jehovah said to Samuel, Behold, I do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all that I have spoken concerning his house; I will begin and make an end.

13 For I have declared to him that I will judge his house for ever, for the iniquity which he hath known: because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli that the iniquity of Eli's house shall not be expiated with sacrifice or oblation for ever.

15 And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to declare the vision to Eli.

16 And Eli called Samuel, and said, Samuel, my son. And he said, Here am I.

17 And he said, What is the word that he has spoken to thee? I pray thee, keep it not back from me: God do so to thee, and more also, if thou keep back anything from me of all the word that he spoke to thee.

18 And Samuel told him all the words, and kept nothing back from him. And he said, It is Jehovah: let him do what is good in his sight.

19 And Samuel grew, and Jehovah was with him, and let none of his words fall to the ground.

20 And all Israel, from Dan even to Beer-sheba, knew that Samuel was established a prophet of Jehovah.

21 And Jehovah appeared again at Shiloh; for Jehovah revealed himself to Samuel at Shiloh by the word of Jehovah.

1 SAMUEL CHAPTER 4

1 And what Samuel had said happened to all Israel. And Israel went out against the Philistines to battle, and encamped beside Eben-ezer; and the Philistines encamped in Aphek.

2 And the Philistines put themselves in array against Israel; and the battle spread, and Israel was routed before the Philistines; and they slew in battle array in the field about four thousand men.

3 And the people came into the camp; and the elders of Israel said, Why has Jehovah smitten us to-day before the Philistines? Let us fetch ourselves the ark of the covenant of Jehovah out of Shiloh, that it may come among us, and save us out of the hand of our enemies.

4 So the people sent to Shiloh, and they brought from thence the ark of the covenant of Jehovah of hosts, who sitteth between the cherubim; and the two sons of Eli, Hophni and Phinehas, were there by the ark of the covenant of God.

5 And it came to pass when the ark of the covenant of Jehovah came into the camp, that all Israel shouted with a great shout, so that the earth shook.

6 And the Philistines heard the noise of the shout, and said, What is the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah had come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there has not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with every plague in the wilderness.

9 Shew yourselves valiant and be men, ye Philistines, that ye may not have to be servants to the Hebrews, as they have been servants to you: be men, and fight.

10 And the Philistines fought, and Israel was routed, and they fled every man to his tent; and there was a very great slaughter, and there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And there ran a man of Benjamin out of the battle, and came to Shiloh the same day, with his clothes rent and with earth upon his head.

13 And when he came, behold, Eli was sitting upon the seat by the way-side watching; for his heart trembled for the ark of God. And the man came to tell it in the city, and all the city cried out.

14 And Eli heard the noise of the crying, and said, What is the noise of this tumult? And the man came hastily, and told Eli.

15 Now Eli was ninety-eight years old; and his eyes were set, that he could not see.

16 And the man said to Eli, I am he that came out of the battle, and I have fled to-day out of the battle. And he said, What has taken place, my son?

17 And the messenger answered and said, Israel has fled before the Philistines, and there has been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he mentioned the ark of God, that he fell from off the seat backward by the side of the gate, and his neck broke, and he died; for the man was old, and heavy. And he had judged Israel forty years.

19 And his daughter-in-law, Phinehas' wife, was with child, near to be delivered; and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And as she was dying, the women that stood by her said, Fear not; for thou hast borne a son. But she did not answer, neither did she take it to heart.

21 And she named the child Ichabod, saying, The glory is departed from Israel; because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel, for the ark of God is taken.

1 SAMUEL CHAPTER 5

1 And the Philistines took the ark of God, and brought it from Eben-ezer to Ashdod.

2 And the Philistines took the ark of God and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod arose early the next day, behold, Dagon had fallen on his face to the ground before the ark of Jehovah. And they took Dagon, and set him in his place again.

4 And when they arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of Jehovah; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the fish-stump was left to him.

5 Therefore neither the priests of Dagon nor any that come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.

6 And the hand of Jehovah was heavy upon them of Ashdod, and he laid them waste, and smote them with hemorrhoids, -- Ashdod and its borders.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is severe upon us, and upon Dagon our god.

8 And they sent and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they said, Let the ark of the God of Israel be carried about to Gath. And they carried the ark of the God of Israel about [thither].

9 And it came to pass that, after they had carried it about, the hand of Jehovah was against the city with very great panic; and he smote the men of the city, both small and great, and hemorrhoids broke out upon them.

10 And they sent the ark of God to Ekron. And it came to pass, when the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to kill us and our people.

11 And they sent and gathered all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to its own place, that it kill us not, and our people. For there was deadly alarm throughout the city: the hand of God was very heavy there;

12 and the men that died not were smitten with the hemorrhoids; and the cry of the city went up to heaven.

1 SAMUEL CHAPTER 6

1 And the ark of Jehovah was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do with the ark of Jehovah? tell us wherewith we shall send it to its place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; ye must at any rate return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then they said, What is the trespass-offering which we shall return to him? And they said, Five golden hemorrhoids, and five golden mice, the number of the lords of the Philistines; for one plague is upon them all, and upon your lords.

5 And ye shall make images of your hemorrhoids, and images of your mice that destroy the land, and give glory to the God of Israel: perhaps he will lighten his hand from off you, and from off your gods, and from off your land.

6 And why will ye harden your heart, as the Egyptians and Pharaoh hardened their heart? When he had wrought mightily among them, did they not let them go, and they departed?

7 And now make a new cart, and take two milch kine, on which there has come no yoke, and tie the kine to the cart, and bring their calves home from them;

8 and take the ark of Jehovah, and lay it upon the cart, and the golden jewels, which ye return him as a trespass-offering,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

put in the coffer by the side thereof; and send it away that it may go.

9 And see, if it go up by the way of its own border to Beth-shemesh, it is he who has done us this great evil; if not, then we shall know that it is not his hand that touched us; it was a chance [that] happened to us.

10 And the men did so, and took two milch kine, and tied them to the cart, and shut up their calves at home.

11 And they laid the ark of Jehovah upon the cart, and the coffer with the golden mice and the images of their sores.

12 And the kine went straight forward on the way to Beth-shemesh; they went by the one high way, lowing as they went; and they turned not aside to the right hand or to the left; and the lords of the Philistines went after them as far as the border of Beth-shemesh.

13 And [they of] Beth-shemesh were reaping the wheat-harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua the Beth-shemeshite, and stood there; and a great stone was there. And they clave the wood of the cart, and offered up the kine as a burnt-offering to Jehovah.

15 And the Levites took down the ark of Jehovah, and the coffer that was with it, in which were the golden jewels, and put them on the great stone; and the men of Beth-shemesh offered up burnt-offerings and sacrificed sacrifices the same day to Jehovah.

16 And the five lords of the Philistines saw [it], and returned to Ekron the same day.

17 And these are the golden sores which the Philistines returned as a trespass-offering to Jehovah: for Ashdod one, for Gazah one, for Ashkelon one, for Gath one, for Ekron one;

18 and the golden mice, [according to] the number of all the cities of the Philistines belonging to the five lords, both fortified cities and villages of the peasantry; [and they brought them] as far as the great [stone of] Abel, whereon they set down the ark of Jehovah, [which] is to this day in the field of Joshua the Beth-shemeshite.

19 And he smote among the men of Beth-shemesh, because they had looked into the ark of Jehovah, and smote of the people seventy men; and the people lamented, because Jehovah had smitten the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before Jehovah, this holy God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of Jehovah; come down, fetch it up to you.

1 SAMUEL CHAPTER 7

1 And the men of Kirjath-jearim came, and fetched up the ark of Jehovah, and brought it into the house of Abinadab on the hill, and hallowed Eleazar his son to keep the ark of Jehovah.

2 And it came to pass, from the day that the ark abode in Kirjath-jearim, that the time was long; for it was twenty years. And all the house of Israel lamented after Jehovah.

3 And Samuel spoke to all the house of Israel, saying, If ye return to Jehovah with all your heart, put away the strange gods and the Ashtoreths from among you, and apply your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines.

4 And the children of Israel put away the Baals and the Ashtoreths and served Jehovah only.

5 And Samuel said, Gather all Israel to Mizpah, and I will pray Jehovah for you.

6 And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7 And the Philistines heard that the children of Israel were gathered together at Mizpah; and the lords of the Philistines went up against Israel; and the children of Israel heard [it], and were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry to Jehovah our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking-lamb, and offered it as a whole burnt-offering to Jehovah; and Samuel cried to Jehovah for Israel, and Jehovah answered him.

10 And as Samuel was offering up the burnt-offering, the Philistines advanced to battle against Israel. And Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were routed before Israel.

11 And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, as far as below Beth-car.

12 And Samuel took a stone and set it between Mizpah and Shen, and called the name of it Eben-ezer, and said, Hitherto Jehovah has helped us.

13 And the Philistines were subdued, and came no more into the borders of Israel; and the hand of Jehovah was against the Philistines all the days of Samuel.

14 And the cities that the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and their territory did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorite.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house, and there he judged Israel; and there he built an altar to Jehovah.

1 SAMUEL CHAPTER 8

1 And it came to pass when Samuel was old, that he made his sons judges over Israel.

2 And the name of his firstborn was Joel; and the name of his second, Abijah; they judged in Beer-sheba.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice.

4 Then all the elders of Israel gathered themselves together, and came to Samuel to Ramah,

5 and said to him, Behold, thou art become old, and thy sons walk not in thy ways: now appoint us a king to judge us, like all the nations.

6 And the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to Jehovah.

7 And Jehovah said to Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the deeds that they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken me and served other gods, so do they also unto thee.

9 And now hearken unto their voice; only, testify solemnly unto them, and declare unto them the manner of the king that shall reign over them.

10 And Samuel spoke all the words of Jehovah to the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, on his chariot and among his horsemen, and they shall run before his chariots;

12 and [he will take them] that he may appoint for himself captains over thousands, and captains over fifties, and that they may plough his ground, and reap his harvest, and make his instruments of war and instruments of his chariots.

13 And he will take your daughters for perfumers, and cooks, and bakers.

14 And your fields, and your vineyards, and your oliveyards, the best, will he take and give to his servants.

15 And he will take the tenth of your seed and of your vineyards, and give to his chamberlains and to his servants.

16 And he will take your bondmen, and your bondwomen, and your comeliest young men, and your asses, and use them for his work.

17 He will take the tenth of your sheep. And ye shall be his servants.

18 And ye shall cry out in that day because of your king whom ye have chosen; and Jehovah will not answer you in that day.

19 And the people refused to hearken to the voice of Samuel; and they said, No, but there shall be a king over us,

20 that we also may be like all the nations; and our king shall judge us, and go out before us, and conduct our wars.

21 And Samuel heard all the words of the people, and he repeated them in the ears of Jehovah.

22 And Jehovah said to Samuel, Hearken unto their voice, and make them a king. And Samuel said to the men of Israel, Go ye every man to his city.

1 SAMUEL CHAPTER 9

1 And there was a man of Benjamin whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a Benjaminite, a mighty man of wealth.

2 And he had a son whose name was Saul, choice and comely; and there was not among the children of Israel a comelier person than he; from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish Saul's father were lost; and Kish said to Saul his son, Take, I pray, one of the young men with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalishah, but they found [them] not; and they passed through the land of Shaalim, and they were not there; and they passed through the land of Benjamin, and they found [them] not.

5 They had come to the land of Zuph when Saul said to his servant that was with him, Come and let us return; lest my father give up the asses, and be anxious about us.

6 And he said to him, Behold now, a man of God is in this city, and the man is held in honour; all that he says comes surely to pass. Let us now go thither: perhaps he will shew us the way that we should go.

7 And Saul said to his servant, But if we go, what shall we bring the man? for the bread is spent in our vessels, and we have no present to give to the man of God: what have we?

8 And the servant answered Saul again and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.

9 (In former time in Israel, when a man went to ask counsel of God, he said, Come and let us go to the seer; for he that is now called a Prophet was in former time called a Seer.)

10 And Saul said to his servant, Well said: come, let us go. So they went to the city where the man of God was.

11 As they went up the ascent to the city, they met maidens going forth to draw water; and they said to them, Is the seer here?

12 And they answered them and said, He is; behold, he is before thee: make haste now, for he came to-day to the city; for the people have a sacrifice to-day in the high place.

13 As soon as ye come into the city, ye shall straightway find him, before he goes up to the high place to eat; for the people eat not until he has come, because he blesses the sacrifice; afterwards they eat that are invited. And now go up; for this very day shall ye find him.

14 And they went up into the city. As they were coming into the midst of the city, behold, Samuel was coming out towards them, to go up to the high place.

15 Now Jehovah had apprised Samuel one day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him prince over my people Israel; and he will save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And as Samuel saw Saul, Jehovah answered him, Behold the man of whom I spoke to thee! this man shall rule over my people.

18 And Saul drew near to Samuel in the midst of the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul and said, I am the seer: go up before me to the high place, and ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thy heart.

20 And as for the asses that thou didst lose three days ago, set not thy heart on them; for they are found. And on whom is all the desire of Israel [set]? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? and why dost thou speak such words to me?

22 And Samuel took Saul and his servant, and brought them into the chamber, and gave them a place at the head of them that were invited; and they were about thirty persons.

23 And Samuel said to the cook, Bring the portion that I gave thee, of which I said to thee, Set it by thee.

24 And the cook took up the shoulder, and what was on it, and set [it] before Saul. And he said, Behold that which has been reserved! set it before thee, eat; for against the set time has it been kept for thee, since I said, I will invite the people. So Saul ate with Samuel that day.

25 And they came down from the high place into the city, and he spoke with Saul upon the roof.

26 And they arose early; and when it was about the dawning of the day, Samuel called to Saul on the roof, saying, Arise, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, into the street.

27 As they were going down to the end of the city, Samuel said to Saul, Tell the servant to pass on before us (and he passed on), but stand thou still now, that I may cause thee to hear the word of God.

1 SAMUEL CHAPTER 10

1 Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not because Jehovah has anointed thee prince over his inheritance?

2 When thou goest from me to-day, thou shalt meet two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say to thee, The asses are found which thou wentest to seek, and behold, thy father has dismissed the matter of the asses, and is anxious about you, saying, What shall I do for my son?

3 And thou shalt go on forward from thence, and shalt come to the oak of Tabor, and there shall meet thee three men going up to God, to Bethel, one carrying three kids, and another carrying three cakes of bread, and another carrying a flask of wine.

4 And they will ask after thy welfare, and give thee two loaves, which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where are the outposts of the Philistines; and it shall come to pass, when thou comest thither, into the city, that thou shalt meet a company of prophets coming down from the high place with lute and tambour and pipe and harp before them; and they themselves prophesying.

6 And the Spirit of Jehovah will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And it shall be, when these signs shall come to thee, thou shalt do as thy hand shall find; for God is with thee.

8 And thou shalt go down before me to Gilgal; and behold, I will come down to thee, to offer up burnt-offerings, [and] to sacrifice sacrifices of peace-offerings: seven days shalt thou wait, until I come to thee and inform thee what thou shalt do.

9 And it was [so] that when he turned his back to go away from Samuel, God gave him another heart; and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him before saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that has happened to the son of Kish? Is Saul also among the prophets?

12 And a man of that place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had ended prophesying, he came to the high place.

14 And Saul's uncle said to him and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that they were nowhere, we went to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said to you.

16 And Saul said to his uncle, He told us for certain that the asses were found. But of the matter of the kingdom, of which Samuel had spoken, he told him not.

17 And Samuel called the people together to Jehovah to Mizpah.

18 And he said to the children of Israel, Thus saith Jehovah, the God of Israel, *I* brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you;

19 but *ye* have this day rejected your God, who himself saved you out of all your adversities and your troubles, and have said unto him, [Nay,] but a king shalt thou set over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands.

20 And Samuel caused all the tribes of Israel to come near, and the tribe of Benjamin was taken.

21 And he caused the tribe of Benjamin to come near by their families, and the family of Matri was taken; and Saul the son of Kish was taken. And they sought him, but he was not to be found.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 Therefore they inquired of Jehovah further, Will the man yet come hither? And Jehovah answered, Behold, he hath hid himself among the baggage.

23 And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom Jehovah has chosen, that there is none like him among all the people? And all the people shouted and said, May the king live.

25 And Samuel told the people the right of the kingdom, and wrote it in the book, and laid it before Jehovah. And Samuel sent all the people away, every man to his house.

26 And Saul also went home to Gibeah; and with him went the band, whose hearts God had touched.

27 But the children of Belial said, How should this man save us? And they despised him, and brought him no gifts. But he was as one deaf.

1 SAMUEL CHAPTER 11

1 And Nahash the Ammonite came up and encamped against Jabesh-Gilead. And all the men of Jabesh said to Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite said to them, On this [condition] will I treat with you, that I thrust out all your right eyes, and lay it for a reproach upon all Israel.

3 And the elders of Jabesh said to him, Allow us seven days, and we will send messengers into all the districts of Israel; and if there be no man to deliver us, we will come out to thee.

4 And the messengers came to Gibeah of Saul and told these words in the ears of the people. And all the people lifted up their voice and wept.

5 And behold, Saul came after the oxen from the field; and Saul said, What [aileth] the people that they weep? And they related to him the words of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those words, and his anger was kindled greatly.

7 And he took a yoke of oxen and cut them in pieces, and sent throughout the territory of Israel by the hand of messengers, saying, Whoever comes not forth after Saul and after Samuel, so shall it be done to his oxen! And the fear of Jehovah fell on the people, and they came out as one man.

8 And he numbered them in Bezek, and the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said to the messengers that had come, Thus shall ye say to the men of Jabesh-Gilead: To-morrow ye shall have deliverance when the sun is hot. And the messengers came and informed the men of Jabesh-Gilead; and they were glad.

10 And the men of Jabesh said, To-morrow we will come out to you, and ye may do with us according to all that is good in your sight.

11 And it came to pass the next day that Saul set the people in three companies; and they came into the midst of the camp in the morning watch, and smote Ammon until the heat of the day: and it came to pass that they who remained were scattered, and not two of them were left together.

12 And the people said to Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 But Saul said, There shall not a man be put to death this day; for to-day Jehovah has wrought deliverance in Israel.

14 And Samuel said to the people, Come and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they sacrificed peace-offerings before Jehovah. And there Saul and all the men of Israel rejoiced exceedingly.

1 SAMUEL CHAPTER 12

1 And Samuel said to all Israel, Behold, I have hearkened to your voice in all that ye said to me, and have made a king over you.

2 And now behold, the king walks before you; and I am old and grey-headed; and behold, my sons are with you; and I have walked before you from my youth up to this day.

3 Here I am: testify against me before Jehovah, and before his anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I injured? or of whose hand have I received any ransom and blinded mine eyes therewith? and I will restore it to you.

4 And they said, Thou hast not defrauded us, and thou hast not injured us, neither hast thou taken aught of any man's hand.

5 And he said to them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand! And [the people] said, [He is] witness!

6 And Samuel said to the people, [It is] Jehovah who appointed Moses and Aaron, and who brought your fathers up out of the land of Egypt.

7 And now stand still, that I may plead with you before Jehovah of all the righteous acts of Jehovah which he did to you and to your fathers.

8 When Jacob had come into Egypt, and your fathers cried to Jehovah, then Jehovah sent Moses and Aaron, and they brought your fathers forth out of Egypt, and made them dwell in this place.

9 And they forgot Jehovah their God, and he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried to Jehovah and said, We have sinned, because we have forsaken Jehovah, and have served the Baals and the Ashtoreths; and now deliver us out of the hand of our enemies, and we will serve thee.

11 And Jehovah sent Jerubbaal and Bedan and Jephthah and Samuel, and delivered you out of the hand of your enemies round about, so that ye dwelt in safety.

12 But when ye saw that Nahash the king of the children of Ammon came against you, ye said to me, Nay, but a king shall reign over us; when Jehovah your God was your king.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And now behold, the king whom ye have chosen, whom ye have asked for! and behold, Jehovah has set a king over you.

14 If ye fear Jehovah, and serve him, and hearken to his voice, and rebel not against the commandment of Jehovah, then both ye and the king also that reigns over you shall continue following Jehovah your God.

15 But if ye will not hearken to the voice of Jehovah, and if ye rebel against the commandment of Jehovah, then will the hand of Jehovah be against you, as against your fathers.

16 Now therefore stand and see this great thing which Jehovah will do before your eyes.

17 Is it not wheat-harvest to-day? I will call unto Jehovah, and he will send thunder and rain; and ye shall perceive and see that your wickedness is great which ye have done in the sight of Jehovah in asking for yourselves a king.

18 And Samuel called to Jehovah; and Jehovah sent thunder and rain that day. And all the people greatly feared Jehovah and Samuel.

19 And all the people said to Samuel, Pray to Jehovah thy God for thy servants, that we die not; for we have added to all our sins the wickedness to ask for ourselves a king.

20 And Samuel said to the people, Fear not: *ye* have done all this wickedness; yet turn not aside from following Jehovah, and serve Jehovah with all your heart;

21 and turn ye not aside; for [it would be] after vain things which cannot profit nor deliver; for they are vain.

22 For Jehovah will not cast away his people for his great name's sake; because it has pleased Jehovah to make you his people.

23 Moreover, as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you; and I will teach you the good and right way.

24 Only, fear Jehovah, and serve him in truth, with all your heart; for see how great things he has done for you.

25 But if ye do wickedly, ye shall perish, both ye and your king.

1 SAMUEL CHAPTER 13

1 Saul was ... years old when he became king; and he reigned two years over Israel.

2 And Saul chose him three thousand men out of Israel: there were with Saul two thousand in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin; and the rest of the people he sent every man to his tent.

3 And Jonathan smote the outpost of the Philistines that was in Geba, and the Philistines heard [of it]. And Saul blew the trumpet throughout the land, saying, Let the Hebrews hear.

4 And all Israel heard say, Saul has smitten the garrison of the Philistines, and Israel also has become odious to the Philistines. And the people were called together after Saul to Gilgal.

5 And the Philistines were assembled together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude; and they came up, and encamped in Michmash, eastward from Beth-Aven.

6 And the men of Israel saw that they were in a strait (for the people were distressed); and the people hid themselves in caves, and in thickets, and in cliffs, and in strongholds, and in pits.

7 And the Hebrews went over the Jordan into the land of Gad and Gilead. And Saul was yet in Gilgal, and all the people followed him trembling.

8 And he waited seven days, according to the set time that Samuel [had appointed]; but Samuel did not come to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither to me the burnt-offering and the peace-offerings. And he offered up the burnt-offering.

10 And it came to pass, as soon as he had ended offering up the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou didst not come within the days appointed, and that the Philistines were assembled at Michmash,

12 I said, The Philistines will come down now upon me to Gilgal, and I have not made supplication to Jehovah; and I forced myself, and offered up the burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of Jehovah thy God which he commanded thee; for now would Jehovah have established thy kingdom over Israel for ever.

14 But now thy kingdom shall not continue: Jehovah has sought him a man after his own heart, and Jehovah has appointed him ruler over his people; for thou hast not kept what Jehovah commanded thee.

15 And Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people that were found with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were found with them, abode in Geba of Benjamin; and the Philistines encamped in Michmash.

17 And the ravagers came out of the camp of the Philistines in three companies: one company turned the way of Ophrah, into the land of Shual;

18 and another company turned the way to Beth-horon; and the other company turned the way to the district that looks over the ravine of Zeboim toward the wilderness.

19 Now there was no smith found throughout the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears.

20 And all Israel went down to the Philistines, every man to get his ploughshare, and his hoe, and his axe, and his sickle sharpened,

21 when the edges of the sickles, and the hoes, and the forks, and the axes were blunted; and to set the goads.

22 And it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

people that were with Saul and Jonathan; but with Saul and with Jonathan his son there was found.

23 And a garrison of the Philistines went out to the passage of Michmash.

1 SAMUEL CHAPTER 14

1 Now it came to pass one day that Jonathan the son of Saul said to the young man that bore his armour, Come and let us go over to the Philistines' garrison which is on the other side. But he did not tell his father.

2 And Saul abode at the extreme end of Gibeah under the pomegranate-tree which [was] in Migron; and the people that were with him were about six hundred men.

3 (And Ahijah the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, Jehovah's priest in Shiloh, wore the ephod.) And the people did not know that Jonathan was gone.

4 Now between the passes by which Jonathan sought to go over to the Philistines' garrison there was a sharp rock on the one side and a sharp rock on the other side; and the name of the one [was] Bozez, and the name of the other Seneh.

5 The one crag [formed] a pillar on the north opposite to Michmash, and the other on the south opposite to Geba.

6 And Jonathan said to the young man that bore his armour, Come, and let us go over to the garrison of these uncircumcised: perhaps Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few.

7 And his armour-bearer said to him, Do all that is in thy heart; turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over to the men, and we will shew ourselves to them.

9 If they say thus to us, Stand still until we come to you, then we will stay in our place, and will not go up to them.

10 And if they say thus, Come up to us, then we will go up; for Jehovah has given them into our hand; and this shall be the sign to us.

11 And both of them shewed themselves to the garrison of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer and said, Come up to us, and we will shew you something. And Jonathan said to his armour-bearer, Come up after me; for Jehovah has delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him; and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter which Jonathan and his armour-bearer wrought was about twenty men, as it were on the half-furrow of an acre of land.

15 And there was trembling in the camp, in the field, and among all the people; the garrison, and the ravagers, they also trembled, and the earth quaked; for it was a trembling [from] God.

16 And the watchmen of Saul in Gibeah of Benjamin looked, and behold, the multitude melted away, and they went on slaying one another.

17 Then said Saul to the people that were with him, Muster now, and see who is gone from us. And they mustered, and behold, Jonathan and his armour-bearer were not there.

18 And Saul said to Ahijah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass while Saul talked to the priest, that the noise which was in the camp of the Philistines went on and increased; and Saul said to the priest, Withdraw thy hand.

20 And Saul and all the people that were with him were called together, and they came to the battle; and behold, every man's sword was against his fellow, a very great confusion.

21 And there were Hebrews with the Philistines before that time, who had gone up with them into the camp round about; and they also [turned] to be with the Israelites who were with Saul and Jonathan.

22 And all the men of Israel who had hid themselves in mount Ephraim heard that the Philistines fled, and they also followed hard after them in the battle.

23 And Jehovah saved Israel that day; and the battle passed over beyond Beth-Aven.

24 But the men of Israel were distressed that day. Now Saul had adjured the people, saying, Cursed be the man that eateth food until evening, and [until] I am avenged on mine enemies. So none of the people tasted food.

25 And all they of the land came to a wood; and there was honey on the ground.

26 And the people had come into the wood, and behold, the honey flowed; but no man put his hand to his mouth, for the people feared the oath.

27 But Jonathan had not heard when his father adjured the people; and he put forth the end of his staff which was in his hand, and dipped it in the honeycomb, and put his hand to his mouth, and his eyes became bright.

28 Then answered one of the people and said, Thy father strictly adjured the people, saying, Cursed be the man that eateth food this day; and the people are faint.

29 And Jonathan said, My father has troubled the land: see, I pray you, that mine eyes are bright, because I tasted a little of this honey.

30 How much more, if the people had eaten freely to-day of the spoil of their enemies which they found? for would there not now have been a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon; and the people were very faint.

32 And the people fell on the spoil, and took sheep, and oxen, and calves, and slaughtered them on the ground; and the people ate [them] with the blood.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 And they told Saul, saying, Behold, the people sin against Jehovah, in that they eat with the blood. And he said, Ye have acted perversely: roll me now a great stone.

34 And Saul said, Disperse yourselves among the people, and say to them, Bring near to me every man his ox, and every man his sheep, and slaughter them here, and eat; and sin not against Jehovah in eating with the blood. And all the people brought every man his ox with him that night, and slaughtered [them] there.

35 And Saul built an altar to Jehovah: this was the first altar he built to Jehovah.

36 And Saul said, Let us go down after the Philistines by night, and plunder them until the morning light, and let us not leave a man of them. And they said, Do whatsoever is good in thy sight. Then said the priest, Let us come near hither to God.

37 And Saul inquired of God, Shall I go down after the Philistines? wilt thou give them into the hand of Israel? But he did not answer him that day.

38 And Saul said, Draw ye near hither, all the heads of the people; and know and see wherein this sin has been this day.

39 For, [as] Jehovah liveth, who has saved Israel, though it be in Jonathan my son, he shall certainly die. And no one answered him among all the people.

40 Then said he to all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said to Saul, Do what is good in thy sight.

41 And Saul said to Jehovah the God of Israel, Give a perfect [testimony]! And Jonathan and Saul were taken, and the people escaped.

42 And Saul said, Cast [lots] between me and Jonathan my son. And Jonathan was taken.

43 And Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him and said, With the end of the staff which is in my hand I tasted a little honey, [and] behold, I must die!

44 And Saul said, God do so [to me] and more also; thou shalt certainly die, Jonathan.

45 And the people said to Saul, Shall Jonathan die, who has wrought this great salvation in Israel? Far be it! [as] Jehovah liveth, there shall not a hair of his head fall to the ground; for he has wrought with God this day. So the people delivered Jonathan, that he died not.

46 And Saul went up from following the Philistines; and the Philistines went to their own place.

47 And Saul took the kingdom over Israel, and fought against all his enemies round about, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he discomfited [them].

48 And he did valiantly, and smote the Amalekites, and delivered Israel out of the hands of their spoilers.

49 And the sons of Saul were Jonathan, and Jishvi, and Malchi-shua. And the names of his two daughters: the name of the firstborn Merab, and the name of the younger Michal.

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

51 And Kish the father of Saul, and Ner the father of Abner were sons of Abiel.

52 And there was sore war against the Philistines all the days of Saul; and when Saul saw any mighty man, or any valiant man, he took him to himself.

1 SAMUEL CHAPTER 15

1 And Samuel said to Saul, Jehovah sent *me* to anoint thee king over his people, over Israel: now therefore hearken to the voice of the words of Jehovah.

2 Thus saith Jehovah of hosts: I have considered what Amalek did to Israel, how he set himself against him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and destroy utterly all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to the city of the Amalekites, and set an ambush in the valley.

6 And Saul said to the Kenites, Go, depart, and go down from among the Amalekites, lest I destroy you with them; for ye shewed kindness to all the children of Israel when they came up out of Egypt. And the Kenites departed from among the Amalekites.

7 And Saul smote Amalek from Havilah as thou comest to Shur, which is opposite to Egypt.

8 And he took Agag the king of Amalek alive, and utterly destroyed all the people with the edge of the sword.

9 And Saul and the people spared Agag, and the best of the sheep and oxen, and beasts of the second bearing, and the lambs, and all that was good, and would not devote them to destruction; but everything that was mean and weak, that they destroyed utterly.

10 And the word of Jehovah came to Samuel, saying,

11 It repenteth me that I have set up Saul to be king; for he is turned away from following me, and hath not fulfilled my words. And Samuel was much grieved; and he cried to Jehovah all night.

12 And Samuel rose early to meet Saul in the morning. And it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a monument, and has turned about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said to him, Blessed art thou of Jehovah: I have fulfilled the word of Jehovah.

14 And Samuel said, What [means] then this bleating of sheep in mine ears, and the lowing of oxen which I hear?

15 And Saul said, They have brought them from the Amalekites, because the people spared the best of the sheep and of the oxen, to sacrifice to Jehovah thy God; and the rest we have utterly destroyed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And Samuel said to Saul, Stay, that I may tell thee what Jehovah has said to me this night. And he said to him, Say on.

17 And Samuel said, Was it not when thou wast little in thine eyes that thou [becamest] the head of the tribes of Israel, and Jehovah anointed thee king over Israel?

18 And Jehovah sent thee on a way and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Why then didst thou not hearken to the voice of Jehovah, but didst fall upon the spoil, and didst evil in the sight of Jehovah?

20 And Saul said to Samuel, I have indeed hearkened to the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the choicest of the devoted things, to sacrifice to Jehovah thy God in Gilgal.

22 And Samuel said, Has Jehovah delight in burnt-offerings and sacrifices, As in hearkening to the voice of Jehovah? Behold, obedience is better than sacrifice, Attention than the fat of rams.

23 For rebellion is [as] the sin of divination, And selfwill is [as] iniquity and idolatry. Because thou hast rejected the word of Jehovah, He hath also rejected thee from being king.

24 And Saul said to Samuel, I have sinned, for I have transgressed the commandment of Jehovah, and thy words; for I feared the people, and hearkened to their voice.

25 And now, I pray thee, forgive my sin, and turn again with me, that I may worship Jehovah.

26 And Samuel said to Saul, I will not turn again with thee; for thou hast rejected the word of Jehovah, and Jehovah has rejected thee from being king over Israel.

27 And as Samuel turned to go away, [Saul] laid hold upon the skirt of his mantle, and it rent.

28 Then Samuel said to him, Jehovah has rent the kingdom of Israel from thee to-day, and has given it to thy neighbour, who is better than thou.

29 And also the Hope of Israel will not lie nor repent; for he is not a man, that he should repent.

30 And he said, I have sinned; honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah thy God.

31 So Samuel turned again after Saul; and Saul worshipped Jehovah.

32 And Samuel said, Bring ye near to me Agag the king of Amalek. And Agag came to him gaily. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword has made women childless, so shall thy mother be childless above women. And Samuel hewed Agag in pieces before Jehovah in Gilgal.

34 And Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel saw Saul no more until the day of his death; for Samuel mourned over Saul; and Jehovah repented that he had made Saul king over Israel.

1 SAMUEL CHAPTER 16

1 And Jehovah said to Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons.

2 And Samuel said, How shall I go? if Saul hear [it], he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah.

3 And call Jesse to the sacrifice, and I will tell thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did what Jehovah said, and came to Bethlehem. And the elders of the city came trembling to meet him, and said, Dost thou come peaceably?

5 And he said, Peaceably: I am come to sacrifice to Jehovah. Hallow yourselves, and come with me to the sacrifice. And he hallowed Jesse and his sons, and called them to the sacrifice.

6 And it came to pass when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him.

7 But Jehovah said to Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him; for it is not as man seeth; for man looketh upon the outward appearance, but Jehovah looketh upon the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has Jehovah chosen this one.

9 Then Jesse made Shammah pass by. And he said, Neither has Jehovah chosen this one.

10 And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, Jehovah has not chosen these.

11 And Samuel said to Jesse, Are these all the young men? And he said, There is yet the youngest remaining, and behold, he is feeding the sheep. And Samuel said to Jesse, Send and fetch him; for we will not sit at table till he come hither.

12 And he sent and brought him in. And he was ruddy, and besides of a lovely countenance and beautiful appearance. And Jehovah said, Arise, anoint him; for this is he.

13 And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of Jehovah came upon David from that day forward. And Samuel rose up, and went to Ramah.

14 And the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him.

15 And Saul's servants said to him, Behold now, an evil spirit from God troubles thee.

16 Let our lord now speak; thy servants are before thee: they shall seek out a man, a skilful player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said to his servants, Provide me now a man that can play well, and bring him to me.

18 And one of the young men answered and said, Behold, I have seen a son of Jesse the Bethlehemite, who is skilled in playing, and he is a valiant man and a man of war, and skilled in speech, and of good presence, and Jehovah is with him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Then Saul sent messengers to Jesse and said, Send me David thy son, who is with the sheep.
20 And Jesse took an ass with bread, and a flask of wine, and a kid, and sent [them] by David his son to Saul.
21 And David came to Saul, and stood before him; and he loved him greatly; and he became his armour-bearer.
22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he has found favour in my sight.
23 And it came to pass, when the [evil] spirit from God was upon Saul, that David took the harp, and played with his hand; and Saul was refreshed, and was well, and the evil spirit departed from him.

1 SAMUEL CHAPTER 17

1 And the Philistines assembled their armies to battle, and were gathered together at Sochoh, which belongs to Judah, and encamped between Sochoh and Azekah, in Ephesdammim.
2 And Saul and the men of Israel were gathered together, and encamped in the valley of terebinths, and set the battle in array against the Philistines.
3 And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side; and the ravine was between them.
4 And there went out a champion from the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.
5 And he had a helmet of bronze upon his head, and he was clothed with a corselet of scales; and the weight of the corselet was five thousand shekels of bronze.
6 And he had greaves of bronze upon his legs, and a javelin of bronze between his shoulders.
7 And the shaft of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and the shield-bearer went before him.
8 And he stood and cried to the ranks of Israel, and said to them, Why are ye come out to set your battle in array? am not I the Philistine, and ye servants of Saul? choose for yourselves a man, and let him come down to me.
9 If he be able to fight with me, and to smite me, then will we be your servants; but if I overcome and smite him, then shall ye be our servants and serve us.
10 And the Philistine said, I have defied the ranks of Israel this day; give me a man, that we may fight together.
11 And Saul and all Israel heard these words of the Philistine, and they were dismayed and greatly afraid.
12 Now David was the son of that Ephrathite of Bethlehem-Judah whose name was Jesse; and he had eight sons; and the man was old in the days of Saul, advanced [in years] among men.
13 And the three eldest of the sons of Jesse had gone and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third Shammah.
14 And David was the youngest; and the three eldest had followed Saul.
15 But David went and returned from Saul to feed his father's sheep at Bethlehem.
16 And the Philistine drew near morning and evening, and presented himself forty days.
17 And Jesse said to David his son, Take, I pray, for thy brethren, this ephah of parched [corn] and these ten loaves, and carry them quickly to the camp to thy brethren;
18 and carry these ten cheeses to the captain of the thousand, and visit thy brethren to see how they are, and take a pledge of them.
19 Now Saul, and they, and all the men of Israel [were] in the valley of terebinths, fighting against the Philistines.
20 And David rose up early in the morning, and left the sheep with a keeper, and took his charge and went, as Jesse had commanded him. And he came to the wagon-defence; and the host which was going forth to the battle-array shouted for the fight.
21 And Israel and the Philistines put the battle in array, rank against rank.
22 And David left the things he was carrying in the hand of the keeper of the baggage, and ran into the ranks, and came and saluted his brethren.
23 And as he talked with them, behold there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spoke according to the same words; and David heard [them].
24 And all the men of Israel, when they saw the man, fled from him and were greatly afraid.
25 And the men of Israel said, Have ye seen this man that comes up? for to defy Israel is he come up: and it shall be, that the man who smites him, him will the king enrich with great riches, and will give him his daughter, and make his father's house free in Israel.
26 And David spoke to the men that stood by him, saying, What shall be done to the man that smites this Philistine, and takes away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?
27 And the people told him after this manner, saying, So shall it be done to the man that smites him.
28 And Eliab, his eldest brother, heard while he spoke to the men; and Eliab's anger was kindled against David, and he said, Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thy heart; for thou art come down that thou mightest see the battle.
29 And David said, What have I now done? Was it not laid upon me?
30 And he turned from him to another, and spoke after the same manner; and the people answered him again after the former manner.
31 And the words were heard which David spoke, and they rehearsed them before Saul; and he sent for him.
32 And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth.

34 And David said to Saul, Thy servant fed his father's sheep, and there came a lion, and also a bear, and took a lamb out of the flock.

35 And I went after him, and smote him, and delivered it out of his mouth; and when he arose against me, I seized him by his beard, and smote him, and slew him.

36 Thy servant smote both the lion and the bear; and this uncircumcised Philistine shall be as one of them, because he has defied the armies of the living God.

37 And David said, Jehovah who delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David, Go, and Jehovah be with thee.

38 And Saul clothed David with his dress, and put a helmet of bronze upon his head, and clothed him with a corselet.

39 And David girded his sword upon his dress, and endeavoured to go; for he had not yet tried [it]. And David said to Saul, I cannot go in these; for I have never tried [them]. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag that he had, into the pocket; and his sling was in his hand. And he drew near to the Philistine.

41 And the Philistine came on and approached David; and the man that bore the shield was before him.

42 And when the Philistine looked about and saw David, he disdained him; for he was a youth, and ruddy, and besides of a beautiful countenance.

43 And the Philistine said to David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh to the fowls of the heavens and to the beasts of the field.

45 And David said to the Philistine, Thou comest to me with sword, and with spear, and with javelin; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will Jehovah deliver thee up into my hand; and I will smite thee, and take thy head from thee; and I will give the carcases of the camp of the Philistines this day to the fowl of the heavens and to the wild beasts of the earth. And all the earth shall know that Israel has a God;

47 and all this congregation shall know that Jehovah saves not with sword and spear; for the battle is Jehovah's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and advanced to meet David, that David hasted, and ran towards the ranks to meet the Philistine.

49 And David put his hand into the bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, and the stone sank into his forehead; and he fell on his face to the earth.

50 So David overcame the Philistine with a sling and a stone, and smote the Philistine and killed him; and there was no sword in the hand of David.

51 And David ran, and stood upon the Philistine, and took his sword, and drew it out of its sheath, and killed him completely, and cut off his head with it. And when the Philistines saw that their hero was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to the ravine and to the gates of Ekron. And the wounded of the Philistines fell down on the way to Shaaraim, even to Gath, and to Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they pillaged their camps.

54 And David took the head of the Philistine and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said to Abner, the captain of the host, Abner, whose son is this young man? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son this youth is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, young man? And David said, I am the son of thy servant Jesse the Bethlehemite.

1 SAMUEL CHAPTER 18

1 And it came to pass, when he had ended speaking to Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would not let him return to his father's house.

3 And Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his dress, even to his sword, and to his bow, and to his girdle.

5 And David went forth; whithersoever Saul sent him he prospered; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tambours, with joy, and with triangles.

7 And the women answered [one another] as they played, and said, Saul hath smitten his thousands, And David his ten thousands.

8 And Saul was very wroth, and that saying was evil in his sight; and he said, They have ascribed to David ten thousands, but to me they have ascribed the thousands; and [what] is there more for him but the kingdom?

9 And Saul eyed David from that day and forward.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And it came to pass the next day that an evil spirit from God came upon Saul, and he prophesied in the midst of the house, but David played with his hand, as on other days; and the spear was in Saul's hand.

11 And Saul cast the spear, and thought, I will smite David and the wall. But David turned away from him twice.

12 And Saul was afraid of David, because Jehovah was with him, and had departed from Saul.

13 And Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David prospered in all his ways; and Jehovah was with him.

15 And Saul saw that he prospered well, and he stood in awe of him.

16 But all Israel and Judah loved David, for he went out and came in before them.

17 And Saul said to David, Behold my eldest daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight Jehovah's battles. But Saul thought, My hand shall not be upon him, but the hand of the Philistines shall be upon him.

18 And David said to Saul, Who am I? and what is my life, [or] my father's family in Israel, that I should be son-in-law to the king?

19 And it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given to Adriel the Meholathite as wife.

20 And Michal Saul's daughter loved David; and they told Saul, and the thing was right in his sight.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be upon him. And Saul said to David, Thou shalt this day be my son-in-law a second time.

22 And Saul commanded his servants, Speak with David secretly, saying, Behold, the king has delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spoke those words in the ears of David. And David said, Is it a light thing in your eyes to be the king's son-in-law, seeing that I am a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner did David speak.

25 And Saul said, Thus shall ye say to David: The king does not desire any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And his servants told David these words; and the thing was right in David's sight to be the king's son-in-law. And the days were not expired,

27 when David arose and went, he and his men, and smote of the Philistines two hundred men; and David brought their foreskins, and they delivered them in full to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter as wife.

28 And Saul saw and knew that Jehovah was with David; and Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul was David's enemy continually.

30 And the princes of the Philistines went forth; and it came to pass, whenever they went forth, that David succeeded better than all the servants of Saul; and his name was much esteemed.

1 SAMUEL CHAPTER 19

1 And Saul spoke to Jonathan his son, and to all his servants, that they should slay David.

2 But Jonathan Saul's son delighted much in David. And Jonathan told David, saying, Saul my father seeks to kill thee; and now, I pray thee, take heed to thyself in the morning, and abide in a secret place and hide thyself;

3 and I will go out and stand beside my father in the field where thou art, and will speak of thee with my father: and see what it is, and tell thee.

4 And Jonathan spoke good of David to Saul his father, and said to him, Let not the king sin against his servant, against David, because he has not sinned against thee; for also what he did was very advantageous to thee;

5 for he put his life in hand, and smote the Philistine, and Jehovah wrought a great salvation for all Israel: thou didst see [it], and didst rejoice; why then wilt thou sin against innocent blood, in slaying David without cause?

6 And Saul hearkened to the voice of Jonathan, and Saul swore, [As] Jehovah liveth, he shall not be put to death!

7 Then Jonathan called David, and Jonathan declared to him all those things. And Jonathan brought David to Saul, and he was in his presence as previously.

8 And there was war again; and David went forth and fought with the Philistines, and smote them with a great slaughter; and they fled before him.

9 And an evil spirit from Jehovah was upon Saul. And he sat in his house with his spear in his hand; and David played with his hand.

10 And Saul sought to smite David and the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall. And David fled, and escaped that night.

11 And Saul sent messengers to David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou wilt be put to death.

12 And Michal let David down through a window; and he went, and fled and escaped.

13 And Michal took the image, and laid it in the bed, and put the net of goats' [hair] at its head, and covered it with the coverlet.

14 And Saul sent messengers to take David, and she said, He is sick.

15 And Saul sent the messengers to see David, saying, Bring him up to me in the bed, that I may put him to death.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And the messengers came in, and behold, the image was in the bed, and the net of goats' [hair] at its head.

17 Then Saul said to Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal said to Saul, He said to me, Let me go; why should I slay thee?

18 And David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth by Ramah.

20 Then Saul sent messengers to take David; and they saw a company of prophets prophesying, and Samuel standing as president over them; and the Spirit of God came upon the messengers of Saul, and they also prophesied.

21 And it was told Saul, and he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied.

22 Then went he also to Ramah, and came to the great well that is in Sechu; and he asked and said, Where are Samuel and David? And one said, Behold, at Naioth by Ramah.

23 And he went thither to Naioth by Ramah; and the Spirit of God came upon him also, and he went on, and prophesied, until he came to Naioth by Ramah.

24 And he himself also stripped off his clothes, and prophesied, himself also, before Samuel, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

1 SAMUEL CHAPTER 20

1 And David fled from Naioth by Ramah, and came and said before Jonathan, What have I done? what is mine iniquity, and what is my sin before thy father, that he seeks my life?

2 And he said to him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, and not apprise me; and why should my father hide this thing from me? it is not so.

3 And David swore again and again, and said, Thy father certainly knows that I have found favour in thy sight: and he has thought, Jonathan shall not know this, lest he be grieved; but truly [as] Jehovah liveth, and [as] thy soul liveth, there is but a step between me and death.

4 And Jonathan said to David, What thy soul may say, I will even do it for thee.

5 And David said to Jonathan, Behold, to-morrow is new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field until the third evening.

6 If thy father should actually miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city; for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well, -- thy servant shall have peace; but if he be very wroth, be sure that evil is determined by him.

8 Deal kindly then with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee; but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee; for, if I knew with certainty that evil were determined by my father to come upon thee, would I not tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan said to David, Come and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said to David, Jehovah, God of Israel, when I sound my father about this time to-morrow, [or] the next day, and behold, there be good toward David, and I then send not to thee, and apprise thee of it,

13 Jehovah do so and much more to Jonathan. Should it please my father [to do] thee evil, then I will apprise thee of it, and send thee away, that thou mayest go in peace; and Jehovah be with thee, as he has been with my father.

14 And thou shalt not only while yet I live shew me the kindness of Jehovah, that I die not,

15 but thou shalt not cut off thy kindness from my house for ever, no, not when Jehovah cuts off the enemies of David, every one from the face of the earth.

16 And Jonathan made [a covenant] with the house of David, [saying,] Let Jehovah even require [it] at the hand of David's enemies!

17 And Jonathan caused David to swear again, by the love he had for him, for he loved him as he loved his own soul.

18 And Jonathan said to him, To-morrow is the new moon; and thou wilt be missed, for thy seat will be empty;

19 but on the third day thou shalt go down quickly, and come to the place where thou didst hide thyself on the day of the business, and abide by the stone Ezel.

20 And I will shoot three arrows on the side of it, as though I shot at a mark.

21 And behold, I will send the lad, [saying,] Go, find the arrows. If I expressly say to the lad, Behold, the arrows are on this side of thee, take them; then come, for there is peace for thee, and it is nothing; [as] Jehovah liveth.

22 But if I say thus to the youth: Behold, the arrows are beyond thee, -- go thy way; for Jehovah sends thee away.

23 And as to the matter which thou and I have spoken of, behold, Jehovah is between me and thee for ever.

24 And David hid himself in the field; and it was the new moon, and the king sat at table to eat.

25 And the king sat on his seat, as at other times, on the seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 And Saul said nothing that day; for he thought, Something has befallen [him], that he is not clean: surely he is not clean.

27 And it came to pass the next day after the new moon, the second [day of the month], as David's place was empty, that Saul said to Jonathan his son, Why has not the son of Jesse come to table, neither yesterday nor to-day?

28 And Jonathan answered Saul, David earnestly asked leave of me [to go] to Bethlehem,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 and said, Let me go, I pray thee; for we have a family sacrifice in the city; and my brother himself has commanded me [to be there]; and now, if I have found favour in thy sight, let me go away, I pray thee, and see my brethren. He has therefore not come to the king's table.

30 And Saul's anger was kindled against Jonathan, and he said to him, Son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame and to the shame of thy mother's nakedness?

31 For as long as the son of Jesse lives upon earth, thou shalt not be established, nor thy kingdom. And now send and fetch him to me, for he must die.

32 And Jonathan answered Saul his father, and said to him, Why should he be put to death? what has he done?

33 Then Saul cast the spear at him to smite him; and Jonathan knew that it was determined by his father to put David to death.

34 And Jonathan arose from the table in fierce anger, and ate no meat the second day of the new moon; for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning that Jonathan went out into the field, to the place agreed on with David, and a little lad with him.

36 And he said to his lad, Run, find now the arrows which I shoot. The lad ran, and he shot the arrow beyond him.

37 And when the lad came to the place of the arrow which Jonathan had shot, Jonathan cried after the lad and said, Is not the arrow away beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not! And Jonathan's lad gathered up the arrows, and came to his master.

39 And the lad knew nothing: only Jonathan and David knew the matter.

40 And Jonathan gave his weapons to his lad, and said to him, Go, carry them to the city.

41 The lad went, and David arose from the side of the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have both of us sworn in the name of Jehovah, saying, Jehovah be between me and thee, and between my seed and thy seed for ever! And he arose and departed; and Jonathan went into the city.

1 SAMUEL CHAPTER 21

1 And David came to Nob, to Ahimelech the priest; and Ahimelech trembled at meeting David, and said to him, Why art thou alone, and no man with thee?

2 And David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business whereon I send thee, and what I have commanded thee; and I have directed the young men to such and such a place.

3 And now what is under thy hand? give me five loaves in my hand, or what may be found.

4 And the priest answered David and said, There is no common bread under my hand, but there is holy bread; if the young men have kept themselves at least from women.

5 And David answered the priest and said to him, Yes indeed, women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the [bread] is in a manner common, and the more so, because to-day [new] is hallowed in the vessels.

6 And the priest gave him holy [bread]; for there was no bread there but the shew-loaves that were taken from before Jehovah, to put on hot bread in the day when they were taken away.

7 (Now a certain man of the servants of Saul was there that day, detained before Jehovah; and his name was Doeg, the Edomite, chief of the shepherds that [belonged] to Saul.)

8 And David said to Ahimelech, And is there not here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, for the king's business was urgent.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of terebinths, behold, it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that: give it me.

10 And David arose, and fled that day from before Saul, and went to Achish the king of Gath.

11 And the servants of Achish said to him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul has smitten his thousands, and David his ten thousands?

12 And David took to heart these words, and was much afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scratched on the doors of the gate, and let his spittle fall down on his beard.

14 And Achish said to his servants, Behold, ye see the man is mad: why did ye bring him to me?

15 have I lack of madmen, that ye have brought this one to rave in my presence? shall this [man] come into my house?

1 SAMUEL CHAPTER 22

1 And David departed thence, and escaped to the cave of Adullam. And his brethren and all his father's house heard [it], and they went down thither to him.

2 And every one in distress, and every one that was in debt, and every one of embittered spirit collected round him; and he became a captain over them; and there were with him about four hundred men.

3 And David went thence to Mizpeh in Moab, and said to the king of Moab, Let my father and my mother, I pray thee, come forth amongst you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they abode with him all the while that David was in the stronghold.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And the prophet Gad said to David, Abide not in the stronghold; depart, and go into the land of Judah. Then David departed, and came into the forest of Hareth.

6 And Saul heard that David was discovered, and the men that were with him. Now Saul was sitting in Gibeah under the tamarisk upon the height, having his spear in his hand, and all his servants were standing by him.

7 Then Saul said to his servants that stood by him, Hear now, ye Benjaminites: will the son of Jesse give every one of you also fields and vineyards? Will he make you all captains of thousands and captains of hundreds,

8 that all of you have conspired against me, and there is none that informs me when my son has made [a covenant] with the son of Jesse; and there is none of you that is sorry for me, or informs me that my son has stirred up my servant as a lier-in-wait against me, as at this day?

9 Then answered Doeg the Edomite, who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he inquired of Jehovah for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob; and they came all of them to the king.

12 And Saul said, Hear now, son of Ahitub. And he answered, Here I am, my lord.

13 And Saul said to him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me as a lier-in-wait, as at this day?

14 And Ahimelech answered the king and said, And who is so faithful among all thy servants as David, who is the king's son-in-law, and has access to thy secret council, and is honourable in thy house?

15 Was it to-day that I began to inquire of God for him? be it far from me: let not the king charge anything to his servant, [nor] to all the house of my father; for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt certainly die, Ahimelech, thou, and all thy father's house.

17 And the king said to the couriers that stood about him, Turn and put the priests of Jehovah to death; because their hand also is with David, and because they knew when he fled, and did not inform me. But the servants of the king were not willing to put forth their hand to fall on the priests of Jehovah.

18 And the king said to Doeg, Turn thou, and fall on the priests. And Doeg the Edomite turned, and fell on the priests, and put to death that day eighty-five persons who wore the linen ephod.

19 And Nob, the city of the priests, he smote with the edge of the sword, both men and women, infants and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar informed David that Saul had slain Jehovah's priests.

22 And David said to Abiathar, I knew it that day, when Doeg the Edomite was there, that he would certainly tell Saul: I am accountable for all the lives of thy father's house.

23 Abide with me, fear not; for he that seeks my life seeks thy life; for with me thou art in safe keeping.

1 SAMUEL CHAPTER 23

1 And they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

2 And David inquired of Jehovah, saying, Shall I go and smite these Philistines? And Jehovah said to David, Go and smite the Philistines, and save Keilah.

3 But David's men said to him, Behold, we are afraid here in Judah; how much more then if we go to Keilah against the armies of the Philistines?

4 And David inquired of Jehovah yet again. And Jehovah answered him and said, Arise, go down to Keilah; for I will give the Philistines into thy hand.

5 And David and his men went to Keilah, and fought against the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, he came down with an ephod in his hand.

7 And it was told Saul that David had come to Keilah. Then Saul said, God has cast him off into my hand; for he is shut in, by entering into a city that has gates and bars.

8 And Saul summoned all the people to war, to go down to Keilah, to besiege David and his men.

9 And when David knew that Saul devised mischief against him, he said to Abiathar the priest, Bring the ephod.

10 Then said David, Jehovah, God of Israel, thy servant hath heard for certain that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the citizens of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? Jehovah, God of Israel, I beseech thee, tell thy servant. And Jehovah said, He will come down.

12 And David said, Will the citizens of Keilah deliver up me and my men into the hand of Saul? And Jehovah said, They will deliver [thee] up.

13 Then David and his men, about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David had escaped from Keilah, and he forbore to go forth.

14 And David abode in the wilderness in strongholds, and abode in the mountain in the wilderness of Ziph. And Saul sought him every day, but God did not give him into his hand.

15 And David saw that Saul had come out to seek his life; and David was in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And he said to him, Fear not; for the hand of Saul my father will not find thee; and thou shalt be king over Israel, and I shall be next to thee; and that also Saul my father knows.

18 And they two made a covenant before Jehovah; and David abode in the wood, and Jonathan went to his house.

19 And the Ziphites came up to Saul to Gibeah, saying, Does not David hide himself with us in strongholds in the wood, on the hill of Hachilah, which is on the south of the waste?

20 And now, O king, come down according to all the desire of thy soul to come down; and it will be for us to deliver him up into the king's hand.

21 And Saul said, Blessed be ye of Jehovah; for ye have compassion upon me.

22 Go, I pray you, make yet more sure, and know and see his place where his track is, who has seen him there; for it is told me that he deals very subtilly.

23 And see, and ascertain all the lurking-places where he hides himself, and come ye again to me with sure information, that I may go with you; and it shall come to pass, if he be in the land, that I will search him out throughout the thousands of Judah.

24 And they arose and went to Ziph before Saul; but David and his men were in the wilderness of Maon, in the plain on the south of the waste.

25 And Saul and his men went to seek [him]. And they told David; and he came down from the rock, and abode in the wilderness of Maon. And Saul heard [that], and he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away from Saul; and Saul and his men sought to surround David and his men to take them.

27 But there came a messenger to Saul, saying, Haste thee and come; for the Philistines have made a raid against the land.

28 And Saul returned from pursuing after David, and went against the Philistines; therefore they called that place Sela-hammahlekoth.

29 And David went up from thence, and abode in the strongholds of Engedi.

1 SAMUEL CHAPTER 24

1 And it came to pass when Saul had returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 And Saul took three thousand men, chosen out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheepfolds by the way, where was a cave; and Saul went in to cover his feet; and David and his men were abiding in the recesses of the cave.

4 And David's men said to him, Behold the day of which Jehovah said to thee, Behold, I will give thine enemy into thy hand, that thou mayest do to him as it shall seem good to thee. And David arose, and cut off the skirt of Saul's robe secretly.

5 And it came to pass afterwards that David's heart smote him, because he had cut off Saul's skirt.

6 And he said to his men, Jehovah forbid that I should do this thing to my master, Jehovah's anointed, to stretch forth my hand against him, for he is the anointed of Jehovah.

7 And David checked his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on [his] way.

8 David also arose afterwards, and went out of the cave, and cried after Saul, saying, My lord the king! And when Saul looked behind him, David bowed with his face to the earth, and did obeisance.

9 And David said to Saul, Why dost thou listen to words of men, saying, Behold, David seeks thy hurt?

10 Behold, this day thine eyes have seen how that Jehovah had given thee this day into my hand in the cave; and they bade me kill thee; but [mine eye] spared thee; and I said, I will not put forth my hand against my lord, for he is the anointed of Jehovah.

11 And see, my father, yes, see the skirt of thy robe in my hand. For in that I cut off the skirt of thy robe, and killed thee not, know and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou liest in wait for my life to take it.

12 Jehovah judge between me and thee, and Jehovah avenge me of thee; but my hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a single flea.

15 Jehovah therefore shall be judge, and judge between me and thee, and see, and plead my cause, and do me justice [in delivering me] out of thy hand.

16 And as soon as David had ended speaking these words to Saul, Saul said, Is this thy voice, my son David? And Saul lifted up his voice and wept.

17 And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me, forasmuch as when Jehovah had delivered me up into thy hand, thou didst not kill me.

19 For if a man find his enemy, will he let him go well away? wherefore Jehovah reward thee good for that thou hast done to me this day.

20 And now behold, I know that thou shalt certainly be king, and that the kingdom of Israel shall be established in thy hand.

21 Swear now therefore to me by Jehovah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David swore to Saul. And Saul went home; and David and his men went up to the stronghold.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 SAMUEL CHAPTER 25

1 And Samuel died; and all Israel were gathered together, and lamented him; and they buried him in his house at Ramah. And David arose and went down to the wilderness of Paran.

2 And there was a man at Maon, whose business was at Carmel; and the man was very great, and he had three thousand sheep and a thousand goats; and he was shearing his sheep at Carmel.

3 And the name of the man was Nabal, and the name of his wife Abigail; and the woman was of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings; and he was a Calebite.

4 And David heard in the wilderness that Nabal was shearing his sheep.

5 Then David sent out ten young men; and David said to the young men, Go up to Carmel, and go to Nabal, and greet him in my name.

6 And thus shall ye say: Long life [to thee]! and peace be to thee, and peace be to thy house, and peace be to all that thou hast!

7 And now I have heard that thou hast shearers; now thy shepherds who were with us, we hurt them not, neither was there aught missed by them, all the while they were in Carmel.

8 Ask thy young men, and they will tell thee. Therefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, what thy hand may find to thy servants, and to thy son David.

9 And David's young men came, and spoke to Nabal according to all those words in the name of David, and ceased.

10 And Nabal answered David's servants and said, Who is David? and who is the son of Jesse? there are many servants now-a-days that break away every man from his master.

11 And shall I take my bread, and my water, and my flesh which I have killed for my shearers, and give [it] to men whom I know not whence they are?

12 And David's young men turned their way, and went back, and came and reported to him according to all those words.

13 And David said to his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword; and there went up after David about four hundred men; and two hundred abode by the baggage.

14 And one of [Nabal's] young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to bless our master; and he has insulted them.

15 And the men were very good to us, and we were not hurt, neither missed we anything, as long as we companied with them, when we were in the fields.

16 They were a wall to us both by night and day, all the while we were with them feeding the sheep.

17 And now know and consider what thou wilt do, for evil is determined against our master, and against all his household; and he is such a son of Belial, that one cannot speak to him.

18 And Abigail made haste, and took two hundred loaves, and two skin-bottles of wine, and five sheep ready dressed, and five measures of parched [corn], and a hundred raisin-cakes, and two hundred fig-cakes, and laid them on asses.

19 And she said to her young men, Go on before me; behold, I come after you. But she did not tell her husband Nabal.

20 And as she was riding on the ass, and coming down by the covert of the hill, behold, David and his men came down opposite to her; and she met them.

21 Now David had said, Surely, in vain have I kept all that this [man] had in the wilderness, so that nothing was missed of all that was his; and he has requited me evil for good.

22 So and more also do God to the enemies of David, if I leave of all that is his by the morning light any male.

23 And when Abigail saw David, she hasted and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 and fell at his feet, and said, Upon me, my lord, [upon] me let the iniquity be; but let thy handmaid, I pray thee, speak in thine ears, and hear the words of thy handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, Nabal; for as his name is, so is he: Nabal is his name, and folly is with him; and I thy handmaid did not see the young men of my lord, whom thou didst send.

26 And now, my lord, [as] Jehovah liveth, and [as] thy soul liveth, seeing Jehovah has restrained thee from coming with bloodshed, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thy bondmaid has brought to my lord, let it be given to the young men that follow my lord.

28 I pray thee, forgive the transgression of thy handmaid: for Jehovah will certainly make my lord a lasting house; because my lord fights the battles of Jehovah, and evil has not been found in thee all thy days.

29 And if a man is risen up to pursue thee and to seek thy life, the soul of my lord shall be bound in the bundle of the living with Jehovah thy God; and the souls of thine enemies, them shall he sling out from the hollow of the sling.

30 And it shall come to pass, when Jehovah shall do to my lord according to all the good that he has spoken concerning thee, and shall appoint thee ruler over Israel,

31 that this shall be no stumbling-block to thee, nor offence of heart for my lord, either that thou hast shed blood without cause, or that my lord has avenged himself. And when Jehovah shall deal well with my lord, then remember thy handmaid.

32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent thee this day to meet me.

33 And blessed be thy discernment, and blessed be thou, who hast kept me this day from coming with bloodshed, and from avenging myself with mine own hand.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 But indeed, as Jehovah the God of Israel liveth, who has restrained me from hurting thee, except thou hadst hasted and come to meet me, there had not been left to Nabal by the morning light any male.

35 So David received of her hand what she had brought him, and said to her, Go up in peace to thy house; see, I have hearkened to thy voice, and have accepted thy person.

36 And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was drunken to excess; so she told him nothing, less or more, until the morning light.

37 And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things; and his heart died within him, and he became [as] a stone.

38 And it came to pass in about ten days that Jehovah smote Nabal, and he died.

39 And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has pleaded the cause of my reproach from the hand of Nabal, and has kept back his servant from evil; but Jehovah has returned Nabal's evil upon his own head. And David sent and communed with Abigail, to take her as his wife.

40 And the servants of David came to Abigail to Carmel, and spoke to her, saying, David has sent us to thee, to take thee as his wife.

41 And she arose and bowed herself on her face to the earth, and said, Behold, let thy handmaid be a bondwoman to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that followed her; and she went after the messengers of David, and became his wife.

43 David had also taken Ahinoam of Jizreel; and they became, even both of them, his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, who was of Gallim.

1 SAMUEL CHAPTER 26

1 And the Ziphites came to Saul to Gibeah, saying, Does not David hide himself in the hill of Hachilah, facing the waste?

2 And Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul encamped in the hill of Hachilah, which faces the waste, by the way side. And David abode in the wilderness; and when he saw that Saul had come after him into the wilderness,

4 David sent out spies, and learned that Saul was certainly come.

5 And David arose and came to the place where Saul had encamped; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host; and Saul lay within the wagon-defence, and the people were encamped round about him.

6 And David spake and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, Joab's brother, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 And David and Abishai came to the people by night, and behold, Saul lay sleeping within the wagon-defence, and his spear stuck in the ground at his head; and Abner and the people lay round about him.

8 And Abishai said to David, God has delivered thine enemy into thy hand this day; and now let me smite him, I pray thee, with the spear, even to the ground once, and I will not do it the second time.

9 And David said to Abishai, Destroy him not; for who can stretch forth his hand against Jehovah's anointed, and be guiltless?

10 And David said, [As] Jehovah liveth, Jehovah will surely smite him; either his day shall come to die, or he shall descend into battle and perish.

11 Jehovah forbid that I should stretch forth my hand against Jehovah's anointed! But now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go.

12 And David took the spear and the cruse of water from Saul's head; and they went away, and no man saw [it], and none knew [it], and none awaked, for they were all asleep; for a deep sleep from Jehovah had fallen upon them.

13 And David went over to the other side, and stood on the top of a hill afar off; a great space [being] between them.

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a man? and who is like to thee in Israel? and why hast thou not guarded thy lord the king? for one of the people came in to destroy the king thy lord.

16 This thing is not good which thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not guarded your master, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Why does my lord thus pursue after his servant? for what have I done? or what evil is in my hand?

19 And now, I pray thee, let my lord the king hear the words of his servant. If Jehovah have moved thee against me, let him accept an oblation; but if the sons of men, cursed be they before Jehovah; for they have driven me out this day from adhering to the inheritance of Jehovah, saying, Go, serve other gods.

20 And now, let not my blood fall to the earth far from the face of Jehovah; for the king of Israel is come out to seek a single flea, as when they hunt a partridge on the mountains.

21 And Saul said, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thine eyes this day: behold, I have acted foolishly, and have erred exceedingly.

22 And David answered and said, Behold the king's spear, and let one of the young men come over and fetch it.

23 And Jehovah will render to every man his righteousness and his faithfulness; for Jehovah gave thee into [my] hand this day, and I would not stretch forth my hand against Jehovah's anointed.

24 And behold, as thy life was highly esteemed this day in mine eyes, so let my life be highly esteemed in the eyes of Jehovah, that he may deliver me out of all distress.

25 And Saul said to David, Blessed be thou, my son David: thou shalt certainly do [great things], and shalt certainly prevail. And David went on his way, and Saul returned to his place.

1 SAMUEL CHAPTER 27

1 And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul will despair of me to seek me any more within all the limits of Israel, and I shall escape out of his hand.

2 And David arose and passed over, he and the six hundred men that were with him, to Achish, the son of Maoch, king of Gath.

3 And David abode with Achish at Gath, he and his men, every man with his household; David with his two wives, Ahinoam the Jizreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David had fled to Gath; and he sought no more for him.

5 And David said to Achish, If now I have found favour in thine eyes, let them give me a place in some country-town, that I may abide there; for why should thy servant abide in the royal city with thee?

6 And Achish gave him Ziklag that day; therefore Ziklag belongs to the kings of Judah to this day.

7 And the time that David abode in the country of the Philistines was a year and four months.

8 And David and his men went up and made a raid upon the Geshurites, and the Gerzites, and the Amalekites: for those were of old the inhabitants of the land, as thou goest to Shur, and as far as the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 So Achish said, Have ye not made a raid to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David left neither man nor woman alive, to bring [them] to Gath, for he said, Lest they should tell of us, saying, So did David. And such was his custom as long as he abode in the country of the Philistines.

12 And Achish trusted David, saying, He has made himself utterly odious among his people Israel; and he shall be my servant for ever.

1 SAMUEL CHAPTER 28

1 And it came to pass in those days that the Philistines gathered together their armies for warfare to fight against Israel. And Achish said to David, Know thou assuredly that thou shalt go out with me to the camp, thou and thy men.

2 And David said to Achish, Thereby thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of my person for ever.

3 (Now Samuel was dead, and all Israel had lamented him, and they had buried him in Ramah, even in his own city. And Saul had put away the necromancers and the soothsayers out of the land.)

4 And the Philistines gathered themselves together, and came and encamped in Shunem; and Saul gathered all Israel together, and they encamped in Gilboa.

5 And when Saul saw the camp of the Philistines, he was afraid, and his heart greatly trembled.

6 And Saul inquired of Jehovah; but Jehovah did not answer him, either by dreams, or by Urim, or by prophets.

7 Then said Saul to his servants, Seek me a woman that has a spirit of Python, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman who has a spirit of Python at En-dor.

8 And Saul disguised himself, and put on other garments, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine to me by the spirit of Python, and bring me [him] up whom I shall name to thee.

9 And the woman said to him, Behold, thou knowest what Saul has done, how he has cut off the necromancers and the soothsayers out of the land; and why layest thou a snare for my life, to cause me to die?

10 And Saul swore unto her by Jehovah, saying, [As] Jehovah liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up to thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, Why hast thou deceived me? Even thou art Saul.

13 And the king said to her, Be not afraid; but what didst thou see? And the woman said to Saul, I saw a god ascending out of the earth.

14 And he said to her, What is his form? And she said, An old man comes up; and he is covered with a mantle. And Saul knew that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul said, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets nor by

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

dreams; therefore I have called thee, that thou mayest make known to me what I shall do.

16 And Samuel said, Why then dost thou inquire of me, seeing Jehovah is departed from thee, and is become thine enemy?

17 And Jehovah has done for himself as he spoke by me; and Jehovah has rent the kingdom out of thy hand, and given it to thy neighbour, to David.

18 Because thou didst not hearken to the voice of Jehovah, and didst not execute his fierce anger upon Amalek, therefore has Jehovah done this thing to thee this day.

19 And Jehovah will also give Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the army of Israel also will Jehovah give into the hand of the Philistines.

20 And Saul fell straightway his full length on the earth, and was sore afraid because of the words of Samuel; and there was no strength in him, for he had eaten no bread all the day nor all the night.

21 And the woman came to Saul, and saw that he was sore troubled, and said to him, Behold, thy bondmaid has hearkened to thy voice, and I have put my life in my hand, and have hearkened to thy words which thou spokest to me.

22 And now, I pray thee, hearken thou also to the voice of thy bondmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused and said, I will not eat. Then his servants, and the woman also, compelled him, and he hearkened to their voice; and he arose from the earth and sat on the bed.

24 And the woman had a fat calf in the house; and she hasted and killed it, and took flour, and kneaded it, and baked unleavened bread thereof;

25 and she brought it near before Saul, and before his servants, and they ate. And they rose up and went away that night.

1 SAMUEL CHAPTER 29

1 And the Philistines gathered together all their armies to Aphek; and Israel encamped by the spring that is in Jizreel.

2 And the lords of the Philistines passed on by hundreds and by thousands; and David and his men passed on in the rearward with Achish.

3 And the princes of the Philistines said, What are these Hebrews? And Achish said to the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, who has been with me these days, or these years, and I have found nothing in him since the day of his falling away [to me] to this day?

4 But the princes of the Philistines were wroth with him; and the princes of the Philistines said to him, Make the man return, that he may go again to his place where thou hast appointed him, that he go not down with us to the battle, that in the battle he be not an adversary to us; for wherewith should this [fellow] reconcile himself to his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, Saul smote his thousands, and David his ten thousands?

6 And Achish called David, and said to him, [As] Jehovah liveth, thou art upright, and thy going out and thy coming in with me in the camp is acceptable to me; for I have not found evil in thee since the day of thy coming to me to this day; but thou art not acceptable to the lords.

7 And now return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said to Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee to this day, that I should not go and fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou art acceptable to me, as an angel of God; nevertheless the princes of the Philistines have said, He shall not go up with us to the battle.

10 And now rise up early in the morning with thy master's servants that are come with thee; and rise ye early in the morning, and when ye have daylight, depart.

11 And David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jizreel.

1 SAMUEL CHAPTER 30

1 And it came to pass, when David and his men came to Ziklag on the third day, that the Amalekites had made a raid upon the south, and upon Ziklag, and smitten Ziklag and burned it with fire;

2 and had taken the women captives that were in it; both great and small: they had put none to death, but had carried them off, and went on their way.

3 And David and his men came to the city, and behold, it was burnt with fire; and their wives, and their sons, and their daughters were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jizreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spoke of stoning him; for the soul of all the people was embittered, every man because of his sons and because of his daughters; but David strengthened himself in Jehovah his God.

7 And David said to Abiathar the priest, Ahimelech's son, Bring near to me, I pray thee, the ephod. And Abiathar brought the ephod near to David.

8 And David inquired of Jehovah, saying, Shall I pursue after this troop? shall I overtake them? And he said to him, Pursue; for thou shalt assuredly overtake [them] and shalt certainly recover.

9 So David went, he and the six hundred men that were with him, and they came to the torrent Besor; and those that were left stayed behind.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And David pursued, he and four hundred men; for two hundred stayed behind, who were too exhausted to go over the torrent Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they gave him water to drink,

12 and gave him a piece of fig-cake and two raisin-cakes, and he ate, and his spirit came again to him; for he had eaten no bread, nor drunk any water, for three days and three nights.

13 And David said to him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant of an Amalekite; and my master left me, because three days ago I fell sick.

14 We made a raid against the south of the Cherethites, and against what [belongs] to Judah, and against the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this troop? And he said, Swear to me by God, that thou wilt neither put me to death nor deliver me up into the hand of my master, and I will bring thee down to this troop.

16 And he brought him down, and behold, they were spread over the whole land, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even to the evening of the next day; and there escaped not a man of them, save four hundred young men, who rode upon camels, and fled.

18 And David recovered all that the Amalekites had taken: and David recovered his two wives.

19 And there was nothing missed by them, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken: David brought all back.

20 And David took all the flocks and the herds, [which] they drove before the other cattle, and said, This is David's spoil.

21 And David came to the two hundred men who had been too exhausted to follow David, and whom they had left behind at the torrent Besor; and they went forth to meet David, and to meet the people that were with him; and David drew near to the people and saluted them.

22 And all the wicked men, and [men] of Belial, of those that had gone with David, answered and said, Because they went not with us, we will not give them [aught] of the spoil that we have recovered, save to every man his wife and his children, that they may lead [them] away and depart.

23 Then said David, Ye shall not do so, my brethren, with that which Jehovah has given us, who has preserved us, and given the troop that came against us into our hand.

24 And who will hearken to you in this matter? For as his share is that goes down to the battle, so shall his share be that abides by the baggage: they shall share alike.

25 And it was [so] from that day forward; and he made it a statute and an ordinance for Israel to this day.

26 And David came to Ziklag, and he sent of the spoil to the elders of Judah, to his friends, saying, Behold a present for you of the spoil of the enemies of Jehovah:

27 to those in Bethel, and to those in south Ramoth, and to those in Jattir,

28 and to those in Aroer, and to those in Siphmoth, and to those in Eshtemoa,

29 and to those in Rachal, and to those in the cities of the Jerahmeelites, and to those in the cities of the Kenites,

30 and to those in Hormah, and to those in Chor-ashan, and to those in Athach,

31 and to those in Hebron, and to all the places where David himself and his men went about.

1 SAMUEL CHAPTER 31

1 And the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain on mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines smote Jonathan, and Abinadab, and Malchishua, Saul's sons.

3 And the battle went sore against Saul, and the archers came up with him; and he was much terrified by the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through with it; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was much afraid. So Saul took the sword and fell on it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 And when the men of Israel that were on this side of the valley, and [they] that were on this side of the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

8 And it came to pass the next day, that the Philistines came to strip the slain, and they found Saul and his three sons fallen on mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent [them] into the land of the Philistines round about, to announce the glad tidings in the houses of their idols, and to the people.

10 And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

11 And when the inhabitants of Jabesh-Gilead heard of what the Philistines had done to Saul,

12 all the valiant men arose and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burned them there.

13 And they took their bones, and buried them under the tamarisk at Jabesh, and fasted seven days.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SECOND BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

2 SAMUEL CHAPTER 1

1 And it came to pass after the death of Saul, when David had returned from the slaughter of the Amalekites, that David abode two days in Ziklag.

2 And it came to pass on the third day, that behold, a man came out of the camp from Saul with his garments rent, and earth upon his head; and as soon as he came to David, he fell to the earth and did obeisance.

3 And David said to him, Whence comest thou? And he said to him, Out of the camp of Israel am I escaped.

4 And David said to him, What has taken place? I pray thee, tell me. And he said that the people had fled from the battle, and many of the people also had fallen and died, and that Saul and Jonathan his son were dead also.

5 And David said to the young man that told him, How knowest thou that Saul and Jonathan his son are dead?

6 And the young man that told him said, I happened by chance to be upon mount Gilboa, and behold, Saul leaned on his spear; and behold, the chariots and horsemen followed hard after him.

7 And he looked behind him, and saw me, and called to me. And I said, Here am I.

8 And he said to me, Who art thou? And I said to him, I am an Amalekite.

9 He said to me again, Stand, I pray thee, over me, and slay me; for anguish has seized me; for my life is yet whole in me.

10 So I stood over him, and put him to death, for I knew that he would not live after his fall; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither to my lord.

11 Then David took hold of his garments and rent them; and all the men that were with him [did] likewise.

12 And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of Jehovah, and for the house of Israel; because they were fallen by the sword.

13 And David said to the young man that told him, Whence art thou? And he said, I am the son of an Amalekite stranger.

14 And David said to him, How wast thou not afraid to stretch forth thy hand to destroy Jehovah's anointed?

15 Then David called one of the young men and said, Draw near, [and] fall on him. And he smote him that he died.

16 And David said to him, Thy blood be upon thy head; for thy mouth has testified against thee, saying, I have slain Jehovah's anointed.

17 And David lamented with this lamentation over Saul and over Jonathan his son;

18 and he bade them teach the children of Judah [the song of] the bow. Behold, it is written in the book of Jasher: --

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell [it] not in Gath, carry not the tidings in the streets of Ashkelon; Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, no rain upon you, nor fields of heave-offerings! For there the shield of the mighty was vilely cast away, The shield of Saul, [as] not anointed with oil.

22 From the blood of the slain, from the fat of the mighty, The bow of Jonathan turned not back, And the sword of Saul returned not empty.

23 Saul and Jonathan, beloved and pleasant in their lives, Even in their death were not divided; They were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet with splendour, Who put ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! Jonathan is slain upon thy high places.

26 I am distressed for thee, my brother Jonathan: very pleasant wast thou unto me; Thy love to me was wonderful, passing women's love.

27 How are the mighty fallen, and the instruments of war perished!

2 SAMUEL CHAPTER 2

1 And it came to pass after this that David inquired of Jehovah, saying, Shall I go up into one of the cities of Judah? And Jehovah said to him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jizreelitess, and Abigail the wife of Nabal the Carmelite.

3 And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, It is the men of Jabesh-Gilead that have buried Saul.

5 And David sent messengers to the men of Jabesh-Gilead, and said to them, Blessed be ye of Jehovah, that ye have shewn this kindness to your lord, to Saul, and have buried him!

6 And now Jehovah shew kindness and faithfulness to you; and I also will requite you this good, because ye have done this thing.

7 And now let your hands be strong, and be ye valiant; for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 And Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim;

9 and made him king over Gilead, and over the Asshurites, and over Jizreel, and over Ephraim, and over Benjamin, and over all Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Ishbosheth Saul's son was forty years old when he began to reign over Israel, and he reigned two years. However, the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

12 And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out. And they met together by the pool of Gibeon; and they sat down, these on the one side of the pool, and those on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and make sport before us. And Joab said, Let them arise.

15 And they arose and went over by number, twelve for Benjamin, and for Ishbosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and [thrust] his sword in his fellow's side, and they fell down together. And that place was called Helkath-hazzurim, which is by Gibeon.

17 And the battle that day was very severe; and Abner and the men of Israel were routed before the servants of David.

18 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel. Now Asahel was swift of foot, as one of the gazelles that are in the field.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from behind Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he said, I am.

21 And Abner said to him, Turn thee aside, to thy right hand or to thy left, and lay hold of one of the young men, and take for thyself his armour. But Asahel would not turn aside from following him.

22 And Abner said again to Asahel, Turn thee aside from following me: why should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 But he refused to turn aside; therefore Abner with the hinder end of the spear smote him in the belly, so that the spear came out behind him; and he fell down there, and died in the same place. And it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 And Joab and Abishai pursued after Abner; and the sun went down when they came to the hill of Ammah, which is before Giah on the way to the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 And Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? and how long shall it be ere thou bid the people return from following their brethren?

27 And Joab said, [As] God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 And Joab blew the trumpet, and all the people stood still, and pursued after Israel no more, neither did they fight any more.

29 And Abner and his men walked all that night through the plain, and passed over the Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner, and gathered all the people together; and there lacked of David's servants nineteen men, and Asahel.

31 And the servants of David had smitten of Benjamin, and of Abner's men, three hundred and sixty men, who had died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

2 SAMUEL CHAPTER 3

1 And the war was long between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker.

2 And to David were sons born in Hebron: his firstborn was Amnon, of Ahinoam the Jizreelitess;

3 and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maachah, daughter of Talmai king of Geshur;

4 and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 and the sixth, Ithream, of Eglah David's wife. These were born to David in Hebron.

6 And it came to pass while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine whose name was Rizpah, the daughter of Aiah. And [Ishbosheth] said to Abner, Why hast thou gone in to my father's concubine?

8 Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dog's head, I who against Judah do shew kindness this day to the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou reproachest me this day with the fault of this woman?

9 So do God to Abner, and more also, if, as Jehovah has sworn to David, I do not so to him;

10 to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba!

11 And he could not answer Abner a word again, because he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying [also], Make thy covenant with me, and behold, my hand shall be with thee, to turn all Israel to thee.

13 And he said, Well, I will make a covenant with thee; only I require one thing of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And David sent messengers to Ishbosheth Saul's son, saying, Deliver me my wife Michal, whom I espoused to me for a hundred foreskins of the Philistines.

15 And Ishbosheth sent, and took her from [her] husband, from Phaltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner to him, Go, return. And he returned.

17 Now Abner had communicated with the elders of Israel, saying, Ye sought for David aforetime to be king over you;

18 and now do [it], for Jehovah has spoken of David, saying, By my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a repast.

21 And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, that they may make a covenant with thee, and that thou mayest reign over all that thy heart desires. And David sent Abner away; and he went in peace.

22 And behold, the servants of David and Joab came from an expedition, and brought in a great spoil with them; but Abner was no longer with David in Hebron, for he had sent him away, and he had gone in peace.

23 And Joab and all the host that was with him came; and they told Joab, saying, Abner the son of Ner came to the king, and he has sent him away; and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came to thee; why is it [that] thou hast sent him away, and he is gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, who brought him again from the well of Sirah; but David did not know it.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him secretly, and smote him there in the belly, that he died, for the blood of Asahel his brother.

28 And afterwards David heard [it], and he said, I and my kingdom are guiltless before Jehovah for ever from the blood of Abner the son of Ner:

29 let it fall on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that has an issue, or that is a leper, or that leans on a staff, or that falls by the sword, or that lacks bread!

30 So Joab and Abishai his brother killed Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that were with him, Rend your garments, and gird yourselves with sackcloth, and mourn before Abner. And king David followed the bier.

32 And they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Should Abner die as a fool dieth?

34 Thy hands were not bound, Nor thy feet put into fetters; As a man falleth before wicked men, Fellest thou! And all the people wept again over him.

35 And all the people came to cause David to eat bread while it was yet day; but David swore, saying, So do God to me, and more also, if I taste bread or aught else till the sun be down!

36 And all the people remarked it, and it pleased them; as whatever the king did pleased all the people.

37 And all the people and all Israel understood that day that it was not of the king to put Abner the son of Ner to death.

38 And the king said to his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king; and these men, the sons of Zeruiah, are too hard for me: Jehovah reward the doer of evil according to his wickedness!

2 SAMUEL CHAPTER 4

1 And when Saul's son heard that Abner was dead in Hebron, his hands were enfeebled, and all Israel was troubled.

2 And Saul's son had two men, captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin; for Beeroth also was reckoned to Benjamin.

3 And the Beerothites had fled to Gittaim, and were sojourners there until this day.

4 And Jonathan Saul's son had a son that was lame of [his] feet. He was five years old when the news came of Saul and Jonathan out of Jizreel; and his nurse took him up and fled. And it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went and came in about the heat of the day into the house of Ishbosheth, who was taking his noonday rest.

6 And they came thither into the midst of the house, [as though] they would fetch wheat; and they smote him in the belly; and Rechab and Baanah his brother escaped.

7 They came into the house, as he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him; and they took his head, and went by the way of the plain all night.

8 And they brought the head of Ishbosheth to David in Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul, thine enemy who sought thy life; and Jehovah has given to my lord the king to be avenged this day of Saul and of his seed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Then David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, [As] Jehovah liveth, who has redeemed my soul out of all distress,

10 when one told me, saying, Behold, Saul is dead! and he was in his own sight a messenger of good, I took hold of him, and slew him in Ziklag -- to whom forsooth I should give a reward for his good tidings:

11 how much more, when wicked men have slain a righteous person in his own house upon his bed? and should I not now demand his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged [them] up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

2 SAMUEL CHAPTER 5

1 Then came all the tribes of Israel to David to Hebron, and spoke, saying, Behold, we are thy bone and thy flesh.

2 Even aforetime, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and Jehovah said to thee, Thou shalt feed my people Israel, and thou shalt be prince over Israel.

3 And all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel.

4 David was thirty years old when he began to reign; he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah.

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they spoke to David, saying, Thou shalt not come in hither, but the blind and the lame will drive thee back; as much as to say, David will not come in hither.

7 But David took the stronghold of Zion, which is the city of David.

8 And David said on that day, Whoever smites the Jebusites and gets up to the watercourse, and the lame and the blind hated of David's soul ...! Therefore they say, The blind and the lame shall not come into the house.

9 So David dwelt in the stronghold, and called it the city of David. And David built round about from the Millo and inward.

10 And David became continually greater; and Jehovah the God of hosts was with him.

11 And Hiram king of Tyre sent messengers to David, and timber of cedars, and carpenters, and masons; and they built David a house.

12 And David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom because of his people Israel.

13 And David took him more concubines and wives out of Jerusalem, after he had come from Hebron; and there were yet sons and daughters born to David.

14 And these are the names of those that were born to him in Jerusalem: Shammua, and Shobab, and Nathan, and Solomon,

15 and Ibhar, and Elishua, and Nepheg, and Japhia,

16 and Elishama, and Eliada, and Eliphelet.

17 And the Philistines heard that they had anointed David king over Israel, and all the Philistines went up to seek David; and David heard [of it], and went down to the stronghold.

18 And the Philistines came and spread themselves in the valley of Rephaim.

19 And David inquired of Jehovah, saying, Shall I go up against the Philistines? wilt thou give them into my hand? And Jehovah said to David, Go up; for I will certainly give the Philistines into thy hand.

20 And David came to Baal-perazim, and David smote them there; and he said, Jehovah has broken in upon mine enemies before me, as the breaking forth of waters. Therefore he called the name of that place Baal-perazim.

21 And they left their images there, and David and his men took them away.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And David inquired of Jehovah; and he said, Thou shalt not go up; turn round behind them and come upon them opposite the mulberry-trees.

24 And it shall be, when thou hearest a sound of marching in the tops of the mulberry-trees, that then thou shalt bestir thyself; for then will Jehovah have gone forth before thee, to smite the army of the Philistines.

25 And David did so, as Jehovah had commanded him; and smote the Philistines from Geba until thou comest to Gezer.

2 SAMUEL CHAPTER 6

1 And David again gathered all the chosen men of Israel, thirty thousand.

2 And David arose and went with all the people that were with him from Baale-Judah, to bring up from thence the ark of God which is called by the name, the name of Jehovah of hosts who sitteth between the cherubim.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab, which was upon the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it with the ark of God out of the house of Abinadab which was upon the hill; and Ahio went before the ark.

5 And David and all the house of Israel played before Jehovah on all manner of [instruments made of] cypress wood, with harps, and with lutes, and with tambours, and with sistra, and with cymbals.

6 And when they came to Nachon's threshing-floor, Uzzah reached after the ark of God, and took hold of it; for the oxen had stumbled.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was indignant, because Jehovah had made a breach upon Uzzah; and he called that place Perez-Uzzah to this day.

9 And David was afraid of Jehovah that day, and said, How shall the ark of Jehovah come to me?

10 So David would not bring the ark of Jehovah home unto himself into the city of David; but David carried it aside into the house of Obed-Edom the Gittite.

11 And the ark of Jehovah remained in the house of Obed-Edom the Gittite three months; and Jehovah blessed Obed-Edom and all his household.

12 And it was told king David, saying, Jehovah has blessed the house of Obed-Edom, and all that is his, because of the ark of God. And David went and brought up the ark of God from the house of Obed-Edom into the city of David with joy.

13 And it was so, that when they that bore the ark of Jehovah had gone six paces, he sacrificed an ox and a fatted beast.

14 And David danced before Jehovah with all his might; and David was girded with a linen ephod.

15 And David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet.

16 And as the ark of Jehovah came into the city of David, Michal the daughter of Saul looked through a window, and saw king David leaping and dancing before Jehovah; and she despised him in her heart.

17 And they brought in the ark of Jehovah, and set it in its place, in the midst of the tent that David had spread for it. And David offered up burnt-offerings and peace-offerings before Jehovah.

18 And when David had ended offering up the burnt-offerings and the peace-offerings, he blessed the people in the name of Jehovah of hosts.

19 And he dealt to all the people, to the whole multitude of Israel, both men and women, to every one a cake of bread, and a measure [of wine], and a raisin-cake. And all the people departed every one to his house.

20 And David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How honourable did the king of Israel make himself to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the lewd fellows shamelessly uncovers himself!

21 And David said to Michal, It was before Jehovah, who chose me rather than thy father, and than all his house, to appoint me ruler over the people of Jehovah, over Israel; and I played before Jehovah.

22 And I will make myself yet more vile than thus, and will be base in mine own sight; and of the handmaids that thou hast spoken of, of them shall I be had in honour.

23 And Michal the daughter of Saul had no child to the day of her death.

2 SAMUEL CHAPTER 7

1 And it came to pass when the king dwelt in his house, and Jehovah had given him rest round about from all his enemies,

2 that the king said to Nathan the prophet, See now, I dwell in a house of cedars, and the ark of God dwells under curtains.

3 And Nathan said to the king, Go, do all that is in thy heart; for Jehovah is with thee.

4 And it came to pass that night that the word of Jehovah came to Nathan, saying,

5 Go and say to my servant, to David, Thus saith Jehovah: Wilt thou build me a house for me to dwell in?

6 For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but I went about in a tent and in a tabernacle.

7 In all my going about with all the children of Israel, did I speak a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye me not a house of cedars?

8 And now, thus shalt thou say unto my servant David, Thus saith Jehovah of hosts: I took thee from the pasture-grounds, from following the sheep, to be prince over my people, over Israel;

9 and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a great name, like unto the name of the great men that are on the earth.

10 And I will appoint a place for my people, for Israel, and will plant them, that they may dwell in a place of their own, and be disturbed no more; neither shall the sons of wickedness afflict them any more, as formerly,

11 and since the time that I commanded judges to be over my people Israel. And I have given thee rest from all thine enemies; and Jehovah telleth thee that Jehovah will make thee a house.

12 When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 It is he who shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the sons of men;

15 but my mercy shall not depart away from him, as I took it from Saul, whom I put away from before thee.

16 And thy house and thy kingdom shall be made firm for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak to David.

18 And king David went in and sat before Jehovah, and said, Who am I, Lord Jehovah, and what is my house, that thou hast brought me hitherto?

19 And yet this hath been a small thing in thy sight, Lord Jehovah; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, Lord Jehovah?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And what can David say more to thee? for thou, Lord Jehovah, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all this greatness, to make thy servant know [it].

22 Wherefore thou art great, Jehovah Elohim; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 And who is like thy people, like Israel, the one nation in the earth that God went to redeem to be a people to himself, and to make himself a name, and to do for them great things and terrible, for thy land, before thy people, which thou redeemedst to thyself from Egypt, from the nations and their gods?

24 And thou hast established to thyself thy people Israel to be a people unto thee for ever; and thou, Jehovah, art become their God.

25 And now, Jehovah Elohim, the word that thou hast spoken concerning thy servant and concerning his house, fulfil it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, Jehovah of hosts is God over Israel; and let the house of thy servant David be established before thee.

27 For thou, Jehovah of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee a house; therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, Lord Jehovah, thou art that God, and thy words are true, and thou hast promised this goodness unto thy servant;

29 and now let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou, Lord Jehovah, hast spoken it; and with thy blessing shall the house of thy servant be blessed for ever.

2 SAMUEL CHAPTER 8

1 And after this it came to pass that David smote the Philistines, and subdued them; and David took the power of the capital out of the hand of the Philistines.

2 And he smote the Moabites, and measured them with a line, making them lie down on the ground; and he measured two lines to put to death, and one full line to keep alive. And the Moabites became David's servants, [and] brought gifts.

3 And David smote Hadadezer, the son of Rehob, king of Zobah, as he went to recover his dominion by the river Euphrates.

4 And David took from him one thousand seven hundred horsemen, and twenty thousand footmen; and David houghed all the chariot [horses], but reserved of them [for] a hundred chariots.

5 And the Syrians of Damascus came to help Hadadezer king of Zobah, and David smote of the Syrians twenty-two thousand men.

6 And David put garrisons in Syria of Damascus; and the Syrians became servants to David, [and] brought gifts. And Jehovah preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much bronze.

9 And Toi king of Hamath heard that David had smitten all the forces of Hadadezer;

10 and Toi sent Joram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadadezer and smitten him; for Hadadezer was continually at war with Toi. And he brought with him vessels of silver, and vessels of gold, and vessels of bronze.

11 Them also king David dedicated to Jehovah, with the silver and the gold that he had dedicated of all the nations that he had subdued:

12 of the Syrians, and of the Moabites, and of the children of Ammon, and of the Philistines, and of the Amalekites, and of the spoil of Hadadezer, the son of Rehob, king of Zobah.

13 And David made him a name when he returned, after he had smitten the Syrians in the valley of salt, eighteen thousand [men].

14 And he put garrisons in Edom: throughout Edom did he put garrisons; and all they of Edom became servants to David. And Jehovah preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice to all his people.

16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was chronicler;

17 and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was scribe;

18 and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were chief rulers.

2 SAMUEL CHAPTER 9

1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And there was of the house of Saul a servant whose name was Ziba; and they called him to David. And the king said to him, Art thou Ziba? And he said, Thy servant!

3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God to him? And Ziba said to the king, Jonathan has yet a son, who is lame on [his] feet.

4 And the king said to him, Where is he? And Ziba said to the king, Behold, he is in the house of Machir the son of Ammiel, in Lodebar.

5 And king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lodebar.

6 And Mephibosheth, the son of Jonathan, the son of Saul, came to David, and fell on his face and did obeisance. And David said, Mephibosheth. And he said, Behold thy servant!

7 And David said to him, Fear not; for I will certainly shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 Then the king called Ziba, Saul's servant, and said to him, I have given to thy master's son all that belonged to Saul and to all his house.

10 And thou, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in [the fruits], that thy master's son may have food to eat. And Mephibosheth thy master's son shall eat bread at my table continually. Now Ziba had fifteen sons and twenty servants.

11 And Ziba said to the king, According to all that my lord the king has commanded his servant, so will thy servant do. And Mephibosheth [said David] shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Mica. And all who dwelt in the house of Ziba were servants to Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table. And he was lame on both his feet.

2 SAMUEL CHAPTER 10

1 And it came to pass after this that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 And David said, I will shew kindness to Hanun the son of Nahash, as his father shewed kindness to me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said to Hanun their lord, Is it, in thine eyes, to honour thy father that David has sent comforters to thee? Is it not to search the city and to spy it out, and to overthrow it, that David has sent his servants to thee?

4 And Hanun took David's servants, and had the one half of their beards shaved off, and their raiment cut off in the midst, as far as their buttocks, and sent them away.

5 And they told [it] to David; and he sent to meet them, for the men were greatly ashamed. And the king said, Abide at Jericho until your beards be grown, and then return.

6 And the children of Ammon saw that they had made themselves odious to David; and the children of Ammon sent and hired the Syrians of Beth-Rehob, and the Syrians of Zoba, twenty thousand footmen, and the king of Maacah [with] a thousand men, and the men of Tob twelve thousand men.

7 And David heard [of it], and he sent Joab, and all the host, the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entrance of the gate; and the Syrians of Zoba and of Rehob, and the men of Tob and Maacah were by themselves in the field.

9 And Joab saw that the front of the battle was against him before and behind; and he chose out of all the choice men of Israel, and put them in array against the Syrians;

10 and the rest of the people he gave into the hand of Abishai his brother that he might array them against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me; and if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be strong, and let us shew ourselves valiant for our people and for the cities of our God; and Jehovah do what is good in his sight.

13 And Joab drew near, and the people that were with him, unto the battle against the Syrians; and they fled before him.

14 And when the children of Ammon saw that the Syrians fled, they fled before Abishai, and entered into the city. And Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were routed before Israel, they gathered themselves together.

16 And Hadarezer sent, and drew forth the Syrians that were beyond the river; and they came to Helam; and Shobach the captain of the host of Hadarezer [went] before them.

17 And it was told David; and he gathered all Israel, and passed over the Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew of the Syrians seven hundred [in] chariots, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And all the kings that were servants to Hadarezer saw that they were routed before Israel, and they made peace with Israel, and served them. And the Syrians feared to help the children of Ammon any more.

2 SAMUEL CHAPTER 11

1 And it came to pass, at the return of the year, at the time when kings go forth, that David sent Joab, and his servants with him, and all Israel; and they laid waste the [land of the] children of Ammon, and besieged Rabbah. But David abode at Jerusalem.

2 And it came to pass at evening time that David arose from off his couch, and walked upon the roof of the king's house; and from the roof he saw a woman bathing, and the woman was very beautiful;

3 and David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Urijah the Hittite?

4 And David sent messengers, and took her; and she came in to him, and he lay with her; and she had purified herself from her uncleanness; and she returned to her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab [saying], Send me Urijah the Hittite. And Joab sent Urijah to David.

7 And when Urijah had come to him, David asked how Joab prospered, and how the people prospered, and how the war prospered.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And David said to Urijah, Go down to thy house and wash thy feet. And Urijah departed out of the king's house, and there followed him presents from the king.

9 And Urijah slept at the entrance of the king's house with all the servants of his lord, and went not down to his house.

10 And they had told David saying, Urijah did not go down to his house; and David said to Urijah, Art thou not come from a journey? why didst thou not go down to thy house?

11 And Urijah said to David, The ark, and Israel, and Judah abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into my house, to eat and to drink, and to lie with my wife? [As] thou livest, and [as] thy soul liveth, I will not do this thing.

12 And David said to Urijah, Abide here to-day also, and to-morrow I will let thee depart. And Urijah abode in Jerusalem that day and the morrow.

13 And David invited him, and he ate and drank before him; and he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but did not go down to his house.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by Urijah.

15 And he wrote in the letter saying, Set Urijah in the front of the thickest fight, and withdraw from him, that he may be smitten and die.

16 And it came to pass as Joab watched the city, that he assigned Urijah to a place where he knew that the valiant men were.

17 And the men of the city went out and fought with Joab; and there fell some of the people, of the servants of David; and Urijah the Hittite died also.

18 Then Joab sent and told David all the matters of the war;

19 and charged the messenger, saying, When thou hast ended telling the matters of the war to the king,

20 and if so be that the king's wrath arise, and he say to thee, Why did ye go so near to the city to fight? did ye not know that they would shoot from the wall?

21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast the upper stone of a handmill from the wall, that he died in Thebez? why did ye go near the wall? -- then say thou, Thy servant Urijah the Hittite is dead also.

22 And the messenger went; and he came and told David all that Joab had sent him for.

23 And the messenger said to David, The men prevailed against us, and came out against us into the field, and we were upon them as far as the entrance of the gate.

24 And the shooters shot from upon the wall against thy servants; and some of the king's servants are dead, and thy servant Urijah the Hittite is dead also.

25 Then David said to the messenger, Thus shalt thou say to Joab: Let not this thing displease thee, for the sword devours one as well as another: make thy battle strong against the city, and overthrow it; -- and encourage him.

26 And the wife of Urijah heard that Urijah her husband was dead, and she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bore him a son. But the thing that David had done was evil in the sight of Jehovah.

2 SAMUEL CHAPTER 12

1 And Jehovah sent Nathan to David. And he came to him, and said to him, There were two men in one city; the one rich, and the other poor.

2 The rich had very many flocks and herds;

3 but the poor man had nothing at all, but one little ewe lamb which he had bought, and was nourishing; and it grew up with him, and together with his children: it ate of his morsel, and drank of his own cup, and slept in his bosom, and was to him as a daughter.

4 And there came a traveller to the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that had come to him; and he took the poor man's lamb, and dressed it for the man that had come to him.

5 Then David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this thing is worthy of death;

6 and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou art the man! Thus saith Jehovah the God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if [that] had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the word of Jehovah to do evil in his sight? thou hast smitten Urijah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thy house; because thou hast despised me, and hast taken the wife of Urijah the Hittite to be thy wife.

11 Thus saith Jehovah: Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst [it] secretly; but I will do this thing before all Israel and before the sun.

13 And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away thy sin: thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, even the child that is born to thee shall certainly die.

15 And Nathan departed to his house. And Jehovah smote the child that Urijah's wife bore to David, and it became very sick.

16 And David besought God for the child; and David fasted, and went in, and lay all night on the earth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And the elders of his house arose, [and went] to him, to raise him up from the earth; but he would not, and he ate no bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice; and how shall we say to him, The child is dead? he may do some harm.

19 But David saw that his servants whispered, and David perceived that the child was dead; and David said to his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his clothing, and entered into the house of Jehovah and worshipped; then he came to his own house and required them to set bread before him, and he ate.

21 And his servants said to him, What thing is this which thou hast done? thou didst fast and weep for the child alive; but as soon as the child is dead, thou dost rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept; for I thought, Who knows? [perhaps] Jehovah will be gracious to me, that the child may live.

23 But now he is dead, why should I fast? can I bring him back again? I shall go to him, but he will not return to me.

24 And David comforted Bathsheba his wife, and went in to her and lay with her; and she bore a son, and he called his name Solomon; and Jehovah loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, for Jehovah's sake.

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 And now gather the rest of the people, and encamp against the city and take it: lest I take the city and it be called by my name.

29 And David gathered all the people, and went to Rabbah, and fought against it and took it.

30 And he took the crown of their king from off his head, the weight of which was a talent of gold with [the] precious stones; and it was [set] on David's head; and he brought forth the spoil of the city in great abundance.

31 And he brought out the people that were in it, and put them under the saw, and under harrows of iron, and under axes of iron, and made them pass through the brickkilns. And so did he to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

2 SAMUEL CHAPTER 13

1 And it came to pass after this, that Absalom the son of David having a beautiful sister, whose name was Tamar, Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and it seemed difficult for Amnon to do the least thing to her.

3 And Amnon had a friend whose name was Jonadab, the son of Shimeah David's brother; and Jonadab was a very shrewd man.

4 And he said to him, Why dost thou, the king's son, get thinner from morning to morning? Wilt thou not tell me? And Amnon said to him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said to him, Lay thee down on thy bed and feign thyself sick; and when thy father comes to see thee, say to him, I pray thee, let my sister Tamar come, and give me food, and dress the food in my sight, that I may see it, and eat it from her hand.

6 So Amnon lay down and feigned himself sick; and the king came to see him, and Amnon said to the king, I pray thee, let Tamar my sister come, and make a couple of cakes in my sight, that I may eat from her hand.

7 And David sent home to Tamar, saying, Go, I pray thee, to thy brother Amnon's house, and dress him food.

8 And Tamar went to her brother Amnon's house; and he had lain down. And she took flour and kneaded it, and made cakes in his sight, and baked the cakes.

9 And she took the pan, and poured them out before him; but he refused to eat. And Amnon said, Put every man out from me. And they went out every man from him.

10 And Amnon said to Tamar, Bring the dish into the chamber, that I may eat of thy hand. And Tamar took the cakes that she had made, and brought them into the chamber to Amnon her brother.

11 And she presented them to him to eat; and he took hold of her, and said to her, Come, lie with me, my sister.

12 And she said to him, No, my brother, do not humble me; for no such thing is done in Israel: do not this infamy.

13 And I, whither shall I carry my reproach? and thou wouldest be as one of the infamous in Israel. And now, I pray thee, speak to the king; for he will not withhold me from thee.

14 But he would not hearken to her voice, and was stronger than she, and humbled her and lay with her.

15 And Amnon hated her with an exceeding great hatred, for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, Arise, be gone.

16 And she said to him, There is no cause for this evil in sending me away, [which] is greater than the other that thou didst to me. But he would not hearken to her.

17 Then he called his young man that attended upon him, and said, Put now this [woman] out from me, and bolt the door after her.

18 Now she had a vest of many colours upon her; for so were the king's daughters that were virgins apparelled. And his attendant brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and rent her vest of many colours which was on her, and laid her hand on her head, and went away, crying out as she went.

20 And Absalom her brother said to her, Has Amnon thy brother been with thee? and now, my sister, be still: he is thy

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

brother; take not this thing to heart. And Tamar remained, and [that] desolate, in her brother Absalom's house.

21 And king David heard of all these things, and he was very angry.

22 And Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had humbled his sister Tamar.

23 And it came to pass after two full years, that Absalom had sheepshearers in Baal-Hazor, which is beside Ephraim; and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold, now, thy servant has sheepshearers; let the king, I pray thee, and his servants go with thy servant.

25 And the king said to Absalom, No, my son, let us not all go, lest we be burdensome to thee. And he urged him, but he would not go; and he blessed him.

26 And Absalom said, If not, I pray thee, let my brother Amnon go with us. And the king said to him, Why should he go with thee?

27 But Absalom pressed him; and he let Amnon and all the king's sons go with him.

28 And Absalom commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say to you, Smite Amnon; then slay him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and they rode each upon his mule and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom has smitten all the king's sons, and there is not one of them left.

31 Then the king arose, and rent his garments, and lay on the earth; and all his servants stood by with their garments rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this has been determined from the day that he humbled his sister Tamar.

33 And now let not my lord the king take the thing to heart, to say, All the king's sons are dead; for Amnon only is dead.

34 And Absalom fled. And the young man that watched lifted up his eyes and looked, and behold, there came much people from the way behind him, from the hill-side.

35 And Jonadab said to the king, Behold, the king's sons come: as thy servant said, so it is.

36 And as soon as he had ended speaking, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very bitterly.

37 And Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And [David] mourned for his son every day.

38 Now Absalom fled, and went to Geshur, and was there three years.

39 And king David longed to go forth to Absalom; for he was comforted concerning Amnon, seeing he was dead.

2 SAMUEL CHAPTER 14

1 And Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said to her, I pray thee, feign thyself to be a mourner, and put on mourning garments, I pray, and anoint not thyself with oil, but be as a woman that hath a long time mourned for the dead;

3 and come to the king, and speak after this manner to him. And Joab put the words into her mouth.

4 And the woman of Tekoah spoke to the king, and she fell on her face to the ground and did obeisance, and said, Save, O king!

5 And the king said to her, What aileth thee? And she said, I am indeed a widow woman, and my husband is dead.

6 And thy bondmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other and slew him.

7 And behold, the whole family is risen against thy bondmaid, and they say, Deliver him that smote his brother, that we may put him to death, for the life of his brother whom he killed; and we will destroy the heir also: so they will quench my coal which is left, and will not leave to my husband a name or remnant on the earth.

8 And the king said to the woman, Go to thy house, and I will give charge concerning thee.

9 And the woman of Tekoah said to the king, Upon me, my lord, O king, be the iniquity, and upon my father's house; and the king and his throne be guiltless.

10 And the king said, Whoever speaks to thee, bring him to me, and he shall not touch thee any more.

11 Then she said, I pray thee, let the king remember Jehovah thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they cut off my son. And he said, [As] Jehovah liveth, there shall not one hair of thy son fall to the earth.

12 And the woman said, Let thy bondmaid, I pray thee, speak a word to my lord the king. And he said, Speak.

13 And the woman said, Why then hast thou thought such a thing against God's people? and the king in saying this thing, is as one guilty, in that the king does not bring back his banished one.

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; and God has not taken away his life, but devises means that the banished one be not expelled from him.

15 And now that I am come to speak of this thing to my lord the king, it is because the people have made me afraid; and thy bondmaid said, I will now speak to the king; perhaps the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

17 And thy bondmaid said, Let the word of my lord the king now be comfortable; for as an angel of God, so is my

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

lord the king to discern good and bad; and Jehovah thy God will be with thee.

18 And the king answered and said to the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is the hand of Joab with thee in all this? And the woman answered and said, [As] thy soul liveth, my lord, O king, there is no turning to the right hand or to the left from aught that my lord the king has spoken; for thy servant Joab, he bade me, and he put all these words into the mouth of thy bondmaid:

20 in order to turn the appearance of the thing has thy servant Joab done this thing; but my lord is wise, according to the wisdom of an angel of God, to know all that is in the earth.

21 And the king said to Joab, Behold now, I have done this thing: so go, bring back the young man Absalom.

22 And Joab fell to the ground on his face and bowed himself, and blessed the king; and Joab said, To-day thy servant knows that I have found favour in thy sight, my lord, O king, in that the king has fulfilled the request of his servant.

23 And Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. And Absalom withdrew to his own house, and saw not the king's face.

25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he shaved his head (for it was at every year's end that he shaved it, because it was heavy on him, therefore he shaved it), he weighed the hair of his head at two hundred shekels after the king's weight.

27 And to Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a beautiful countenance.

28 So Absalom dwelt two full years in Jerusalem, and did not see the king's face.

29 Then Absalom sent for Joab, to send him to the king; but he would not come to him; and he sent again the second time, but he would not come.

30 Then he said to his servants, See, Joab's allotment is near mine and he has barley there: go and set it on fire. And Absalom's servants set the allotment on fire.

31 Then Joab arose, and came to Absalom to [his] house, and said to him, Why have thy servants set my allotment on fire?

32 And Absalom said to Joab, Behold, I sent to thee, saying, Come hither, that I may send thee to the king, to say, Why am I come from Geshur? it would have been better for me to be there still. And now let me see the king's face; and if there be iniquity in me, let him slay me.

33 And Joab came to the king, and told him. And he called Absalom, and he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

2 SAMUEL CHAPTER 15

1 And it came to pass after this, that Absalom prepared for himself chariots and horses, and fifty men to run before him.

2 And Absalom rose early, and stood beside the way of the gate; and it was so, that when any man who had a controversy had to come to the king for judgment, then Absalom called him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said to him, See, thy matters are good and right; but there is no man to hear thee [appointed] by the king.

4 And Absalom said, Oh that I were made judge in the land, that every man who has any controversy and cause might come to me, and I would do him justice!

5 And it was so, that when any man came near to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And in this manner did Absalom to all Israel that came to the king for judgment; and Absalom stole the hearts of the men of Israel.

7 And it came to pass at the end of forty years, that Absalom said to the king, I pray thee, let me go and pay in Hebron my vow which I have vowed to Jehovah.

8 For thy servant vowed a vow while I abode in Geshur in Syria, saying, If Jehovah shall bring me again indeed to Jerusalem, then I will serve Jehovah.

9 And the king said to him, Go in peace. And he rose up and went to Hebron.

10 And Absalom sent emissaries into all the tribes of Israel, saying, When ye hear the sound of the trumpet, ye shall say, Absalom reigns in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were invited; and they went in their simplicity, and they knew nothing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, from Giloh, while he offered the sacrifices. And the conspiracy gathered strength; and the people increased continually with Absalom.

13 And there came one to David who reported saying, The hearts of the men of Israel are after Absalom.

14 And David said to all his servants that were with him at Jerusalem, Rise up and let us flee; for we shall not [else] escape from Absalom. Be quick to depart, lest he overtake us quickly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said to the king, Behold, thy servants [will do] whatever my lord the king shall choose.

16 And the king went forth, and all his household after him, and the king left ten women, concubines, to keep the house.

17 And the king went forth, and all the people after him, and stayed at the remote house.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men that came after him from Gath, passed over before the king.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And the king said to Ittai the Gittite, Why dost thou also go with us? return to thy place, and abide with the king; for thou art a foreigner, and besides, thou hast emigrated to the place where thou [dwellest].

20 Thou didst come yesterday, and should I this day make thee go up and down with us, seeing I go whither I can? Return and take back thy brethren. Mercy and truth be with thee!

21 And Ittai answered the king and said, [As] Jehovah liveth, and [as] my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over; the king also himself passed over the torrent Kidron, and all the people passed over, towards the way of the wilderness.

24 And behold, Zadok also, and all the Levites with him, bearing the ark of the covenant of God; and they set down the ark of God; and Abiathar went up, until all the people had passed completely out of the city.

25 And the king said to Zadok, Carry back the ark of God into the city. If I shall find favour in the eyes of Jehovah, he will bring me again, and shew me it, and its habitation.

26 But if he thus say, I have no delight in thee; behold, [here am] I, let him do to me as seemeth good to him.

27 And the king said to Zadok the priest, Thou art the seer: return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will stop in the plains of the desert, until there come word from you to inform me.

29 And Zadok and Abiathar carried the ark of God again to Jerusalem; and they abode there.

30 But David went up by the ascent of the Olives, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 And one told David saying, Ahithophel is among the conspirators with Absalom. Then said David, Jehovah, I pray thee, turn the counsel of Ahithophel into foolishness.

32 And it came to pass, when David had come to the summit, where he worshipped God, that behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head.

33 And David said to him, If thou passest on with me, thou wilt be a burden to me;

34 but if thou return to the city, and say to Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so now will I be thy servant; then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? and it shall be, [that] whatsoever thing thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz Zadok's [son], and Jonathan Abiathar's son; and by them ye shall send to me everything that ye shall hear.

37 And Hushai David's friend came into the city, and Absalom came into Jerusalem.

2 SAMUEL CHAPTER 16

1 And when David was a little past the summit, behold, Ziba, Mephibosheth's servant, met him, with a couple of asses saddled, and upon them two hundred [loaves] of bread, and a hundred raisin-cakes, and a hundred cakes of summer fruits, and a flask of wine.

2 And the king said to Ziba, What meanest thou by these? And Ziba said, The asses are for the king's household to ride on; and the bread and summer fruits for the young men to eat; and the wine, that such as are faint in the wilderness may drink.

3 And the king said, And where is thy master's son? And Ziba said to the king, Behold, he abides at Jerusalem; for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 And the king said to Ziba, Behold, thine are all that pertained to Mephibosheth. And Ziba said, I humbly bow myself: may I find favour in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, there came out from thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed,

6 and cast stones at David, and at all the servants of king David; and all the people and all the mighty men were on his right hand and on his left.

7 And thus said Shimei as he cursed: Away, away, thou man of blood and man of Belial!

8 Jehovah has returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah has given the kingdom into the hand of Absalom thy son; and behold, thou art [taken] in thine own evil, for thou art a man of blood.

9 And Abishai the son of Zeruiah said to the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, for Jehovah has said to him, Curse David! Who shall then say, Why dost thou so?

11 And David said to Abishai, and to all his servants, Behold, my son, who came forth of my bowels, seeks my life: how much more now a Benjaminite? let him alone and let him curse; for Jehovah has bidden him.

12 It may be that Jehovah will look on mine affliction, and that Jehovah will requite me good for my being cursed this day.

13 And David and his men went by the way; and Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 Now Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, came to Absalom, that Hushai said to Absalom, Long live the king! Long live the king!

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why didst thou not go with thy friend?

18 And Hushai said to Absalom, No; but whom Jehovah, and this people, and all the men of Israel choose, his will I be, and with him will I abide.

19 And again, whom should I serve? should it not be in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 And Absalom said to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said to Absalom, Go in to thy father's concubines, whom he has left to keep the house; and all Israel shall hear that thou art become odious with thy father; and the hands of all that are with thee shall be strong.

22 So they spread a tent for Absalom upon the roof; and Absalom went in to his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired of the word of God: so was all the counsel of Ahithophel both with David and with Absalom.

2 SAMUEL CHAPTER 17

1 And Ahithophel said to Absalom, Let me, I pray, choose out twelve thousand men, and I will arise and pursue after David to-night;

2 and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only;

3 and I will bring back all the people to thee. The man whom thou seekest is as if all returned: all the people shall be in peace.

4 And the saying was right in the eyes of Absalom, and in the eyes of all the elders of Israel.

5 And Absalom said, Call now Hushai the Archite also, and we will hear also what he says.

6 And Hushai came to Absalom, and Absalom spoke to him saying, Ahithophel has spoken after this manner: shall we carry out his word? If not, speak thou.

7 And Hushai said to Absalom, The counsel that Ahithophel has given this time is not good.

8 And Hushai said, Thou knowest thy father and his men, that they are mighty men, and they are of exasperated spirit, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or some such place; and it will come to pass, when some of them fall at the first, whoever heareth it will say, There has been slaughter among the people that follow Absalom,

10 and even the valiant man whose heart is as the heart of a lion shall utterly melt; for all Israel knows that thy father is a mighty man, and they that are with him are valiant men.

11 But I counsel that all Israel be speedily gathered to thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

12 And we shall come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground; and of him and of all the men that are with him there shall not be left so much as one.

13 And if he withdraw into a city, then shall all Israel bring ropes to that city, and we will draw it into the torrent, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. And Jehovah had appointed to defeat the good counsel of Ahithophel, in order that Jehovah might bring evil upon Absalom.

15 And Hushai said to Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 And now send quickly, and tell David saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 And Jonathan and Ahimaaz stayed by En-rogel; and the maid went and told them; and they went and told king David, for they might not be seen to come into the city.

18 But a lad saw them, and told Absalom. Then they went both of them away quickly, and came to the house of a man at Bahurim, who had a well in his court; and they went down there.

19 And the woman took and spread the covering over the well's mouth, and spread ground corn on it; and the thing was not known.

20 And Absalom's servants came to the woman to the house, and said, Where are Ahimaaz and Jonathan? And the woman said to them, They have gone over the brook of water. And they sought and could not find [them], and returned to Jerusalem.

21 And it came to pass after they had departed, that they came up out of the well, and went and told king David; and they said to David, Arise and pass quickly over the water; for thus has Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over the Jordan; by the morning light there was not one of them missing that had not gone over the Jordan.

23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose and went to his house, to his city, and gave charge to his household, and hanged himself, and he died; and he was buried in the sepulchre of his father.

24 And David came to Mahanaim. And Absalom passed over the Jordan, he and all the men of Israel with him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 And Absalom set Amasa over the host instead of Joab; which Amasa was the son of a man whose name was Jithra the Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 And Israel and Absalom encamped in the land of Gilead.

27 And as soon as David came to Mahanaim, Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched [corn], and beans, and lentils, and parched [pulse],

29 and honey, and cream, and sheep, and cheese of kine to David, and to the people that were with him, to eat; for they said, The people is hungry, and weary, and thirsty in the wilderness.

2 SAMUEL CHAPTER 18

1 And David marshalled the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said to the people, I will surely go forth with you myself also.

3 But the people said, Thou shalt not go forth, for if we should in any case flee, they will not care for us; neither if half of us die, will they care for us; for *thou* art worth ten thousand of us; and now it is better that thou succour us out of the city.

4 And the king said to them, I will do what is good in your sight. And the king stood by the gate-side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, [Deal] gently for my sake with the young man Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 And the people went out into the field against Israel; and the battle was in the forest of Ephraim.

7 And the people of Israel were routed before the servants of David, and there was a great slaughter there that day: twenty thousand men.

8 And the battle was there scattered over the face of all the country; and the forest devoured more people that day than the sword devoured.

9 And Absalom found himself in the presence of David's servants. And Absalom was riding upon a mule, and the mule went under the thick boughs of the great terebinth, and his head caught in the terebinth, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a man saw it, and told Joab, and said, Behold, I saw Absalom hanging in a terebinth.

11 And Joab said to the man that told him, And behold, thou sawest [him], and why didst thou not smite him there to the ground? and I would have given thee ten silver pieces and a girdle.

12 And the man said to Joab, Though I should receive a thousand silver pieces in my hand, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Take care, whoever it be [of you], of the young man Absalom.

13 Or I should have acted falsely against mine own life, for there is no matter concealed from the king, and thou wouldest have set thyself against [me].

14 Then said Joab, I may not tarry thus with thee. And he took three spears in his hand, and thrust them into Absalom's body, while he was yet alive in the midst of the terebinth.

15 And ten young men that bore Joab's armour surrounded and smote Absalom, and killed him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab kept back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and raised a very great heap of stones upon him. And all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a monument, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the monument after his own name; and it is called unto this day, Absalom's memorial.

19 And Ahimaaz the son of Zadok said, Let me run, I pray, and carry the king the news that Jehovah has avenged him of his enemies.

20 And Joab said to him, Thou shalt not be a bearer of news to-day, but thou shalt carry the news another day; but to-day thou shalt carry no news, because the king's son is dead.

21 Then said Joab to the Cushite, Go, tell the king what thou hast seen. And the Cushite bowed himself to Joab, and ran.

22 And Ahimaaz the son of Zadok said yet again to Joab, Come what may, let me, I pray thee, also run after the Cushite. And Joab said, Why wilt thou run, my son, seeing that there is no news suited [to thee]?

23 -- But, come what may, let me run. And he said to him, Run. And Ahimaaz ran by the way of the plain, and outstripped the Cushite.

24 And David sat between the two gates; and the watchman went up to the roof of the gate, on to the wall, and lifted up his eyes and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is news in his mouth. And he came on and drew near.

26 And the watchman saw another man running; and the watchman called to the porter and said, Behold a man running alone. And the king said, He also is a bearer of news.

27 And the watchman said, I see the running of the foremost like the running of Ahimaaz the son of Zadok. And the king said, He is a good man; and comes with good news.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And Ahimaaz called and said to the king, Peace! And he fell down to the earth on his face before the king, and said, Blessed be Jehovah thy God, who has delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is it well with the young man Absalom? And Ahimaaz said, I saw a great tumult when Joab sent the king's servant, and me thy servant; but I knew not what it was.

30 And the king said, Turn aside [and] stand here. And he turned aside and stood still.

31 And behold, the Cushite came; and the Cushite said, Let my lord the king receive good tidings, for Jehovah has avenged thee this day of all them that rose up against thee.

32 And the king said to the Cushite, Is it well with the young man Absalom? And the Cushite said, The enemies of my lord the king, and all that rise against thee for evil, be as that young man.

33 And the king was much moved, and went up to the upper chamber of the gate, and wept; and as he went, he said thus: O my son Absalom, my son, my son Absalom! would God I had died in thy stead, O Absalom, my son, my son!

2 SAMUEL CHAPTER 19

1 And it was told Joab, Behold, the king weeps and mourns for Absalom.

2 And the victory that day was [turned] into mourning for all the people; for the people heard say that day, The king is grieved for his son.

3 And the people stole away that day into the city, as people steal away when ashamed of fleeing in battle.

4 And the king covered his face, and the king cried with a loud voice, My son Absalom! Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast put to shame this day the faces of all thy servants who have this day saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives and the lives of thy concubines;

6 in that thou lovest them that hate thee, and hatest those that love thee. For thou hast declared this day, that neither princes nor servants are anything to thee: for to-day I perceive, that if Absalom had lived, and all we had died to-day, then it would have been right in thine eyes.

7 But now arise, go forth, and speak consolingly to thy servants; for I swear by Jehovah, if thou go not forth, there will not tarry one with thee this night; and that would be worse to thee than all the evil that has befallen thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told all the people, saying, Behold, the king is sitting in the gate. And all the people came before the king. Now Israel had fled every man to his tent.

9 And all the people were at strife throughout the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he is fled out of the land because of Absalom.

10 And Absalom, whom we anointed over us, is dead in battle; and now why are ye silent as to bringing the king back?

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, to his house.

12 Ye are my brethren, ye are my bone and my flesh; and why will ye be the last to bring back the king?

13 And say to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captain of the host before me continually instead of Joab.

14 And he bowed the heart of all the men of Judah as of one man; and they sent to the king, Return, thou and all thy servants.

15 And the king returned and came as far as the Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over the Jordan.

16 And Shimei the son of Gera, the Benjaminite, who was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they forded the Jordan before the king.

18 And a ferry boat passed to and fro to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king as he was [just] crossing over the Jordan.

19 And he said to the king, Let not my lord impute iniquity to me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to heart.

20 For thy servant knows that I have sinned; and behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 And Abishai the son of Zeruiah answered and said, Should not Shimei be put to death for this, because he cursed Jehovah's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries to me? Should there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 And the king said to Shimei, Thou shalt not die. And the king swore to him.

24 And Mephibosheth the son of Saul came down to meet the king. Now he had neither washed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came [again] in peace.

25 And as soon as Jerusalem came to meet the king, the king said to him, Why didst thou not go with me, Mephibosheth?

26 And he said, My lord, O king, my servant deceived me; for thy servant said, I will saddle me the ass, and ride thereon, and go with the king; for thy servant is lame.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 And he has slandered thy servant to my lord the king; but my lord the king is as an angel of God; do therefore what is good in thy sight.

28 For all my father's house were but dead men before my lord the king; and thou didst set thy servant among them that eat at thine own table. What further right therefore have I? and for what should I cry any more to the king?

29 And the king said to him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said to the king, Let him even take all, since my lord the king is come again in peace to his own house.

31 And Barzillai the Gileadite came down from Rogelim, and went over the Jordan with the king, to conduct him over the Jordan.

32 And Barzillai was very aged, eighty years old; and it was he that had maintained the king while he abode at Mahanaim; for he was a very great man.

33 And the king said to Barzillai, Pass thou over with me, and I will maintain thee with me in Jerusalem.

34 And Barzillai said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem?

35 I am this day eighty years old: can I discern between good and bad? can thy servant taste what I eat and what I drink? can I hear any more the voice of singing men and singing women? and why should thy servant be yet a burden to my lord the king?

36 Thy servant will go a little way over the Jordan with the king; and why should the king recompense it to me with this reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father and of my mother. But behold thy servant Chimham: let him go over with my lord the king; and do to him what seems good to thee.

38 And the king said, Chimham shall go over with me, and I will do to him that which seems good to thee; and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over the Jordan; and the king went over; and the king kissed Barzillai, and blessed him; and he returned to his own place.

40 And the king went on to Gilgal, and Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.

41 And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over the Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to me; and why then are ye angry for this matter? have we eaten anything which came from the king, or has he given us any present?

43 And the men of Israel answered the men of Judah and said, I have ten parts in the king and I have also more right in David than thou; and why didst thou slight me? and was not my advice the first, to bring back my king? And the words of the men of Judah were harsher than the words of the men of Israel.

2 SAMUEL CHAPTER 20

1 And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjaminite; and he blew a trumpet, and said, We have no portion in David, neither have we inheritance in the son of Jesse: every man to his tents, Israel.

2 Then all the men of Israel went up from after David, following Sheba the son of Bichri. But the men of Judah clave to their king, from the Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women, concubines, whom he had left to keep the house, and put them in a house of confinement and maintained them, but did not go in to them. So they were shut up unto the day of their death, living in widowhood.

4 And the king said to Amasa, Call me the men of Judah together within three days, and do thou attend here.

5 So Amasa went to call together [the men of] Judah; but he delayed longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom. Take thou thy lord's servants, and pursue after him, lest he get him fortified cities and escape our sight.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa came before them. And Joab was girded with his coat, his dress, and upon it was the girdle of the sword which was fastened on his loins in its sheath; and as he went forth it fell out.

9 And Joab said to Amasa, Art thou well, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 And Amasa had taken no notice of the sword that was in Joab's hand: so he smote him with it in the belly and shed out his bowels to the ground, and struck him not again; and he died. And Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's young men stood by [Amasa] and said, He that favours Joab, and he that is for David, let him follow Joab.

12 Now Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri,

14 who went through all the tribes of Israel to Abel, and to Beth-Maacah, and all the Berim; and they gathered together, and went also after him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And they came and besieged him in Abel-Beth-Maacah, and they cast up a bank against the city, and it was raised in the trench; and all the people that were with Joab sapped the wall, to throw it down.

16 And a wise woman cried out of the city, Hear, hear: say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And he came near to her; and the woman said, Art thou Joab? And he said, I [am he]. And she said to him, Listen to the words of thy handmaid. And he said, I am listening.

18 And she spoke saying, They were wont to speak in old time saying, Just inquire in Abel; and so they ended.

19 I am peaceable [and] faithful in Israel: thou seekest to destroy a city and a mother in Israel. Why wilt thou swallow up the inheritance of Jehovah?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so; but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, against David: give up him only, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it to Joab. And he blew a trumpet, and they dispersed from the city, every man to his tent. And Joab returned to Jerusalem to the king.

23 And Joab was over all the host of Israel; and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites;

24 and Adoram was over the levy; and Jehoshaphat the son of Ahilud was recorder;

25 and Sheva was scribe; and Zadok and Abiathar were priests;

26 and Ira also, the Jairite, was David's chief ruler.

2 SAMUEL CHAPTER 21

1 And there was a famine in the days of David three years, year after year; and David inquired of Jehovah. And Jehovah said, It is for Saul, and for [his] house of blood, because he slew the Gibeonites.

2 And the king called the Gibeonites, and spoke to them. (Now the Gibeonites were not of the children of Israel, but of the remainder of the Amorites; and the children of Israel had sworn to them; and Saul sought to smite them in his zeal for the children of Israel and Judah.)

3 And David said to the Gibeonites, What shall I do for you? and with what shall I make atonement, that ye may bless the inheritance of Jehovah?

4 And the Gibeonites said to him, As to Saul and his house, it is with us no question of receiving silver or gold, neither is it for us to have any man put to death in Israel. And he said, What ye say will I do for you.

5 And they said to the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in all the borders of Israel,

6 let seven men of his sons be given up to us, and we will hang them up to Jehovah in Gibeah of Saul, the chosen of Jehovah. And the king said, I will give [them].

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of Jehovah's oath that was between them, between David and Jonathan the son of Saul.

8 And the king took the two sons of Rizpah the daughter of Aiah, whom she had borne to Saul, Armoni and Mephibosheth; and the five sons of [the sister of] Michal the daughter of Saul, whom she had borne to Adriel the son of Barzillai the Meholathite;

9 and he gave them into the hands of the Gibeonites, and they hanged them on the hill before Jehovah. And they fell all seven together, and were put to death in the first days of the harvest, in the beginning of barley harvest.

10 Then Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water poured on them out of the heavens, and suffered neither the fowl of the heavens to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-Gilead, who had stolen them from the open place of Beth-shan, where the Philistines had hanged them, the day the Philistines had smitten Saul in Gilboa;

13 and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And they buried [them] with the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the sepulchre of Kish his father; and they did all that the king had commanded. And afterwards God was propitious to the land.

15 And the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought with the Philistines. And David was exhausted.

16 And Ishbibenob, who was of the children of Raphah -- the weight of his lance was three hundred shekels of bronze, and he was girded with new [armour] -- thought to smite David.

17 And Abishai the son of Zeruiah succoured him, and smote the Philistine and killed him. Then the men of David swore to him, saying, Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines, at Gob; then Sibbechai the Hushathite smote Saph, who was of the children of Raphah.

19 And there was again a battle at Gob with the Philistines; and Elhanan the son of Jaare-oregim, a Bethlehemite, smote Goliath the Gittite; now the shaft of his spear was like a weaver's beam.

20 And there was again a battle, at Gath; and there was a man [there] of great stature, that had on each hand six

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

fingers, and on each foot six toes, four and twenty in number; and he also was born to Raphah.

21 And he defied Israel; but Jonathan the son of Shimea David's brother smote him.

22 These four were born to Raphah, in Gath; and they fell by the hand of David, and by the hand of his servants.

2 SAMUEL CHAPTER 22

1 And David spoke to Jehovah the words of this song in the day that Jehovah had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said, Jehovah is my rock, and my fortress, and my deliverer;

3 God is my rock, in him will I trust -- My shield, and the horn of my salvation, My high tower, and my refuge, My saviour: thou wilt save me from violence.

4 I will call upon Jehovah, who is to be praised; So shall I be saved from mine enemies.

5 For the waves of death encompassed me, Torrents of Belial made me afraid.

6 The bands of Sheol surrounded me; The cords of death encountered me;

7 In my distress I called upon Jehovah, And I cried to my God; And he heard my voice out of his temple, And my cry [came] into his ears.

8 Then the earth shook, and quaked; The foundations of the heavens trembled And shook because he was wroth.

9 There went up a smoke out of his nostrils, And fire out of his mouth devoured: Coals burned forth from it.

10 And he bowed the heavens, and came down; And darkness was under his feet.

11 And he rode upon a cherub, and did fly; And he was seen upon the wings of the wind.

12 And he made darkness round about him a tent, Gatherings of waters, thick clouds of the skies.

13 From the brightness before him Burned forth coals of fire.

14 Jehovah thundered from the heavens, And the Most High uttered his voice.

15 And he sent arrows, and scattered [mine enemies]; Lightning, and discomfited them.

16 And the beds of the sea were seen, The foundations of the world were uncovered At the rebuke of Jehovah, At the blast of the breath of his nostrils.

17 He reached forth from above, he took me, He drew me out of great waters;

18 He delivered me from my strong enemy, From them that hated me; For they were mightier than I.

19 They encountered me in the day of my calamity; But Jehovah was my stay.

20 And he brought me forth into a large place; He delivered me, because he delighted in me.

21 Jehovah hath rewarded me according to my righteousness, According to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of Jehovah, And have not wickedly departed from my God.

23 For all his ordinances were before me, And his statutes, I did not depart from them,

24 And I was upright before him, And kept myself from mine iniquity.

25 And Jehovah hath recompensed me according to my righteousness, According to my cleanness in his sight.

26 With the gracious thou dost shew thyself gracious; With the upright man thou dost shew thyself upright;

27 With the pure thou dost shew thyself pure; And with the perverse thou dost shew thyself contrary.

28 And the afflicted people thou dost save; And thine eyes are upon the haughty, [whom] thou bringest down.

29 For thou art my lamp, Jehovah; And Jehovah enlighteneth my darkness.

30 For by thee I have run through a troop; By my God have I leaped over a wall.

31 As for God, his way is perfect; The word of Jehovah is tried: He is a shield to all that trust in him.

32 For who is God, save Jehovah? And who is a rock, save our God?

33 God is my strong fortress, And he maketh my way perfectly smooth.

34 He maketh my feet like hinds' [feet], And setteth me upon my high places.

35 He teacheth my hands to war, And mine arms bend a bow of brass.

36 And thou didst give me the shield of thy salvation, And thy condescending gentleness hath made me great.

37 Thou enlargedst my steps under me; And mine ankles did not slip.

38 I pursued mine enemies, and destroyed them, And I turned not again till they were consumed.

39 And I have consumed them and have crushed them, and they rose not again; Yea, they fell under my feet.

40 And thou girdedst me with strength to battle: Thou didst subdue under me those that rose up against me.

41 And mine enemies didst thou make to turn their backs unto me, And those that hated me I destroyed.

42 They looked, and there was none to save -- Unto Jehovah, and he answered them not.

43 And I did beat them small as the dust of the earth, I trod them as the mire of the streets; I stamped upon them.

44 And thou hast delivered me from the strivings of my people, Thou hast kept me to be head of the nations: A people I knew not doth serve me:

45 Strangers come cringing unto me: At the hearing of the ear, they obey me.

46 Strangers have faded away, And they come trembling forth from their close places.

47 Jehovah liveth; and blessed be my rock; And exalted be the God, the rock of my salvation,

48 The God who hath avenged me, And hath brought the peoples under me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

49 He brought me forth from mine enemies: Yea, thou hast lifted me up above them that rose up against me; From the man of violence hast thou delivered me.

50 Therefore will I give thanks to thee, Jehovah, among the nations, And will sing psalms to thy name.

51 [It is he] who giveth great deliverances to his king, And sheweth loving-kindness to his anointed, To David, and to his seed for evermore.

2 SAMUEL CHAPTER 23

1 Now these are the last words of David: David the son of Jesse saith, And the man who was raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel saith,

2 The Spirit of Jehovah spoke by me, And his word was on my tongue.

3 The God of Israel said, The Rock of Israel spoke to me, The ruler among men shall be just, Ruling in the fear of God;

4 And [he shall be] as the light or the morning, [like] the rising of the sun, A morning without clouds; [When] from the sunshine, after rain, The green grass springeth from the earth.

5 Although my house be not so before God, Yet he hath made with me an everlasting covenant, Ordered in every way and sure; For [this is] all my salvation, and every desire, Although he make [it] not to grow.

6 But [the sons] of Belial [are] all of them as thorns thrust away, Because they cannot be taken with hands;

7 And the man that will touch them provideth himself with iron and the staff of a spear; And they shall be utterly burned with fire in [their] place.

8 These are the names of the mighty men whom David had: Joseb-Bassebeth, Tachkemonite the chief of the captains: he was Adino the Eznite; he [fought] against eight hundred, slain [by him] at one time.

9 And after him, Eleazar the son of Dodo the son of an Ahohite: he was one of the three mighty men with David, when they had defied the Philistines that were there gathered together to battle, and the men of Israel were gone up.

10 He arose and smote the Philistines until his hand was weary, and his hand clave to the sword; and Jehovah wrought a great deliverance that day; and the people returned after him only to spoil.

11 And after him, Shammah the son of Agee the Hararite: the Philistines were gathered into a troop, and there was there a plot of ground full of lentils, and the people had fled before the Philistines;

12 and he stood in the midst of the plot and delivered it, and smote the Philistines, and Jehovah wrought a great deliverance.

13 And three of the thirty chiefs went down, and came to David in the harvest time to the cave of Adullam, when the troop of the Philistines was encamped in the valley of Rephaim.

14 And David was then in the stronghold; and the Philistines' garrison was then at Bethlehem.

15 And David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem, which is in the gate!

16 And the three mighty men broke through the camp of the Philistines, and drew water out of the well of Bethlehem, which is in the gate, and took it, and brought it to David; however he would not drink of it, but poured it out to Jehovah.

17 And he said, Be it far from me, Jehovah, that I should do this thing! is it not the blood of the men that went at the risk of their lives? Therefore he would not drink it. These things did the three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was the chief of three; and he brandished his spear against three hundred and slew them; and he had a name among the three.

19 Was he not most honourable of three? and he was their captain; but he did not attain to the [first] three.

20 And Benaiah the son of Jehoiada, son of a valiant man, great in exploits, of Kabzeel: he it was that smote two lions of Moab; and he went down and smote a lion in the midst of a pit on a snowy day.

21 He also smote the Egyptian, an imposing man: and the Egyptian had a spear in his hand; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and he had a name among the three mighty men.

23 He was honoured above the thirty, but he did not attain to the [first] three. And David set him in his council.

24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anathothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, the Netophathite, Ittai the son of Ribai of Gibeah of the children of Benjamin,

30 Benaiah a Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Ararite, Ahiam the son of Sharar the Ararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, the armour-bearer of Joab the son of Zeruiah,

38 Ira the Ithrite, Gareb the Ithrite,

39 Uriah the Hittite: thirty-seven in all.

2 SAMUEL CHAPTER 24

1 And again the anger of Jehovah was kindled against Israel, and he moved David against them saying, Go, number Israel and Judah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And the king said to Joab the captain of the host, who was with him, Go, I pray thee, through all the tribes of Israel, from Dan even to Beer-sheba, and count the people, that I may know the number of the people.

3 And Joab said to the king, May Jehovah thy God even add to the people, how many soever they be, a hundredfold, and that the eyes of my lord the king may see [it]; but why does my lord the king delight in this thing?

4 But the king's word prevailed against Joab, and against the captains of the army. And Joab and the captains of the army went out from the presence of the king to count the people of Israel.

5 And they passed over the Jordan, and encamped in Aroer, on the right side of the city that is in the midst of the ravine of Gad, and toward Jaazer.

6 And they came to Gilead, and to the land of Tahtim-hodshi; and came to Dan-jaan, and to the environs of Sidon;

7 and they came to the fortified city of Tyre, and to all the cities of the Hivites and of the Canaanites; and went out to the south of Judah, to Beer-sheba.

8 And they went through all the land, and came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave the sum of the number of the people to the king; and there were of Israel eight hundred thousand valiant men that drew sword; and the men of Judah were five hundred thousand men.

10 And David's heart smote him after he had numbered the people. And David said to Jehovah, I have sinned greatly in what I have done; and now, I beseech thee, Jehovah, put away the iniquity of thy servant; for I have done very foolishly.

11 And when David arose in the morning, the word of Jehovah came to the prophet Gad, David's seer, saying,

12 Go and say to David, Thus saith Jehovah: I impose on thee three [things]; choose one of them that I may do it unto thee.

13 And Gad came to David, and told him, and said to him, Shall seven years of famine come to thee in thy land? or wilt thou flee three months before thine adversaries while they pursue thee? or shall there be three days' pestilence in thy land? Now be aware and consider what word I shall bring again to him that sent me.

14 And David said to Gad, I am in a great strait: let us fall, I pray thee, into the hand of Jehovah; for his mercies are great; but let me not fall into the hand of man.

15 And Jehovah sent a pestilence upon Israel from the morning even to the set time; and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And the angel stretched out his hand upon Jerusalem to destroy it; but Jehovah repented him of the evil, and said to the angel that destroyed among the people, It is enough: withdraw now thine hand. And the angel of Jehovah was by the threshing-floor of Araunah the Jebusite.

17 And David spoke to Jehovah when he saw the angel that smote among the people, and said, Behold, it is I that have sinned, and it is I that have committed iniquity; but these sheep, what have they done? let thy hand, I pray thee, be on me, and on my father's house!

18 And Gad came that day to David, and said to him, Go up, rear an altar to Jehovah in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as Jehovah had commanded.

20 And Araunah looked, and saw the king and his servants coming on towards him; and Araunah went out, and bowed himself before the king with his face to the ground.

21 And Araunah said, Why is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar to Jehovah, that the plague may be stayed from the people.

22 And Araunah said to David, Let my lord the king take and offer up that which is good in his sight: see, [here are] oxen for the burnt-offering, and the threshing-sledges and implements of the oxen for wood.

23 All these things, O king, doth Araunah give to the king. And Araunah said to the king, Jehovah thy God accept thee.

24 And the king said to Araunah, No; but I will in any case buy [them] of thee at a price: neither will I offer up to Jehovah my God burnt-offerings without cost. And David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar to Jehovah, and offered up burnt-offerings and peace-offerings. And Jehovah was propitious to the land, and the plague was stayed from Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE FIRST BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Third Book of Kings or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

1 KINGS CHAPTER 1

1 And king David was old [and] advanced in age; and they covered him with clothes, but he obtained no warmth.

2 And his servants said to him, Let there be found for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get warm.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And they sought for a fair damsel throughout the territory of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel was very fair; and cherished the king, and ministered to him; but the king knew her not.

5 And Adonijah the son of Haggith exalted himself, saying, I will be king; and he provided himself chariots and horsemen, and fifty men to run before him.

6 And his father had not grieved him at any time in saying, Why doest thou so? and he was also a very comely man; and [his mother] bore him after Absalom.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they helped Adonijah and followed [him].

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men whom David had, were not with Adonijah.

9 And Adonijah sacrificed sheep and oxen and fatted cattle by the stone of Zoheleth, which is by En-rogel, and invited all his brethren, the king's sons, and all the men of Judah, the king's servants;

10 but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not invite.

11 And Nathan spoke to Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith is king, and David our lord does not know [it]?

12 And now, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in to king David, and say to him, Didst not thou, my lord, O king, swear to thy handmaid saying, Solomon thy son shall reign after me, and he shall sit on my throne? why then does Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee and confirm thy words.

15 And Bathsheba went in to the king into the chamber; and the king was very old; and Abishag the Shunammite ministered to the king.

16 And Bathsheba bowed and did obeisance to the king. And the king said, What wouldest thou?

17 And she said to him, My lord, thou hast sworn by Jehovah thy God to thy handmaid, [saying,] Solomon thy son shall reign after me, and he shall sit on my throne.

18 And now behold, Adonijah is king; and now, my lord the king, thou knowest it not.

19 And he has sacrificed oxen and fatted cattle and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the captain of the host; but Solomon thy servant has he not invited.

20 And thou, my lord the king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass when my lord the king shall sleep with his fathers, that I and my son Solomon will be counted offenders.

22 And behold, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit on my throne?

25 For he is gone down this day, and has sacrificed oxen and fatted cattle and sheep in abundance, and has invited all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, God save king Adonijah!

26 But me, [even] me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, he has not invited.

27 Is this thing done by my lord the king, and thou hast not shewn to thy servants who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king.

29 And the king swore, and said, [As] Jehovah liveth, who has redeemed my soul out of all distress,

30 even as I swore to thee by Jehovah the God of Israel, saying, Solomon thy son shall reign after me, and he shall sit on my throne in my stead; even so will I certainly do this day.

31 And Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 And the king said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon;

34 and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and say, Long live king Solomon!

35 And ye shall come up after him, that he may come and sit on my throne; for he shall reign in my stead, and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king and said, Amen: Jehovah, the God of my lord the king, say so too.

37 As Jehovah has been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 And Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took the horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, Long live king Solomon!

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

41 And Adonijah and all the guests that were with him heard [it] as they were finishing their repast; and Joab heard the sound of the trumpet, and he said, Wherefore this noise of the city in an uproar?

42 While he yet spoke, behold, Jonathan the son of Abiathar the priest came; and Adonijah said [to him], Come in; for thou art a valiant man, and bringest good news.

43 And Jonathan answered and said to Adonijah, Indeed, our lord king David has made Solomon king.

44 And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, and they have caused him to ride upon the king's mule;

45 and Zadok the priest and Nathan the prophet have anointed him king at Gihon; and they are come up from thence rejoicing, so that the city is in an uproar. This is the noise which ye have heard.

46 And also Solomon is sitting on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, Thy God make the name of Solomon more excellent than thy name, and make his throne greater than thy throne! And the king bowed himself on the bed.

48 And also thus said the king: Blessed be Jehovah, the God of Israel, who has given one to sit on my throne this day, mine eyes even seeing it.

49 And all Adonijah's guests were afraid, and rose up and went every man his way.

50 And Adonijah feared because of Solomon, and arose and went and caught hold of the horns of the altar.

51 And it was told Solomon saying, Behold, Adonijah fears king Solomon; for behold, he has caught hold of the horns of the altar, saying, Let king Solomon swear to me this day that he will not put his servant to death with the sword.

52 And Solomon said, If he be a worthy man, there shall not one of his hairs fall to the earth; but if wickedness be found in him, he shall die.

53 And king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said to him, Go to thy house.

1 KINGS CHAPTER 2

1 And the days of David were at hand that he should die; and he enjoined Solomon his son saying,

2 I go the way of all the earth: be of good courage therefore, and be a man;

3 and keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, and his commandments, and his ordinances, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself;

4 that Jehovah may confirm his word which he spoke concerning me, saying, If thy sons take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee, said he, a man upon the throne of Israel.

5 And thou knowest also what Joab the son of Zeruiah did to me, what he did to the two captains of the hosts of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and upon his sandals that were on his feet.

6 And thou shalt do according to thy wisdom, and not let his hoar head go down to Sheol in peace.

7 But shew kindness to the sons of Barzillai the Gileadite, and let them be of those that eat at thy table; for so they came up to me when I fled because of Absalom thy brother.

8 And behold, there is with thee Shimei the son of Gera, the Benjaminite of Bahurim, who cursed me with a grievous curse in the day that I went to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by Jehovah saying, I will not put thee to death with the sword.

9 And now hold him not guiltless; for thou art a wise man, and thou shalt know what thou oughtest to do to him; but bring his hoar head down to Sheol with blood.

10 And David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel were forty years: he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem.

12 And Solomon sat on the throne of David his father; and his kingdom was established greatly.

13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 And he said, I have something to say to thee. And she said, Speak.

15 And he said, Thou knowest that the kingdom was mine, and all Israel had set their faces on me that I should reign; but the kingdom is turned about and is become my brother's, for it was his from Jehovah.

16 And now I ask one petition of thee; refuse me not. And she said to him, Speak.

17 And he said, Speak, I pray thee, to Solomon the king -- for he will not refuse thee -- that he give me Abishag the Shunammite as wife.

18 And Bathsheba said, Well, I will speak for thee to the king.

19 And Bathsheba went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne; and he caused a throne to be set for the king's mother, and she sat on his right hand.

20 Then she said, I desire one small petition of thee; refuse me not. And the king said to her, Ask, my mother, for I will not refuse thee.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother as wife.

22 And king Solomon answered and said to his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 And king Solomon swore by Jehovah saying, God do so to me, and more also, -- Adonijah has spoken this word against his own life!

24 And now [as] Jehovah liveth, who has established me, and set me on the throne of David my father, and who has made me a house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; who fell on him, that he died.

26 And the king said to Abiathar the priest, Go to Anathoth, to thine own fields; for thou art worthy of death; but I will not at this time put thee to death, because thou didst bear the ark of Adonai Jehovah before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 And Solomon thrust out Abiathar from being priest to Jehovah, to fulfil the word of Jehovah, which he had spoken concerning the house of Eli in Shiloh.

28 And the report came to Joab (for Joab had turned after Adonijah, though he had not turned after Absalom); and Joab fled to the tent of Jehovah, and caught hold of the horns of the altar.

29 And it was told king Solomon that Joab had fled to the tent of Jehovah; and behold, he is by the altar. And Solomon sent Benaiah the son of Jehoiada, saying, Go, fall on him.

30 And Benaiah came to the tent of Jehovah and said to him, Thus saith the king: Come forth. And he said, No; for I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said to him, Do as he has said, and fall upon him, and bury him; and take away the innocent blood, which Joab shed, from me and from the house of my father.

32 And Jehovah shall requite the blood which he shed upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword, without my father David's knowledge: Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 And their blood shall be requited upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from Jehovah.

34 And Benaiah the son of Jehoiada went up and fell upon him, and put him to death; and he was buried in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his stead over the host; and Zadok the priest the king put in the stead of Abiathar.

36 And the king sent and called for Shimei, and said to him, Build thee a house in Jerusalem, and abide there, and go not forth thence anywhere.

37 And it shall be that on the day thou goest forth, and passest over the torrent of Kidron, ... know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said to the king, The saying is good: as my lord the king has said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two servants of Shimei's ran away to Achish son of Maachah, king of Gath. And they told Shimei saying, Behold, thy servants are in Gath.

40 Then Shimei arose, and saddled his ass, and went to Gath, to Achish, to seek his servants; and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had come again.

42 And the king sent and called for Shimei, and said to him, Did I not make thee swear by Jehovah, and protest to thee, saying, Know for certain, that on the day thou goest forth, and walkest abroad anywhere, thou shalt surely die? and thou saidst to me, The word that I have heard is good.

43 Why then hast thou not kept the oath of Jehovah, and the commandment that I charged thee with?

44 And the king said to Shimei, Thou knowest all the wickedness of which thy heart is conscious, which thou didst to David my father; and Jehovah returns thy wickedness upon thine own head;

45 and king Solomon shall be blessed, and the throne of David shall be established before Jehovah for ever.

46 And the king commanded Benaiah the son of Jehoiada; who went out and fell upon him, and he died. And the kingdom was established in the hand of Solomon.

1 KINGS CHAPTER 3

1 And Solomon allied himself by marriage with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had ended building his own house, and the house of Jehovah, and the wall of Jerusalem round about.

2 Only, the people sacrificed on the high places; for there was no house built to the name of Jehovah, until those days.

3 And Solomon loved Jehovah, walking in the statutes of David his father; only, he sacrificed and burned incense on the high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer up upon that altar.

5 In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewn unto thy servant David my father great loving-kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great loving-kindness, that thou hast given him a son who sits upon his throne, as it is this day.

7 And now, Jehovah my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not to go out and to come in.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore to thy servant an understanding heart, to judge thy people, to discern between good and bad; for who is able to judge this thy numerous people?

10 And the word pleased the Lord, that Solomon had asked this thing.

11 And God said to him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself discernment to understand judgment;

12 behold, I have done according to thy word: behold, I have given thee a wise and an understanding heart, so that there hath been none like unto thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and glory; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will prolong thy days.

15 And Solomon awoke, and behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 Then came two women, harlots, to the king, and stood before him.

17 And the first woman said, Ah, my lord! I and this woman abode in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; no stranger was with us in the house, only we two were in the house.

19 And this woman's child died in the night; because she had lain upon it.

20 And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead son in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead; and I considered it in the morning, and behold, it was not my son, whom I bore.

22 And the other woman said, No, for the living is my son, and the dead is thy son. And this one said, No, but the dead is thy son, and the living is my son. Thus they spoke before the king.

23 Then said the king, The one says, This that is living is my son, and thy son is the dead; and the other says, No, for thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spoke the woman whose was the living child to the king, for her bowels yearned over her son, and she said, Ah, my lord! give her the living child, and in no wise put it to death. But the other said, Let it be neither mine nor thine; divide it.

27 And the king answered and said, Give this one the living child, and in no wise put it to death: she is its mother.

28 And all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do justice.

1 KINGS CHAPTER 4

1 And king Solomon was king over all Israel.

2 And these are the princes whom he had: Azariah the son of Zadok was priest;

3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, chronicler;

4 and Benaiah the son of Jehoiada was over the host; and Zadok and Abiathar were priests;

5 and Azariah the son of Nathan was over the superintendents; and Zabud the son of Nathan was principal officer, the king's friend;

6 and Ahishar was over the household; and Adoniram the son of Abda was over the levy-service.

7 And Solomon had twelve superintendents over all Israel; and they provided food for the king and his household: each man his month in the year had to make provision.

8 And these are their names: Ben-Hur, in mount Ephraim.

9 Ben-Deker in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-Beth-hanan.

10 Ben-Hesed, in Arubboth; he had Sochoh, and all the land of Hepher.

11 Ben-Abinadab had all the upland of Dor; Taphath the daughter of Solomon was his wife.

12 Baana the son of Ahilud had Taanach and Megiddo, and all Beth-shean, which is by Zaretan beneath Jizreel, from Beth-shean to Abel-Meholah, as far as beyond Jokneam.

13 Ben-Geber, in Ramoth-Gilead; he had the villages of Jair the son of Manasseh, which are in Gilead; he had the region of Argob, which is in Bashan, sixty great cities with walls and bars of bronze.

14 Ahinadab the son of Iddo, at Mahanaim.

15 Ahimaaz, in Nephtali; he also took Basmath the daughter of Solomon as wife.

16 Baanah the son of Hushai, in Asher and in Aloth.

17 Jehoshaphat the son of Paruah, in Issachar.

18 Shimei the son of Ela, in Benjamin.

19 Geber the son of Uri, in the land of Gilead, the land of Sihon the king of the Amorites, and of Og the king of Bashan; and [he was] the only superintendent that was in the land.

20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry.

21 And Solomon ruled over all kingdoms from the river to the land of the Philistines, and as far as the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day was thirty measures of fine flour, and sixty measures of meal,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 ten fatted oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and gazelles, and fallow-deer, and fatted fowl.

24 For he had dominion over all on this side the river, from Tiphsah as far as Gazah, over all the kings on this side the river; and he had peace on all sides round about.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided food for king Solomon, and for all who came to king Solomon's table, every man in his month: they let nothing be wanting.

28 And the barley, and the straw for the horses and coursers, they brought to the place where [the superintendents] were, every man according to his charge.

29 And God gave Solomon wisdom and very great understanding and largeness of heart, even as the sand that is on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the sons of the east, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about.

32 And he spoke three thousand proverbs; and his songs were a thousand and five.

33 And he spoke of the trees, from the cedar-tree that is on Lebanon even to the hyssop that springs out of the wall; he spoke also of cattle, and of fowls, and of creeping things, and of fishes.

34 And there came of all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

1 KINGS CHAPTER 5

1 And Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the place of his father; for Hiram always loved David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest that David my father could not build a house unto the name of Jehovah his God, because of the wars which were about him on every side, until Jehovah put them under the soles of his feet.

4 But now Jehovah my God has given me rest on every side: there is neither adversary nor evil event.

5 And behold, I purpose to build a house unto the name of Jehovah my God, as Jehovah spoke to David my father saying, Thy son, whom I will set upon thy throne in thy stead, he shall build a house unto my name.

6 And now command that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say; for thou knowest that there is not among us any that are experienced in cutting timber like to the Zidonians.

7 And it came to pass when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be Jehovah this day, who has given to David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have heard the things which thou sentest to me for: I will do all thy desire concerning timber of cedar, and concerning timber of cypress.

9 My servants shall bring [them] down from Lebanon to the sea; and I will convey them by sea [in] rafts to the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them. And thou shalt accomplish my desire in giving food for my household.

10 So Hiram gave Solomon cedar-trees and cypress-trees [according to] all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat as food for his household, and twenty measures of beaten oil: thus gave Solomon to Hiram year by year.

12 And Jehovah gave Solomon wisdom as he promised him. And there was peace between Hiram and Solomon; and they two made a league.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, two months at home; and Adoniram was over the levy.

15 And Solomon had seventy thousand that bore burdens, and eighty thousand stone-masons in the mountains;

16 besides the overseers whom Solomon had set over the work, three thousand three hundred, who ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, hewn stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders and the Giblites hewed them, and prepared timber and stones to build the house.

1 KINGS CHAPTER 6

1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of Jehovah.

2 And the house that king Solomon built for Jehovah was sixty cubits in length, and twenty in breadth, and thirty cubits in height.

3 And the porch, in front of the temple of the house, was twenty cubits in length, in front of the house broadways, [and] ten cubits was its breadth, in front of the house.

4 And for the house he made closed windows with fixed lattices.

5 And against the wall of the house he built floors round about, [against] the walls of the house, round about the temple and the oracle; and he made side-chambers round about.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 The lowest floor was five cubits broad, and the middle one was six cubits broad, and the third was seven cubits broad; for in the [thickness of the wall of] the house he made resets round about outside, that nothing should be fastened in the walls of the house.

7 And the house, when it was being built, was built of stone entirely made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was being built.

8 The entrance to the side-chambers of the middle [floor] was in the right side of the house; and they went up by winding stairs into the middle [floor], and out of the middle into the third.

9 And he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And he built the floors against all the house, five cubits high; and they held to the house by the timbers of cedar.

11 And the word of Jehovah came to Solomon saying,

12 As to this house which thou art building, if thou wilt walk in my statutes, and practise mine ordinances, and keep all my commandments to walk in them, then will I perform my word as to thee which I spoke unto David thy father;

13 and I will dwell among the children of Israel, and will not forsake my people Israel.

14 And Solomon built the house and finished it.

15 And he built the walls of the house within with boards of cedar, from the floor of the house to the walls of the roof; he overlaid [them] on the inside with wood, and overlaid the floor of the house with boards of cypress.

16 And he built twenty cubits of the innermost part of the house, both floor and walls, with boards of cedar; and he built [them] for it within, to [be] the oracle, the most holy place.

17 And the house, that is, the temple before it, was forty cubits [long].

18 And the cedar of the house within was carved with colocynths and half-open flowers: all was cedar; there was no stone seen.

19 And he prepared the oracle in the midst of the house within, to set there the ark of the covenant of Jehovah.

20 And the oracle within was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure gold; and he overlaid the cedar-wood altar --

21 and Solomon overlaid the house within with pure gold, and shut off the oracle in front with chains of gold, and overlaid it with gold.

22 And the whole house he overlaid with gold, the whole house entirely; also the whole altar that was by the oracle he overlaid with gold.

23 And he made in the oracle two cherubim of olive-wood, ten cubits high;

24 and one wing of the cherub was five cubits, and five cubits the other wing of the cherub, ten cubits from the end of one wing to the end of the other wing;

25 and the other cherub was ten cubits: both the cherubim were of one measure and one form.

26 The height of the one cherub was ten cubits, and so of the other cherub.

27 And he set the cherubim in the midst of the inner house; and the wings of the cherubim were stretched forth, so that the wing of the one touched the wall, and the wing of the other cherub touched the other wall; and their wings touched, wing to wing, in the midst of the house.

28 And he overlaid the cherubim with gold.

29 And he carved all the walls of the house round about with carved sculptures of cherubim, and palm-trees, and half-open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 And for the entrance of the oracle he made doors of olive-wood: the lintel [and] side posts were the fifth part [of the breadth of the house].

32 The two doors were of olive-wood; and he carved on them carvings of cherubim, and palm-trees and half-open flowers, and overlaid them with gold, and spread gold on the cherubim and on the palm-trees.

33 And he also made for the doorway of the temple posts of olive-wood, of the fourth part [of the breadth of the house].

34 And the two folding-doors were of cypress-wood: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved on them cherubim, and palm-trees, and half-open flowers; and overlaid them with gold fitted on the carved work.

36 And he built the inner court of three rows of hewn stone, and a row of cedar-beams.

37 In the fourth year was the foundation of the house of Jehovah laid, in the month Zif;

38 and in the eleventh year, in the month Bul, which is the eighth month, was the house finished in all its parts, and according to all the fashion of it. So he was seven years in building it.

1 KINGS CHAPTER 7

1 And Solomon was thirteen years building his own house; and he finished all his house.

2 And he built the house of the forest of Lebanon; its length was a hundred cubits, and its breadth fifty cubits, and its height thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars;

3 and it was covered with cedar above upon the side-chambers, which were on forty-five pillars, fifteen in a row.

4 And there were cross-beams in three rows, and window was against window in three ranks.

5 And all the doors and posts were square, with an architrave; and window was against window in three ranks.

6 And he made the porch of pillars; its length was fifty cubits, and its breadth thirty cubits; and there was a porch in front of them; and there were pillars, and steps in front of them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And he made the porch for the throne where he judged, the porch of judgment; and it was covered with cedar from floor to floor.

8 And his house where he dwelt had another court within the porch, which was of the like work. And he made, like to this porch, a house for Pharaoh's daughter, whom Solomon had taken.

9 All these [buildings] were of costly stones, hewn stones, according to the measures, sawed with saws, within and without, even from the foundation to the coping, and on the outside as far as the great court.

10 And the foundations were of costly stones, great stones, stones of ten cubits and stones of eight cubits.

11 And above were costly stones, hewn stones, according to the measures, and cedar.

12 And the great court round about had three rows of hewn stones, and a row of cedar-beams; and so it was for the inner court of the house of Jehovah, and the porch of the house.

13 And king Solomon sent and fetched Hiram out of Tyre.

14 He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was full of wisdom and understanding and knowledge, to do all kinds of works in brass. And he came to king Solomon, and made all his work.

15 And he formed the two pillars of brass; the height of one pillar was eighteen cubits, and a line of twelve cubits encompassed the second pillar.

16 And he made two capitals of molten brass, to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the other capital was five cubits;

17 [and] nets of checker-work, wreaths of chain-work, for the capitals which were upon the top of the pillars; seven for the one capital and seven for the other capital.

18 And he made pomegranates, namely two rows round about upon the one network, to cover the capitals that were upon the top of the pillars; and so he did for the other capital.

19 And the capitals that were upon the top of the pillars were of lily-work [as] in the porch, four cubits.

20 And the capitals upon the two pillars, above also, close to the enlargement which was behind the network, had two hundred pomegranates in rows round about, [also] on the other capital.

21 And he set up the pillars for the porch of the temple; and he set up the right pillar, and called its name Jachin; and he set up the left pillar, and called its name Boaz.

22 And upon the top of the pillars was lily-work; and the work of the pillars was finished.

23 And he made the sea, molten, ten cubits from brim to brim, round all about; and its height was five cubits; and a line of thirty cubits encompassed it round about.

24 And under the brim of it round about there were colocynths, encompassing it, ten in a cubit enclosing the sea round about; two rows of colocynths, cast when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was above upon them, and all their hinder parts were inward.

26 And its thickness was a hand-breadth, and its brim was like the work of the brim of a cup, with lily-blossoms; it held two thousand baths.

27 And he made ten bases of brass: four cubits was the length of one base, and the breadth four cubits, and the height three cubits.

28 And the work of the bases was this: they had panels, and the panels were between the fillets.

29 And on the panels that were between the fillets were lions, oxen and cherubim; and over the fillets there was a base above; and beneath the lions and oxen were garlands of festoon-work.

30 And every base had four wheels of brass, and axles of brass; and on its four corners were shoulder-pieces: under the laver were shoulder-pieces molten, behind every garland.

31 And the mouth of it within the crown and above was a cubit; and its mouth was rounded, [as] the work of the base, a cubit and a half; and also upon its mouth was sculpture; but their panels were square, not round.

32 And the four wheels were under the panels; and the supports of the wheels were in the base; and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their supports, and their rims, and their spokes and their naves were all molten.

34 And there were four shoulder-pieces to the four corners of one base; of the base itself were its shoulder-pieces.

35 And in the top of the base there was a circular elevation of half a cubit round about; and on the top of the base its stays and its panels were of the same.

36 And he engraved on the plates of its stays and on its panels cherubim, lions and palm-trees, according to the space upon each; and garlands were round about.

37 After this [manner] he made the ten bases: all of them had one casting, one measure, one form.

38 And he made ten lavers of brass: one laver contained forty baths; every laver was four cubits; upon every one of the ten bases one laver.

39 And he put the bases, five on the right side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south.

40 And Hiram made the lavers, and the shovels, and the bowls. So Hiram ended doing all the work that he made for king Solomon [for] the house of Jehovah:

41 two pillars, and the globes of the capitals that were on the top of the pillars, two; and the two networks, to cover the two globes of the capitals which were on the top of the pillars;

42 and the four hundred pomegranates for the two networks, two rows of pomegranates for one network, to cover the two globes of the capitals which were upon the pillars;

43 and the ten bases, and the ten lavers on the bases;

44 and one sea, and the twelve oxen under the sea;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

45 and the pots, and the shovels, and the bowls. And all these things, which Hiram made king Solomon for the house of Jehovah, were of bright brass.

46 In the plain of the Jordan did the king cast them, in the clay-ground between Succoth and Zaretan.

47 And Solomon left all the vessels [unweighed] from their exceeding number; the weight of the brass was not ascertained.

48 And Solomon made all the vessels that were [in] the house of Jehovah: the golden altar; and the table of gold, whereon was the shewbread;

49 and the candlesticks of pure gold, five on the right, and five on the left, before the oracle; and the flowers, and the lamps, and the tongs of gold,

50 and the basons, and the knives, and the bowls, and the cups, and the censers of pure gold; and the hinges of gold, for the folding-doors of the inner house, the most holy place, [and] for the doors of the house, of the temple.

51 And all the work was finished that king Solomon made for the house of Jehovah. And Solomon brought in the things that David his father had dedicated; the silver and the gold and the vessels he put among the treasures of the house of Jehovah.

1 KINGS CHAPTER 8

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, that is, the seventh month.

3 And all the elders of Israel came; and the priests took up the ark.

4 And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the tent: the priests and the Levites brought them up.

5 And king Solomon, and all the assembly of Israel that were assembled to him, [who were] with him before the ark, sacrificed sheep and oxen, which could not be counted nor numbered for multitude.

6 And the priests brought in the ark of the covenant of Jehovah to its place, into the oracle of the house, into the most holy place, under the wings of the cherubim;

7 for the cherubim stretched forth [their] wings over the place of the ark, and the cherubim covered the ark and its staves above.

8 And the staves were long, so that the ends of the staves were seen from the holy place before the oracle, but they were not seen without. And there they are to this day.

9 There was nothing in the ark save the two tables of stone which Moses placed there at Horeb, when Jehovah made [a covenant] with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass when the priests were come out of the holy place, that the cloud filled the house of Jehovah,

11 and the priests could not stand to do their service because of the cloud; for the glory of Jehovah had filled the house of Jehovah.

12 Then said Solomon: Jehovah said that he would dwell in the thick darkness.

13 I have indeed built a house of habitation for thee, a settled place for thee to abide in for ever.

14 And the king turned his face, and blessed the whole congregation of Israel; and the whole congregation of Israel stood.

15 And he said: Blessed be Jehovah the God of Israel, who spoke with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house in, that my name might be there; but I have chosen David to be over my people Israel.

17 And it was in the heart of David my father to build a house unto the name of Jehovah the God of Israel.

18 But Jehovah said to David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart;

19 nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And Jehovah has performed his word which he spoke; and I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah promised, and I have built the house unto the name of Jehovah the God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of Jehovah, which he made with our fathers when he brought them out of the land of Egypt.

22 And Solomon stood before the altar of Jehovah in the presence of the whole congregation of Israel, and spread forth his hands toward the heavens.

23 And he said, Jehovah, God of Israel! there is no God like thee, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart;

24 who hast kept with thy servant David my father that which thou didst promise him; thou spokest with thy mouth, and hast fulfilled [it] with thy hand, as at this day.

25 And now, Jehovah, God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if only thy sons take heed to their way, to walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy words, I pray thee, be verified, which thou hast spoken unto thy servant David my father.

27 But will God indeed dwell on the earth? Behold, the heavens, and the heaven of heavens, cannot contain thee; how much less this house which I have built!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 Yet have respect unto the prayer of thy servant, and to his supplication, Jehovah, my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day;

29 that thine eyes may be open upon this house night and day, upon the place of which thou hast said, My name shall be there: to hearken unto the prayer which thy servant prayeth toward this place.

30 And hearken unto the supplication of thy servant, and of thy people Israel, when they shall pray toward this place, and hear thou in thy dwelling-place, in the heavens, and when thou hearest, forgive.

31 If a man have sinned against his neighbour, and an oath be laid upon him to adjure him, and the oath come before thine altar in this house;

32 then hear thou in the heavens, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head; and justifying the righteous, giving him according to his righteousness.

33 When thy people Israel are put to the worse before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house;

34 then hear thou in the heavens, and forgive the sin of thy people Israel, and bring them again unto the land that thou gavest unto their fathers.

35 When the heavens are shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, because thou hast afflicted them;

36 then hear thou in the heavens, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 If there be famine in the land, if there be pestilence, if there be blight, mildew, locust, caterpillar; if their enemy besiege them in the land of their gates; whatever plague, whatever sickness there be:

38 what prayer, what supplication soever be made by any man, of all thy people Israel, when they shall know every man the plague of his own heart, and shall spread forth his hands toward this house;

39 then hear thou in the heavens, the settled place of thy dwelling, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest (for thou, thou only, knowest the hearts of all the children of men),

40 that they may fear thee all the days that they live upon the land which thou gavest unto our fathers.

41 And as to the stranger also, who is not of thy people Israel, but cometh out of a far country for thy name's sake

42 (for they shall hear of thy great name, and of thy mighty hand, and of thy stretched-out arm); when he shall come and pray toward this house,

43 hear thou in the heavens thy dwelling-place, and do according to all that the stranger calleth to thee for; in order that all peoples of the earth may know thy name, [and] that they may fear thee as do thy people Israel; and that they may know that this house which I have built is called by thy name.

44 If thy people go out to battle against their enemy, by the way that thou shalt send them, and they pray to Jehovah toward the city that thou hast chosen, and the house that I have built unto thy name;

45 then hear thou in the heavens their prayer and their supplication, and maintain their right.

46 If they have sinned against thee, (for there is no man that sinneth not,) and thou be angry with them, and give them up to the enemy, and they have carried them away captives unto the enemy's land, far or near;

47 and if they shall take it to heart in the land whither they were carried captive, and repent, and make supplication unto thee in the land of them that carried them captive, saying, We have sinned, and have done iniquity, we have dealt perversely;

48 and if they return unto thee with all their heart and with all their soul, in the land of their enemies who led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city that thou hast chosen, and the house that I have built unto thy name;

49 then hear thou in the heavens, the settled place of thy dwelling, their prayer and their supplication, and maintain their right;

50 and forgive thy people their sin against thee, and all their transgressions whereby they have transgressed against thee, and give them to find compassion with those who carried them captive, that they may have compassion on them

51 (for they are thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron) --

52 thine eyes being open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou hast separated them from among all peoples of the earth, to be thine inheritance, as thou spokest through Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord Jehovah.

54 And it was so, that when Solomon had ended praying all this prayer and supplication to Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees with his hands spread forth to the heavens,

55 and he stood and blessed the whole congregation of Israel with a loud voice, saying,

56 Blessed be Jehovah, who has given rest to his people Israel, according to all that he promised: there has not failed one word of all his good promises which he spoke through Moses his servant!

57 Jehovah our God be with us, as he was with our fathers; let him not forsake us nor cast us off:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

58 that he may incline our hearts to him, to walk in all his ways, and to keep his commandments and his statutes and his ordinances, which he commanded our fathers.

59 And let these my words, with which I have made supplication before Jehovah, be nigh to Jehovah our God day and night, that he maintain the right of his servant, and the right of his people Israel, as the matter of each day shall require;

60 that all peoples of the earth may know that Jehovah is God, that there is none else;

61 and that your heart may be perfect with Jehovah our God, to walk in his statutes and to keep his commandments, as at this day.

62 And the king, and all Israel with him, offered sacrifices before Jehovah.

63 And Solomon sacrificed a sacrifice of peace-offerings, which he sacrificed to Jehovah, twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of Jehovah.

64 The same day the king hallowed the middle of the court that was before the house of Jehovah; for there he offered the burnt-offerings, and the oblations, and the fat of the peace-offerings, because the brazen altar that was before Jehovah was too small to receive the burnt-offerings, and the oblations, and the fat of the peace-offerings.

65 And at that time Solomon held the feast, and all Israel with him, a great congregation, from the entrance of Hamath unto the torrent of Egypt, before Jehovah our God, seven days and seven days, fourteen days.

66 On the eighth day he sent the people away; and they blessed the king, and went to their tents, joyful and glad of heart for all the goodness that Jehovah had done to David his servant, and to Israel his people.

1 KINGS CHAPTER 9

1 And it came to pass when Solomon had completed the building of the house of Jehovah, and the king's house, and all Solomon's desire which he was pleased to do,

2 that Jehovah appeared to Solomon the second time, as he had appeared to him at Gibeon.

3 And Jehovah said to him, I have heard thy prayer and thy supplication which thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually.

4 And [as for] thee, if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, [and] wilt keep my statutes and mine ordinances;

5 then will I establish the throne of thy kingdom over Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 [But] if ye shall at all turn from following me, ye or your children, and will not keep my commandments, my statutes which I have set before you, but go and serve other gods, and worship them;

7 then will I cut off Israel out of the land which I have given them; and the house, which I have hallowed to my name, will I cast out of my sight; and Israel shall be a proverb and a by word among all peoples;

8 and this house, [which] is high, every one that passes by it shall be astonished at, and shall hiss, and they shall say, Why has Jehovah done thus to this land and to this house?

9 And they shall say, Because they forsook Jehovah their God, who brought forth their fathers out of the land of Egypt, and have attached themselves to other gods, and have worshipped them and served them; therefore has Jehovah brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of Jehovah and the king's house,

11 Hiram the king of Tyre having furnished Solomon with cedar-trees and cypress-trees, and with gold, according to all his desire, -- that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities that Solomon had given him; and they did not please him.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul to this day.

14 And Hiram had sent to the king one hundred and twenty talents of gold.

15 And this is the account of the levy which king Solomon raised, to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 -- Pharaoh king of Egypt had gone up and taken Gezer, and burned it with fire, and slain the Canaanites that dwelt in the city, and given it as a dowry to his daughter, Solomon's wife.

17 -- And Solomon built Gezer, and lower Beth-horon,

18 and Baalath, and Tadmor in the wilderness, in the land,

19 and all the store-cities that Solomon had, and cities for chariots, and cities for the horsemen, and that which Solomon desired to build in Jerusalem, and on Lebanon, and in all the land of his dominion.

20 All the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel,

21 their children that were left after them in the land, whom the children of Israel were not able utterly to destroy, upon them did Solomon impose a tribute of bondservice until this day.

22 But of the children of Israel did Solomon make no bondmen; but they were men of war, and his servants, and his chiefs, and his captains, and captains of his chariots, and his horsemen.

23 These were the chief superintendents that were over Solomon's work, five hundred and fifty, that ruled over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David to her house which he had built for her: then he built Millo.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 And three times in the year did Solomon offer up burnt-offerings and peace-offerings upon the altar that he had built to Jehovah, and he burned incense upon that which was before Jehovah. So he finished the house.

26 And king Solomon made a fleet of ships in Ezion-Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.

27 And Hiram sent in the fleet his servants, shipmen that had knowledge of the sea, with the servants of Solomon;

28 and they went to Ophir, and fetched thence gold, four hundred and twenty talents, and brought it to king Solomon.

1 KINGS CHAPTER 10

1 And the queen of Sheba heard of the fame of Solomon in connection with the name of Jehovah, and came to prove him with enigmas.

2 And she came to Jerusalem with a very great train, with camels that bore spices and gold in very great abundance, and precious stones; and she came to Solomon, and spoke to him of all that was in her heart.

3 And Solomon explained to her all she spoke of: there was not a thing hidden from the king that he did not explain to her.

4 And when the queen of Sheba saw all Solomon's wisdom, and the house that he had built,

5 and the food of his table, and the deportment of his servants, and the order of service of his attendants, and their apparel, and his cupbearers, and his ascent by which he went up to the house of Jehovah, there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thine affairs, and of thy wisdom;

7 but I gave no credit to the words, until I came and mine eyes had seen; and behold, the half was not told me: in wisdom and prosperity thou exceedest the report that I heard.

8 Happy are thy men! happy are these thy servants, who stand continually before thee, who hear thy wisdom!

9 Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel! Because Jehovah loves Israel for ever, therefore did he make thee king, to do judgment and justice.

10 And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones: there came no more such abundance of spices as those which the queen of Sheba gave to king Solomon.

11 (And the fleet also of Hiram, which carried gold from Ophir, brought from Ophir sandal-wood in very great abundance, and precious stones.

12 And the king made of the sandal-wood a balustrade for the house of Jehovah, and for the king's house, and harps and lutes for the singers. There came no such sandal-wood, nor was there seen to this day.)

13 And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides what he gave her of the bounty of king Solomon. And she turned and went to her own land, she and her servants.

14 And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold,

15 besides what [came] by the dealers, and by the traffic of the merchants, and by all the kings of Arabia, and by the governors of the country.

16 And king Solomon made two hundred targets of beaten gold, -- he applied six hundred [shekels] of gold to one target;

17 and three hundred shields of beaten gold, -- he applied three minas of gold to one shield; and the king put them in the house of the forest of Lebanon.

18 And the king made a great throne of ivory, and overlaid it with refined gold:

19 the throne had six steps, and the top of the throne was rounded behind; and there were arms on each side at the place of the seat, and two lions stood beside the arms;

20 and twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of precious gold: none were of silver, [which] was not of the least account in the days of Solomon.

22 For the king had on the sea a Tarshish-fleet, with the fleet of Hiram: once in three years came the Tarshish-fleet, bringing gold and silver, ivory, and apes, and peacocks.

23 And king Solomon was greater than all the kings of the earth in riches and in wisdom.

24 And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and clothing, and armour, and spices, horses and mules, a rate year by year.

26 And Solomon gathered chariots and horsemen; and he had a thousand four hundred chariots, and twelve thousand horsemen; and he placed them in the chariot-cities, and with the king at Jerusalem.

27 And the king made silver in Jerusalem as stones, and cedars made he as the sycamores that are in the lowland for abundance.

28 And the exportation of horses that Solomon had was from Egypt: a caravan of the king's merchants fetched a drove [of horses], at a price.

29 And a chariot came up and went out of Egypt for six hundred [shekels] of silver, and a horse for a hundred and fifty; and so they brought [them] by their means, for all the kings of the Hittites and for the kings of Syria.

1 KINGS CHAPTER 11

1 But king Solomon loved many foreign women, besides the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Zidonians, Hittites;

2 of the nations of which Jehovah had said to the children of Israel, Ye shall not go in to them, neither shall they come in to you; they would certainly turn away your heart after their gods: to these Solomon was attached in love.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

4 And it came to pass when Solomon was old, [that] his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as the heart of David his father.

5 And Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of Jehovah, and followed not fully Jehovah, as David his father.

7 Then did Solomon build a high place for Chemosh the abomination of the Moabites, on the hill that is before Jerusalem, and for Molech the abomination of the children of Ammon.

8 And so he did for all his foreign wives, who burned incense and sacrificed to their gods.

9 And Jehovah was angry with Solomon, because his heart was turned away from Jehovah the God of Israel, who had appeared to him twice,

10 and had commanded him concerning this thing, not to go after other gods; but he kept not what Jehovah had commanded.

11 And Jehovah said to Solomon, Forasmuch as this is done by thee, and thou hast not kept my covenant and my statutes which I commanded thee, I will certainly rend the kingdom from thee, and will give it to thy servant:

12 notwithstanding in thy days I will not do it, for David thy father's sake; I will rend it out of the hand of thy son;

13 only, I will not rend away all the kingdom: I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 And Jehovah stirred up an adversary to Solomon, Hadad the Edomite; he was of the king's seed in Edom.

15 Now it came to pass when David was in Edom, when Joab the captain of the host had gone up to bury the slain, after he had smitten every male in Edom

16 (for Joab abode there six months with all Israel, until he had cut off every male in Edom),

17 that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran, and took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt; who gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, and he gave him as wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bore him Genubath his son; and Tahpenes brought him up in Pharaoh's house; and Genubath was in Pharaoh's household, among the sons of Pharaoh.

21 And Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 And Pharaoh said to him, What then dost thou lack with me, that behold, thou desirest to go to thine own country? And he said, Nothing; but in any case let me depart.

23 God stirred him up yet an adversary, Rezon the son of Eliada, who had fled from Hadadezer king of Zobah, his lord.

24 And he collected men to him, and became captain of a band, when David slew them [of Zobah]; and they went to Damascus, and dwelt there, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad [did]; and he abhorred Israel, and reigned over Syria.

26 And Jeroboam the son of Nebat, an Ephrathite of Zeredah, Solomon's servant (whose mother's name was Zeruah, a widow woman), even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon was building Millo, and closing the breach of the city of David his father;

28 and the man Jeroboam was strong and valiant; and Solomon saw the young man that he was industrious, and he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time that Jeroboam went out of Jerusalem, and the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field.

30 Then Ahijah seized the new garment that was on him, and rent it in twelve pieces;

31 and said to Jeroboam, Take thee ten pieces; for thus saith Jehovah the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee;

32 but one tribe shall he have for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:

33 because they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in my sight, and my statutes and mine ordinances, as David his father.

34 But I will not take the whole kingdom out of his hand; for I will make him prince all the days of his life for David my servant's sake, whom I chose, who kept my commandments and my statutes;

35 but I will take the kingdom out of his son's hand, and will give it unto thee, -- the ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city that I have chosen for myself to put my name there.

37 And I will take thee, that thou mayest reign over all that thy soul desireth, and thou shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, in keeping my statutes and my

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

commandments, as David my servant did, that I will be with thee, and build thee a lasting house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 And Solomon sought to kill Jeroboam; and Jeroboam arose and fled into Egypt, to Shishak king of Egypt; and he was in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

1 KINGS CHAPTER 12

1 And Rehoboam went to Shechem; for all Israel had come to Shechem to make him king.

2 And it came to pass when Jeroboam the son of Nebat heard it (now he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;

3 and they sent and called him), that Jeroboam and all the congregation of Israel came and spoke to Rehoboam, saying,

4 Thy father made our yoke grievous; and now lighten thou the grievous servitude of thy father and his heavy yoke that he put upon us, and we will serve thee.

5 And he said to them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, who had stood before Solomon his father while he yet lived, saying, How do ye advise to return answer to this people?

7 And they spoke to him saying, If this day thou wilt be a servant to this people, and wilt serve them and answer them and speak good words to them, they will be thy servants for ever.

8 But he forsook the advice of the old men which they had given him, and consulted with the young men, who had grown up with him, that stood before him.

9 And he said to them, What advice give ye that we may return answer to this people who have spoken to me saying, Lighten the yoke which thy father put upon us?

10 And the young men that had grown up with him spoke to him saying, Thus shalt thou say to this people that have spoken to thee saying, Thy father made our yoke heavy, and lighten thou it for us, -- thus shalt thou say to them: My little [finger] is thicker than my father's loins;

11 and whereas my father laid a heavy yoke upon you, *I* will add to your yoke: my father chastised you with whips, but *I* will chastise you with scorpions.

12 And Jeroboam and all the people came to Rehoboam the third day, as the king had appointed saying, Come again to me on the third day.

13 And the king answered the people roughly, and forsook the advice of the old men which they had given him;

14 and he spoke to them according to the advice of the young men, saying, My father made your yoke heavy, but *I* will add to your yoke: my father chastised you with whips, but *I* will chastise you with scorpions.

15 So the king hearkened not to the people; for it was brought about by Jehovah, that he might give effect to his word, which Jehovah spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And all Israel saw that the king hearkened not to them; and the people answered the king saying, What portion have we in David? And [we have] no inheritance in the son of Jesse: To your tents, O Israel! Now see to thine own house, David! And Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 And king Rehoboam sent Adoram, who was over the levy; but all Israel stoned him with stones, that he died. And king Rehoboam hastened to mount his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David, unto this day.

20 And it came to pass when all Israel heard that Jeroboam had come back, that they sent and called him to the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Judah only.

21 And Rehoboam came to Jerusalem; and he assembled all the house of Judah, with the tribe of Benjamin, a hundred and eighty thousand chosen men apt for war, to fight against the house of Israel, that he might bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came to Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remainder of the people, saying,

24 Thus saith Jehovah: Go not up, nor fight with your brethren, the children of Israel; return every man to his house, for this thing is from me. And they hearkened to the word of Jehovah, and returned to depart, according to the word of Jehovah.

25 And Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David.

27 If this people go up to do sacrifice in the house of Jehovah at Jerusalem, the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me, and return to Rehoboam king of Judah.

28 And the king took counsel, and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem: behold thy gods, Israel, which brought thee up out of the land of Egypt!

29 And he set the one in Bethel, and the other he put in Dan.

30 And this thing became a sin; and the people went [to worship] before the one, as far as Dan.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 And he made a house of high places, and made priests from all classes of the people, who were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that was in Judah, and he offered upon the altar. So did he in Bethel, sacrificing to the calves that he had made; and he placed in Bethel the priests of the high places that he had made.

33 And he offered upon the altar that he had made in Bethel, on the fifteenth day of the eighth month, in the month which he had devised of his own heart; and he made a feast for the children of Israel, and he offered upon the altar, burning incense.

1 KINGS CHAPTER 13

1 And behold, there came a man of God from Judah, by the word of Jehovah, to Bethel; and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar by the word of Jehovah, and said, O altar, altar! thus saith Jehovah: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee.

3 And he gave a sign the same day, saying, This is the sign that Jehovah hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass when the king heard the word of the man of God, which he cried against the altar in Bethel, that Jeroboam stretched forth his hand from the altar, saying, Lay hold on him. And his hand which he stretched out against him dried up, so that he could not bring it back again to him.

5 And the altar was rent, and the ashes poured out from the altar, according to the sign that the man of God had given by the word of Jehovah.

6 And the king answered and said to the man of God, Intreat now Jehovah thy God, and pray for me, that my hand may be restored to me again. And the man of God intreated Jehovah, and the king's hand was restored to him again, and became as before.

7 And the king said to the man of God, Come home with me, and refresh thyself, and I will give thee a present.

8 And the man of God said to the king, If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place;

9 for so was it charged me by the word of Jehovah, saying, Thou shalt eat no bread, nor drink water, nor return by the way that thou shalt go.

10 So he went another way, and returned not by the way that he had come to Bethel.

11 Now there dwelt a certain old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel; the words that he had spoken to the king, them they told also to their father.

12 And their father said to them, Which way went he? for his sons had seen which way the man of God went, who came from Judah.

13 And he said to his sons, Saddle me the ass. So they saddled him the ass; and he rode thereon,

14 and went after the man of God, and found him sitting under a terebinth; and he said to him, Art thou the man of God that camest from Judah? And he said, I am.

15 And he said to him, Come home with me, and eat bread.

16 And he said, I cannot return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place.

17 For it was said to me by the word of Jehovah, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou wentest.

18 And he said to him, I am a prophet also as thou art; and an angel spoke to me by the word of Jehovah saying, Bring him back with thee into thy house, that he may eat bread and drink water. He lied unto him.

19 Then he went back with him, and ate bread in his house, and drank water.

20 And it came to pass as they sat at the table, that the word of Jehovah came to the prophet that brought him back;

21 and he cried to the man of God that came from Judah, saying, Thus saith Jehovah: Forasmuch as thou hast disobeyed the word of Jehovah, and hast not kept the commandment that Jehovah thy God commanded thee,

22 but camest back, and hast eaten bread and drunk water in the place of which he said to thee, Eat no bread and drink no water; thy carcase shall not come to the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled the ass for him, for the prophet that he had brought back;

24 and he departed. And a lion met him by the way and slew him; and his corpse was cast in the way, and the ass stood by it; the lion also stood by the corpse.

25 And behold, men passed by, and saw the corpse cast in the way and the lion standing by the corpse; and they came and told it in the city where the old prophet dwelt.

26 And the prophet that brought him back from the way heard [of it] and said, It is the man of God who was disobedient to the word of Jehovah; therefore Jehovah has delivered him to the lion, which has torn him and slain him, according to the word of Jehovah which he spoke to him.

27 And he spoke to his sons saying, Saddle me the ass; and they saddled it.

28 And he went and found his corpse cast in the way, and the ass and the lion standing by the corpse: the lion had not eaten the corpse, nor torn the ass.

29 And the prophet took up the corpse of the man of God, and laid it upon the ass, and brought it back; and the old prophet came into the city, to mourn and to bury him.

30 And he laid his corpse in his own sepulchre; and they mourned over him [saying], Alas, my brother!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 And it came to pass after he had buried him, that he spoke to his sons saying, When I am dead, bury me in the sepulchre in which the man of God is buried; lay my bones beside his bones.

32 For the word that he cried by the word of Jehovah against the altar in Bethel, and against all the houses of the high places that are in the cities of Samaria, shall certainly come to pass.

33 After this thing Jeroboam turned not from his evil way, but made again from all classes of the people priests of the high places: whosoever would, he consecrated him, and he became [one] of the priests of the high places.

34 And by this thing there was sin on the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth.

1 KINGS CHAPTER 14

1 At that time Abijah the son of Jeroboam was sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and go to Shiloh: behold, there is Ahijah the prophet, who told me that [I should be] king over this people.

3 And take with thee ten loaves, and cakes, and a cruse of honey, and go to him: he will tell thee what shall become of the lad.

4 And Jeroboam's wife did so, and arose and went to Shiloh, and came to the house of Ahijah. And Ahijah could not see; for his eyes were set by reason of his age.

5 And Jehovah said to Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee about her son; for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign to be another.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou to be another? But I am sent to thee with a hard [message].

7 Go, tell Jeroboam, Thus saith Jehovah the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 and rent the kingdom away from the house of David, and gave it thee; and thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do only that which is right in my sight;

9 but thou hast done evil above all that were before thee, and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, him that is shut up and left in Israel, and will take away the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowl of the heavens eat; for Jehovah hath spoken.

12 And thou, arise, go to thine own house; when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and they shall bury him; for he only of Jeroboam shall come to the grave, because in him there is found something good toward Jehovah the God of Israel, in the house of Jeroboam.

14 And Jehovah shall raise up for himself a king over Israel, who shall cut off the house of Jeroboam that day; and what? ... even now.

15 And Jehovah will smite Israel, as a reed is shaken in the water, and he will root up Israel out of this good land which he gave to their fathers, and will scatter them beyond the river, because they have made their Asherahs, provoking Jehovah to anger.

16 And he will give Israel up because of the sins of Jeroboam, wherewith he has sinned, and made Israel to sin.

17 And Jeroboam's wife arose and departed, and came to Tirzah; when she came to the threshold of the door, the child died.

18 And they buried him; and all Israel mourned for him, according to the word of Jehovah, which he spoke through his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

20 And the days that Jeroboam reigned were twenty-two years; and he slept with his fathers. And Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that Jehovah had chosen out of all the tribes of Israel to put his name there; and his mother's name was Naamah, an Ammonitess.

22 And Judah did evil in the sight of Jehovah, and they provoked him to jealousy with their sins which they committed more than all that their fathers had done.

23 And they also built for themselves high places, and columns, and Asherahs on every high hill and under every green tree;

24 and there were also sodomites in the land. They did according to all the abominations of the nations that Jehovah had dispossessed before the children of Israel.

25 And it came to pass in the fifth year of king Rehoboam, [that] Shishak king of Egypt came up against Jerusalem.

26 And he took away the treasures of the house of Jehovah, and the treasures of the king's house; he even took away all; and he took away all the shields of gold that Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed them to the hands of the chief of the couriers who kept the entrance of the king's house.

28 And it was so, that as often as the king entered into the house of Jehovah, the couriers bore them, and brought them again into the chamber of the couriers.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 And there was war between Rehoboam and Jeroboam all [their] days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah, an Ammonitess. And Abijam his son reigned in his stead.

1 KINGS CHAPTER 15

1 And in the eighteenth year of king Jeroboam the son of Nebat began Abijam to reign over Judah.

2 He reigned three years in Jerusalem; and his mother's name was Maachah, a daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with Jehovah his God, as the heart of David his father.

4 But for David's sake Jehovah his God gave him a lamp in Jerusalem, setting up his son after him, and establishing Jerusalem;

5 because David did that which was right in the sight of Jehovah, and turned not aside from anything that he commanded him all the days of his life, except in the matter of Urijah the Hittite.

6 And there had been war between Rehoboam and Jeroboam all the days of his life.

7 And the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David. And Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah;

10 and he reigned forty-one years in Jerusalem; and his mother's name was Maachah, daughter of Abishalom.

11 And Asa did what was right in the sight of Jehovah, as David his father.

12 And he put away the sodomites out of the land, and removed all the idols that his father had made.

13 And also Maachah his mother he removed from being queen, because she had made an idol for the Asherah; and Asa cut down her idol, and burned it in the valley of Kidron.

14 But the high places were not removed; only, Asa's heart was perfect with Jehovah all his days.

15 And he brought into the house of Jehovah the things which his father had dedicated, and the things which he himself had dedicated, silver and gold and vessels.

16 And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel came up against Judah, and built Ramah, in order to let none go out or come in to Asa king of Judah.

18 And Asa took all the silver and the gold that were left in the treasures of the house of Jehovah, and in the treasures of the king's house, and gave them into the hand of his servants; and king Asa sent them to Ben-Hadad, the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt at Damascus, saying,

19 There is a league between me and thee, [as] between my father and thy father; behold, I send thee a present of silver and gold: go, break thy league with Baasha king of Israel, that he may depart from me.

20 And Ben-Hadad hearkened to king Asa, and sent the captains of his forces against the cities of Israel, and smote Ijon, and Dan, and Abel-Beth-Maachah, and all Kinneroth, with all the land of Naphtali.

21 And it came to pass when Baasha heard of it, that he left off building Ramah, and dwelt in Tirzah.

22 And king Asa called together all Judah: none was exempted; and they carried away the stones and the timber from Ramah, with which Baasha had been building; and king Asa built with them Geba of Benjamin, and Mizpah.

23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities that he built, are they not written in the book of the chronicles of the kings of Judah? Only, in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father. And Jehoshaphat his son reigned in his stead.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; and he reigned over Israel two years.

26 And he did evil in the sight of Jehovah, and walked in the way of his father, and in his sin with which he made Israel sin.

27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which [belonged] to the Philistines, when Nadab and all Israel were besieging Gibbethon.

28 And Baasha slew him in the third year of Asa king of Judah, and reigned in his stead.

29 And it came to pass when he was king, he smote all the house of Jeroboam; he left to Jeroboam none that breathed; until he had destroyed him, according to the word of Jehovah which he spoke by his servant Ahijah the Shilonite,

30 because of the sins of Jeroboam which he sinned, and wherewith he made Israel to sin; by his provocation with which he provoked Jehovah the God of Israel to anger.

31 And the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, for twenty-four years.

34 And he did evil in the sight of Jehovah, and walked in the way of Jeroboam, and in his sin where with he made Israel to sin.

1 KINGS CHAPTER 16

1 And the word of Jehovah came to Jehu the son of Hanani against Baasha, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, provoking me to anger with their sins;

3 behold, I will take away Baasha and his house, and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat, and him that dieth of his in the field shall the fowl of the heavens eat.

5 And the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

6 And Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead.

7 And also through the prophet Jehu the son of Hanani the word of Jehovah came against Baasha, and against his house, even for all the evil that he did in the sight of Jehovah, provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he had smitten him.

8 In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah for two years.

9 And his servant Zimri, captain of half [his] chariots, conspired against him; and he was in Tirzah, drinking himself drunk in the house of Arza, who was the steward of his house in Tirzah;

10 and Zimri went in and smote him, and killed him, in the twenty-seventh year of Asa king of Judah, and he reigned in his stead.

11 And it came to pass when he began to reign, as soon as he sat on his throne, he slew all the house of Baasha: he left him not a male, neither of his kinsmen nor of his friends.

12 And Zimri destroyed all the house of Baasha, according to the word of Jehovah, which he spoke against Baasha through Jehu the prophet,

13 for all the sins of Baasha, and the sins of Elah his son, which they sinned and wherewith they made Israel to sin, provoking Jehovah the God of Israel to anger with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15 In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the people were encamped against Gibbethon, which [belonged] to the Philistines.

16 And the people that were encamped heard say, Zimri has conspired, and has also smitten the king; and all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass when Zimri saw that the city was taken, that he went into the citadel of the king's house, and burned the king's house over him with fire;

19 and he died for his sins which he sinned in doing evil in the sight of Jehovah, in walking in the way of Jeroboam, and in his sin which he did, making Israel to sin.

20 And the rest of the acts of Zimri, and his conspiracy which he wrought, are they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri overcame the people that followed Tibni the son of Ginath; and Tibni died, and Omri reigned.

23 In the thirty-first year of Asa king of Judah, Omri began to reign over Israel, -- twelve years; he reigned six years in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver; and built on the hill, and called the name of the city that he built, after the name of Shemer, owner of the hill, Samaria.

25 And Omri wrought evil in the sight of Jehovah, and did worse than all that were before him.

26 And he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, provoking Jehovah the God of Israel to anger with their vanities.

27 And the rest of the acts of Omri, what he did, and his might which he shewed, are they not written in the book of the chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

29 And Ahab the son of Omri began to reign over Israel in the thirty-eighth year of Asa king of Judah; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.

30 And Ahab the son of Omri wrought evil in the sight of Jehovah more than all that were before him.

31 And it came to pass, as if it was a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal king of the Zidonians; and he went and served Baal and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he built in Samaria.

33 And Ahab made the Asherah; and Ahab did more to provoke Jehovah the God of Israel to anger than all the kings of Israel that were before him.

34 In his days Hiel the Bethelite built Jericho; he laid its foundation in Abiram his firstborn, and set up its gates in Segub his youngest, according to the word of Jehovah which he spoke through Joshua the son of Nun.

1 KINGS CHAPTER 17

1 And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, As Jehovah the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, except by my word.

2 And the word of Jehovah came to him saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Get thee hence, and turn thee eastward, and hide thyself by the torrent Cherith, which is before the Jordan.

4 And it shall be, that thou shalt drink of the torrent; and I have commanded the ravens to feed thee there.

5 And he went and did according to the word of Jehovah; he went and abode by the torrent Cherith, which is before the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the torrent.

7 And it came to pass after a while that the torrent dried up, for there had been no rain in the land.

8 And the word of Jehovah came to him saying,

9 Arise, go to Zarephath, which is by Zidon, and abide there: behold, I have commanded a widow woman there to maintain thee.

10 And he arose and went to Zarephath; and when he came to the entrance of the city, behold, a widow woman was there gathering sticks. And he called to her and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And she went to fetch [it], and he called to her and said, Bring me, I pray thee, a morsel of bread in thy hand.

12 And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said to her, Fear not; go, do as thou hast said; but make me thereof a little cake first; and bring it to me; and afterwards make for thee and for thy son.

14 For thus saith Jehovah the God of Israel: The meal in the barrel shall not waste, neither shall the oil in the cruse fail, until the day that Jehovah sendeth rain upon the face of the earth!

15 And she went and did according to the word of Elijah; and she, and he, and her house, ate a whole year.

16 The meal in the barrel did not waste, neither did the oil in the cruse fail, according to the word of Jehovah which he had spoken through Elijah.

17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so severe that there was no breath left in him.

18 And she said to Elijah, What have I to do with thee, O thou man of God? art thou come to me to call mine iniquity to remembrance, and to slay my son?

19 And he said to her, Give me thy son. And he took him out of her bosom, and carried him up into the upper chamber where he abode, and laid him upon his own bed.

20 And he cried to Jehovah and said, Jehovah, my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried to Jehovah and said, Jehovah, my God, I pray thee, let this child's soul come into him again!

22 And Jehovah heard the voice of Elijah, and the soul of the child came into him again, and he lived.

23 And Elijah took the child, and brought him down from the upper chamber into the house, and delivered him to his mother; and Elijah said, See, thy son lives.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth.

1 KINGS CHAPTER 18

1 And it came to pass after many days, that the word of Jehovah came to Elijah in the third year, saying, Go, shew thyself to Ahab; and I will send rain upon the face of the earth.

2 And Elijah went to shew himself to Ahab. And the famine was severe in Samaria.

3 And Ahab called Obadiah, who was the steward of his house (now Obadiah feared Jehovah greatly;

4 and it was so, when Jezebel cut off the prophets of Jehovah, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and maintained them with bread and water);

5 and Ahab said to Obadiah, Go through the land, to all the fountains of water and to all the torrents, perhaps we may find grass to save the horses and the mules alive, so that we may not have to destroy some of [our] beasts.

6 And they divided the land between them to pass through it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was on the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Is it indeed thou, my lord Elijah?

8 And he said to him, I [am he]: go, say to thy lord, Behold Elijah!

9 And he said, What have I sinned, that thou givest thy servant into the hand of Ahab, to put me to death?

10 As Jehovah thy God liveth, there is no nation or kingdom whither my lord has not sent to seek thee; and when they said, He is not [here], he took an oath of the kingdom or nation that they found thee not.

11 And now thou sayest, Go, say to thy lord, Behold Elijah!

12 And it shall come to pass when I am gone from thee, that the Spirit of Jehovah shall carry thee whither I know not; and when I come and tell Ahab, and he cannot find thee, he will kill me; and I thy servant fear Jehovah from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid a hundred men of Jehovah's prophets by fifty in a cave, and maintained them with bread and water?

14 And now thou sayest, Go, say to thy lord, Behold Elijah! and he will kill me.

15 And Elijah said, As Jehovah of hosts liveth, before whom I stand, I will certainly shew myself to him to-day.

16 Then Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah.

17 And it came to pass when Ahab saw Elijah, that Ahab said to him, Is it thou, the troubler of Israel?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 And he said, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baals.

19 And now send, gather to me all Israel to mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, who eat at Jezebel's table.

20 So Ahab sent to all the children of Israel, and gathered the prophets together unto mount Carmel.

21 Then Elijah drew near to all the people, and said, How long do ye halt between two opinions? if Jehovah be God, follow him; and if Baal, follow him. And the people answered him not a word.

22 And Elijah said to the people, I, only I, remain a prophet of Jehovah; and Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks: and let them choose one bullock for themselves, and cut it in pieces, and put it on the wood, and put no fire; and I will sacrifice the other bullock, and put it on the wood, and put no fire.

24 And call ye on the name of your gods, and I will call on the name of Jehovah; and the god that answers by fire, let him be God. And all the people answered and said, The word is good.

25 And Elijah said to the prophets of Baal, Choose one bullock for yourselves, and sacrifice it first; for ye are the many; and call on the name of your god, but put no fire.

26 And they took the bullock which had been given them, and sacrificed it, and called on the name of Baal from morning until noon, saying, O Baal, answer us! But there was no voice, and none answered. And they leaped about the altar that had been made.

27 And it came to pass at noon that Elijah mocked them and said, Cry aloud; for he is a god; for he is meditating, or gone aside, or he is on a journey; perhaps he sleeps, and will awake.

28 And they cried aloud, and cut themselves after their manner with swords and spears, till the blood gushed out upon them.

29 And it came to pass when midday was past, that they prophesied until the [time] of the offering up of the oblation; but there was neither voice, nor any that answered, nor any attention.

30 Then Elijah said to all the people, Draw near to me. And all the people drew near to him. And he repaired the altar of Jehovah which was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of Jehovah came saying, Israel shall be thy name;

32 and with the stones he built an altar in the name of Jehovah, and made a trench round about the altar, of the capacity of two measures of seed;

33 and he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four pitchers with water, and pour it on the burnt-offering, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at [the time of] the offering up of the oblation, that Elijah the prophet drew near, and said, Jehovah, God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things by thy word.

37 Answer me, Jehovah, answer me, that this people may know that thou Jehovah art God, and [that] *thou* hast turned their heart back again.

38 And the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And all the people saw [it], and they fell on their faces and said, Jehovah, he is God! Jehovah, he is God!

40 And Elijah said to them, Seize the prophets of Baal; let not one of them escape! And they seized them; and Elijah brought them down to the torrent of Kishon, and slaughtered them there.

41 And Elijah said to Ahab, Go up, eat and drink; for there is a sound of abundance of rain.

42 And Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed down on the earth, and put his face between his knees.

43 And he said to his servant, Go up now, look toward the sea. And he went up and looked, and said, [There is] nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time that he said, Behold there is a cloud, small as a man's hand, arising out of the sea. And he said, Go up, say to Ahab, Harness and go down, that the pour of rain stop thee not.

45 And it came to pass in the mean while, that the heavens became black [with] clouds and wind, and there was a great pour of rain. And Ahab got on the chariot, and went to Jizreel.

46 And the hand of Jehovah was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jizreel.

1 KINGS CHAPTER 19

1 And Ahab told Jezebel all that Elijah had done, and in detail how he had slain all the prophets with the sword.

2 And Jezebel sent a messenger to Elijah saying, So do the gods [to me], and more also, if I make not thy life as the life of one of them by to-morrow about this time!

3 And when he saw [that], he arose, and went for his life, and came to Beer-sheba, which belongs to Judah, and left his servant there.

4 And he himself went a day's journey into the wilderness, and came and sat down under a certain broom-bush, and requested for himself that he might die; and said, It is enough: now, Jehovah, take my life; for I am not better than my fathers.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And he lay down and slept under the broom-bush. And behold, an angel touched him, and said to him, Arise, eat!

6 And he looked, and behold, at his head was a cake, baked on hot stones, and a cruse of water. And he ate and drank, and lay down again.

7 And the angel of Jehovah came again the second time, and touched him, and said, Arise, eat; for the journey is too great for thee.

8 And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God.

9 And there he went into a cave, and lodged there. And behold, the word of Jehovah [came] to him, and he said to him, What doest thou here, Elijah?

10 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I am left, I alone, and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before Jehovah. And behold, Jehovah passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before Jehovah: Jehovah was not in the wind. And after the wind, an earthquake: Jehovah was not in the earthquake.

12 And after the earthquake, a fire: Jehovah was not in the fire. And after the fire, a soft gentle voice.

13 And it came to pass, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And behold, a voice [came] to him and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I am left, I alone, and they seek my life, to take it away.

15 And Jehovah said to him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael king over Syria;

16 and Jehu the son of Nimshi shalt thou anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint prophet in thy stead.

17 And it shall come to pass, [that] him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha slay.

18 Yet I have left [myself] seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth that hath not kissed him.

19 And he departed thence, and found Elisha the son of Shaphat, who was ploughing [with] twelve yokes before him, and he with the twelfth; and Elijah went over to him, and cast his mantle on him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and I will follow thee. And he said to him, Go back again; for what have I done to thee?

21 And he returned back from him, and took the yoke of oxen, and killed them, and boiled their flesh with the implements of the oxen, and gave to the people, and they ate. And he arose and went after Elijah, and ministered to him.

1 KINGS CHAPTER 20

1 And Ben-Hadad king of Syria assembled all his host; and there were thirty-two kings with him, and horses and chariots; and he went up and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel into the city, and said to him, Thus says Ben-Hadad:

3 Thy silver and thy gold is mine; thy wives also and thy children, the goodliest, are mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaks Ben-Hadad saying: I sent to thee indeed, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 but to-morrow about this time I will send my servants to thee, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thy sight, they shall put in their hand and take away.

7 And the king of Israel called all the elders of the land and said, Mark, I pray you, and see how this [man] seeks mischief; for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said to him, Hearken not, nor consent.

9 And he said to the messengers of Ben-Hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I cannot do. And the messengers departed, and brought him word again.

10 And Ben-Hadad sent to him and said, The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me!

11 And the king of Israel answered and said, Tell [him], Let not him that girdeth on boast himself as he that putteth off!

12 And it came to pass when he heard this word, as he was drinking, he and the kings in the tents, that he said to his servants, Set yourselves. And they set themselves against the city.

13 And behold, a prophet drew near to Ahab king of Israel, and said, Thus saith Jehovah: Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah.

14 And Ahab said, By whom? And he said, Thus saith Jehovah: By the servants of the princes of the provinces. Then he said, Who shall begin the battle? And he said, Thou.

15 And he numbered the servants of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, all the children of Israel, seven thousand.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And they went out at noon; and Ben-Hadad drank himself drunk in the tents, he and the kings, the thirty-two kings that helped him.

17 And the servants of the princes of the provinces went out first; and Ben-Hadad sent out, and they told him saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 And these servants of the princes of the provinces came out of the city, and the army that followed them.

20 And they slew every one his man; and the Syrians fled, and Israel pursued them; and Ben-Hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 And the prophet drew near to the king of Israel, and said to him, Go, strengthen thyself, and understand, and see what thou shalt do; for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said to him, Their gods are gods of the mountains; therefore they were stronger than we; but if we fight against them on the plateau, shall we not be stronger than they?

24 And do this: take the kings away, every man out of his place, and put governors in their stead;

25 and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them on the plateau: shall we not be stronger than they? And he hearkened to their voice, and did so.

26 And it came to pass, at the return of the year, that Ben-Hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered and victualled, and they went against them; and the children of Israel encamped before them like two little flocks of goats; but the Syrians filled the land.

28 And the man of God drew near, and spoke to the king of Israel and said, Thus saith Jehovah: Because the Syrians have said, Jehovah is a god of the mountains, but he is not a god of the valleys, I will give all this great multitude into thy hand, and ye shall know that I am Jehovah.

29 And they encamped one over against the other seven days; and it came to pass that on the seventh day the battle was joined; and the children of Israel smote of the Syrians a hundred thousand footmen in one day.

30 And the rest fled to Aphek, into the city; and the wall fell on twenty-seven thousand men of them that were left. And Ben-Hadad fled, and came into the city, [from] chamber to chamber.

31 And his servants said to him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; perhaps he will save thy life.

32 And they girded sackcloth on their loins, and ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-Hadad says, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 And the men took it as a good omen, and hastened to catch what came from him, and they said, Thy brother Ben-Hadad. ... And he said, Go, bring him. And Ben-Hadad came forth to him; and he caused him to come up into the chariot.

34 And [Ben-Hadad] said to him, The cities that my father took from thy father I will restore; and thou shalt make streets for thyself in Damascus, as my father made in Samaria. And I [said Ahab] will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 And a certain man of the sons of the prophets said to another by the word of Jehovah, Smite me, I pray thee. But the man refused to smite him.

36 Then said he to him, Because thou hast not hearkened to the voice of Jehovah, behold, when thou departest from me, the lion will slay thee. And when he had departed from him, the lion found him and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him violently, and wounded [him].

38 And the prophet departed, and waited for the king by the way, and disguised himself with a sash over his eyes.

39 And as the king passed by, he cried to the king and said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man to me and said, Keep this man; if by any means he be missing, then shall thy life be for his life, or thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said to him, So [is] thy judgment: thyself hast decided [it].

41 Then he hastily took the sash away from his face; and the king of Israel discerned him, that he was of the prophets.

42 And he said to him, Thus saith Jehovah: Because thou hast let go out of thy hand the man that I had devoted to destruction, thy life shall be for his life, and thy people for his people.

43 And the king of Israel went to his house sullen and vexed, and came to Samaria.

1 KINGS CHAPTER 21

1 And it came to pass after these things, [that] Naboth the Jizreelite had a vineyard, which was in Jizreel, by the side of the palace of Ahab king of Samaria.

2 And Ahab spoke to Naboth saying, Give me thy vineyard, that I may have it for a garden of herbs, for it is near, by the side of my house; and I will give thee for it a better vineyard than it; if it seem good to thee, I will give thee its value in money.

3 And Naboth said to Ahab, Jehovah forbid it me, that I should give the inheritance of my fathers to thee!

4 And Ahab came into his house sullen and vexed because of the word that Naboth the Jizreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

And he lay down on his bed, and turned away his face, and ate no bread.

5 And Jezebel his wife came to him, and said to him, Why is thy spirit sullen, and thou eatest no bread?

6 And he said to her, Because I spoke to Naboth the Jizreelite and said to him, Give me thy vineyard for money; or else, if it please thee, I will give thee a vineyard for it; and he said, I will not give thee my vineyard.

7 And Jezebel his wife said to him, Dost thou now exercise sovereignty over Israel? arise, eat bread, and let thy heart be glad: I will give thee the vineyard of Naboth the Jizreelite.

8 And she wrote a letter in Ahab's name, and sealed it with his seal, and sent the letter to the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letter saying, Proclaim a fast, and set Naboth at the head of the people;

10 and set two men, sons of Belial, before him, and they shall bear witness against him saying, Thou didst curse God and the king; and carry him out, and stone him, that he may die.

11 And the men of his city, the elders and the nobles that dwelt in his city, did as Jezebel had sent to them, as it was written in the letter that she had sent to them:

12 they proclaimed a fast, and set Naboth at the head of the people.

13 And there came the two men, sons of Belial, and sat before him; and the men of Belial witnessed against him, against Naboth, in the presence of the people, saying, Naboth blasphemed God and the king. And they carried him forth out of the city, and stoned him with stones, that he died.

14 And they sent to Jezebel saying, Naboth is stoned, and is dead.

15 And it came to pass when Jezebel heard that Naboth was stoned and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jizreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16 And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jizreelite, to take possession of it.

17 And the word of Jehovah came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, who is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19 And thou shalt speak unto him saying, Thus saith Jehovah: Hast thou killed, and also taken possession? And thou shalt speak unto him saying, Thus saith Jehovah: In the place where the dogs licked the blood of Naboth shall the dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, mine enemy? And he said, I have found [thee]; because thou hast sold thyself to do evil in the sight of Jehovah.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every male, and him that is shut up and left in Israel;

22 and I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spoke Jehovah saying, The dogs shall eat Jezebel by the moat of Jizreel.

24 Him that dieth of Ahab in the city shall the dogs eat, and him that dieth in the field shall the fowl of the heavens eat.

25 (Surely there was none like to Ahab, who did sell himself to do evil in the sight of Jehovah, Jezebel his wife urging him on.

26 And he did very abominably in following idols, according to all that the Amorites did, whom Jehovah had dispossessed before the children of Israel.)

27 And it came to pass when Ahab heard these words, that he rent his garments, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of Jehovah came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: in his son's days will I bring the evil upon his house.

1 KINGS CHAPTER 22

1 And they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said to his servants, Do ye know that Ramoth in Gilead is ours, and we keep quiet without taking it out of the hand of the king of Syria?

4 And he said to Jehoshaphat, Wilt thou go with me to battle to Ramoth-Gilead? And Jehoshaphat said to the king of Israel, I am as thou, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said to the king of Israel, Inquire, I pray thee, this day of the word of Jehovah.

6 And the king of Israel assembled the prophets, about four hundred men, and said to them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, and the Lord will give it into the king's hand.

7 But Jehoshaphat said, Is there not here a prophet of Jehovah besides, that we might inquire of him?

8 And the king of Israel said to Jehoshaphat, There is yet one man by whom we may inquire of Jehovah; but I hate him, for he prophesies no good concerning me, but evil: [it is] Micah the son of Imlah. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called a chamberlain, and said, Fetch quickly Micah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah, having put on their robes, sat each on his throne, in the open place at the entrance of the gate of Samaria; and all the prophets prophesied before them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And Zedekiah the son of Chenaanah made for himself horns of iron, and he said, Thus saith Jehovah: With these shalt thou push the Syrians, until thou have exterminated them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-Gilead, and prosper; for Jehovah will give it into the king's hand.

13 And the messenger that went to call Micah spoke to him saying, Behold now, the words of the prophets [declare] good to the king with one assent: let thy word, I pray thee, be like the word of one of them, and speak good.

14 And Micah said, As Jehovah liveth, even what Jehovah shall say to me, that will I speak.

15 And he came to the king. And the king said to him, Micah, shall we go against Ramoth-Gilead to battle, or shall we forbear? And he said to him, Go up, and prosper; for Jehovah will give it into the hand of the king.

16 And the king said to him, How many times shall I adjure thee that thou tell me nothing but truth in the name of Jehovah?

17 And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd. And Jehovah said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said to Jehoshaphat, Did I not tell thee that he prophesies no good concerning me, but evil?

19 And he said, Hear therefore the word of Jehovah: I saw Jehovah sitting upon his throne, and all the host of heaven standing by him, on his right hand and on his left;

20 and Jehovah said, Who shall entice Ahab that he may go up and fall at Ramoth-Gilead? And one said after this manner, and another said after that manner.

21 And there came forth a spirit, and stood before Jehovah, and said, I will entice him.

22 And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice [him], and also succeed: go forth, and do so.

23 And now, behold, Jehovah has put a lying spirit in the mouth of all these thy prophets, and Jehovah has spoken evil concerning thee.

24 Then Zedekiah the son of Chenaanah went near, and smote Micah upon the cheek, and said, Where now went the Spirit of Jehovah from me to speak to thee?

25 And Micah said, Behold, thou shalt see on that day when thou shalt go from chamber to chamber to hide thyself.

26 And the king of Israel said, Take Micah and carry him back to Amon the governor of the city, and to Joash the king's son;

27 and thou shalt say, Thus says the king: Put this [man] in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micah said, If thou return at all in peace, Jehovah has not spoken by me. And he said, Hearken, O peoples, all of you!

29 And the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-Gilead.

30 And the king of Israel said to Jehoshaphat, I will disguise myself, and will enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 And the king of Syria commanded the thirty-two captains of his chariots saying, Fight neither with small nor great, but with the king of Israel only.

32 And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, Surely that is the king of Israel; and they turned against him to fight; and Jehoshaphat cried out.

33 And it came to pass that when the captains of the chariots perceived that it was not the king of Israel, they turned back from pursuing him.

34 And a man drew a bow at a venture, and smote the king of Israel between the fastenings and the corslet. And he said to his charioteer, Turn thy hand, and drive me out of the camp; for I am wounded.

35 And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and he died at even; and the blood of the wound ran out into the hollow of the chariot.

36 And there went the cry throughout the host at the going down of the sun, saying, Every man to his city, and every man to his own country!

37 And the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked his blood, where the harlots bathed: according to the word of Jehovah, which he had spoken.

39 And the rest of the acts of Ahab, and all that he did, and the ivory house that he built, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40 And Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem; and his mother's name was Azubah, the daughter of Shilhi.

43 And he walked in all the way of Asa his father; he turned not aside from it, doing what was right in the sight of Jehovah. Only, the high places were not removed: the people offered and burned incense still on the high places.

44 And Jehoshaphat was at peace with the king of Israel.

45 And the rest of the acts of Jehoshaphat, and his might which he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remainder of the sodomites, which were left in the days of his father Asa, he put away from out of the land.

47 And there was no king in Edom: a deputy reigned.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

48 Jehoshaphat made Tarshish-ships to go to Ophir for gold; but they went not, for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab to Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his stead.

51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah; and he reigned two years over Israel.

52 And he did evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

53 And he served Baal, and worshipped him, and provoked Jehovah the God of Israel to anger, according to all that his father had done.

THE SECOND BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Fourth Book of Kings or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

2 KINGS CHAPTER 1

1 And Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through the lattice in his upper chamber which was in Samaria, and was sick; and he sent messengers and said to them, Go, inquire of Baal-zebub the god of Ekron, whether I shall recover from this disease.

3 And the angel of Jehovah said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say to them, Is it because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith Jehovah: Thou shalt not come down from the bed on which thou art gone up, but shalt certainly die. And Elijah departed.

5 And the messengers returned to him; and he said to them, Why have ye returned?

6 And they said unto him, A man came up to meet us, and said to us, Go, return to the king that sent you and say to him, Thus saith Jehovah: Is it because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from the bed on which thou art gone up, but shalt certainly die.

7 And he said to them, What manner of man was he that came up to meet you, and told you these words?

8 And they said to him, He was a man in a hairy [garment], and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

9 And he sent to him a captain of fifty with his fifty. And he went up to him, and behold, he sat on the top of the mount. And he spoke to him: Man of God, the king says, Come down!

10 And Elijah answered and said to the captain of fifty, And if I be a man of God, let fire come down from the heavens and consume thee and thy fifty. And there came down fire from the heavens, and consumed him and his fifty.

11 And again he sent to him another captain of fifty with his fifty. And he spoke and said to him, Man of God, thus says the king: Come down quickly!

12 And Elijah answered and said to them, If I be a man of God, let fire come down from the heavens and consume thee and thy fifty. And the fire of God came down from the heavens, and consumed him and his fifty.

13 And again he sent the captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him and said to him, Man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came down fire from the heavens, and consumed the two captains of the former fifties with their fifties; but now, let my life be precious in thy sight.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And the angel of Jehovah said to Elijah, Go down with him: be not afraid of him. And he arose, and went down with him to the king.

16 And he said to him, Thus saith Jehovah: Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore thou shalt not come down from the bed on which thou art gone up, but shalt certainly die.

17 And he died according to the word of Jehovah that Elijah had spoken. And Jehoram began to reign in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; for he had no son.

18 And the rest of the acts of Ahaziah, what he did, are they not written in the book of the chronicles of the kings of Israel?

2 KINGS CHAPTER 2

1 And it came to pass when Jehovah would take up Elijah into the heavens by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said to Elisha, Abide here, I pray thee; for Jehovah has sent me to Bethel. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee! So they went down to Bethel.

3 And the sons of the prophets that were at Bethel came forth to Elisha, and said to him, Dost thou know that Jehovah will take away thy master from over thy head to-day? And he said, I also know it: be silent!

4 And Elijah said to him, Elisha, abide here, I pray thee; for Jehovah has sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee! And they came to Jericho.

5 And the sons of the prophets that were at Jericho drew near to Elisha and said to him, Dost thou know that Jehovah will take away thy master from over thy head to-day? And he said, I also know it: be silent!

6 And Elijah said to him, Abide here, I pray thee; for Jehovah has sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee! And they two went on.

7 And fifty men of the sons of the prophets went and stood opposite afar off; and they two stood by the Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; and they two went over on dry ground.

9 And it came to pass when they had gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I am taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: if thou see me when I am taken from thee, it shall be so to thee; but if not, it shall not be [so].

11 And it came to pass as they went on, and talked, that behold, a chariot of fire and horses of fire; and they parted them both asunder; and Elijah went up by a whirlwind into the heavens.

12 And Elisha saw [it], and he cried, My father, my father! the chariot of Israel and the horsemen thereof! And he saw him no more. Then he took hold of his own garments and rent them in two pieces.

13 And he took up the mantle of Elijah which fell from him, and went back and stood by the bank of the Jordan;

14 and he took the mantle of Elijah which had fallen from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? He also smote the waters, and they parted hither and thither, and Elisha went over.

15 And the sons of the prophets who were at Jericho on the opposite side saw him, and they said, The spirit of Elijah rests on Elisha. And they came to meet him, and bowed themselves to the ground before him,

16 and said to him, Behold now, there are with thy servants fifty valiant men; let them go, we pray thee, and seek thy master, lest perhaps the Spirit of Jehovah have taken him up, and cast him upon some mountain, or into some ravine. And he said, Ye shall not send.

17 And they pressed him till he was ashamed, and he said, Send. They sent therefore fifty men, and they sought three days, but did not find him.

18 And they came again to him (now he was staying at Jericho); and he said to them, Did I not say to you, Go not?

19 And the men of the city said to Elisha, Behold now, the situation of the city is good, as my lord sees; but the water is bad, and the land is barren.

20 And he said, Bring me a new cruse, and put salt in it. And they brought it to him.

21 And he went forth to the source of the waters, and cast the salt in there, and said, Thus saith Jehovah: I have healed these waters: there shall not be from thence any more death or barrenness.

22 And the waters were healed to this day, according to the saying of Elisha which he spoke.

23 And he went up from thence to Bethel, and as he went up by the way, there came forth little boys out of the city, and mocked him, and said to him, Go up, bald head; go up, bald head!

24 And he turned back, and looked on them, and cursed them in the name of Jehovah. And there came forth two she-bears out of the wood, and tore forty-two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

2 KINGS CHAPTER 3

1 And Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah; and he reigned twelve years.

2 And he wrought evil in the sight of Jehovah, but not like his father, and like his mother; and he took away the column of Baal that his father had made.

3 Only, he clave to the sins of Jeroboam the son of Nebat who made Israel to sin: he did not depart therefrom.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And Mesha king of Moab was a sheepmaster, and rendered to the king of Israel a hundred thousand lambs and a hundred thousand rams, with the wool.

5 And it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 And at that time king Jehoram went out of Samaria and inspected all Israel.

7 And he went and sent to Jehoshaphat the king of Judah saying, The king of Moab has rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou, my people as thy people, my horses as thy horses.

8 And he said, Which way shall we go up? And he said, By way of the wilderness of Edom.

9 And the king of Israel went, and the king of Judah, and the king of Edom, and they made a circuit of seven days' journey. And there was no water for the army, and for the cattle that followed them.

10 And the king of Israel said, Alas! that Jehovah has called these three kings together, to give them into the hand of Moab!

11 And Jehoshaphat said, Is there not here a prophet of Jehovah that we may inquire of Jehovah by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, who poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of Jehovah is with him. And the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said to the king of Israel, What have I to do with thee? go to the prophets of thy father and to the prophets of thy mother. And the king of Israel said to him, Not so, for Jehovah has called these three kings to give them into the hand of Moab.

14 And Elisha said, As Jehovah of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee nor see thee.

15 And now fetch me a minstrel. And it came to pass when the minstrel played, that the hand of Jehovah was upon him.

16 And he said, Thus saith Jehovah: Make this valley full of ditches.

17 For thus saith Jehovah: Ye shall not see wind, neither shall ye see rain; yet this valley shall be filled with water, and ye shall drink, both ye, and your cattle, and your beasts.

18 And this is a light thing in the sight of Jehovah: he will give the Moabites also into your hand.

19 And ye shall smite every fortified city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the oblation was offered up, that behold, there came water by the way of Edom, and the country was filled with water.

21 And all the Moabites heard that the kings were come up to fight against them, and they were called together, all that were able to put on armour, and upward, and stood by the border.

22 And they rose up early in the morning, and the sun rose upon the water, and the Moabites saw the water on the other side red as blood.

23 And they said, This is blood: the kings are entirely destroyed, and have smitten one another; and now, Moab, to the spoil!

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, and they fled before them; and they entered in and smote Moab.

25 And they beat down the cities, and on every good piece of land cast every man his stone and filled it, and they stopped every well of water, and felled every good tree, until they left [only] the stones at Kirhareseth; and the slingers went about it, and smote it.

26 And the king of Moab saw that the battle was too severe for him, and he took with him seven hundred men that drew swords, to break through to the king of Edom, but they could not.

27 And he took his eldest son, that should have reigned in his stead, and offered him up for a burnt-offering upon the wall. And there was great wrath against Israel; and they departed from him, and returned to [their own] land.

2 KINGS CHAPTER 4

1 And a woman of the wives of the sons of the prophets cried to Elisha saying, Thy servant my husband is dead, and thou knowest that thy servant feared Jehovah; and the creditor is come to take my two children to be bondmen.

2 And Elisha said to her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thy handmaid has not anything at all in the house but a pot of oil.

3 And he said, Go, borrow for thyself vessels abroad from all thy neighbours, empty vessels; let it not be few;

4 and go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels, and set aside what is full.

5 And she went from him, and shut the door upon her and upon her sons: they brought [the vessels] to her, and she poured out.

6 And it came to pass when the vessels were full, that she said to her son, Bring me yet a vessel. And he said to her, There is not a vessel more. And the oil stayed.

7 And she came and told the man of God; and he said, Go, sell the oil, and pay thy debt, and live thou [and] thy sons on the rest.

8 And it came to pass on a day, that Elisha passed to Shunem, where was a wealthy woman; and she constrained him to eat bread. And so it was, [that] as oft as he passed by, he turned in thither to eat bread.

9 And she said to her husband, Behold now, I perceive that this is a holy man of God, who passes by us continually.

10 Let us make, I pray thee, a small upper chamber with walls, and let us set for him there a bed, and a table, and a seat, and a lampstand; and it shall be when he cometh to us, he shall turn in thither.

11 And it came to pass on a day, that he came thither, and he turned into the upper chamber, and lay there.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And he said to Gehazi his servant, Call this Shunammite. And he called her, and she stood before him.

13 And he said to him, Say now to her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she said, I dwell among mine own people.

14 And he said, What then is to be done for her? And Gehazi said, Verily, she has no son, and her husband is old.

15 And he said, Call her; and he called her; and she stood in the doorway.

16 And he said, At this appointed time, when thy term is come, thou shalt embrace a son. And she said, No, my lord, man of God, do not lie to thy handmaid.

17 And the woman conceived, and bore a son at that appointed time in the next year as Elisha had said to her.

18 And the child grew, and it came to pass one day, that he went out to his father to the reapers.

19 And he said to his father, My head, my head! And he said to the servant, Carry him to his mother.

20 And he carried him, and brought him to his mother; and he sat on her knees till noon, and died.

21 And she went up, and laid him on the bed of the man of God, and shut [the door] upon him, and went out.

22 And she called to her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, and I will run to the man of God, and come again.

23 And he said, Why wilt thou go to him to-day? It is neither new moon nor sabbath. And she said, [It is] well.

24 Then she saddled the ass, and said to her servant, Drive and go forward; slack not the riding for me, except I bid thee.

25 And she went and came to the man of God, to mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, there is the Shunammite:

26 run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she said, It is well.

27 And she came to the man of God to the mountain, and caught him by the feet; and Gehazi drew near to thrust her away; but the man of God said, Let her alone, for her soul is troubled within her, and Jehovah has hidden it from me, and has not told me.

28 And she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 And he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way. If thou meet any man, salute him not, and if any salute thee, answer him not again; and lay my staff upon the face of the lad.

30 And the mother of the lad said, As Jehovah liveth, and as thy soul liveth, I will not leave thee! And he rose up and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the lad; but there was neither voice, nor sign of attention. And he returned to meet him, and told him saying, The lad is not awaked.

32 And when Elisha came into the house, behold, the child was dead, [and] laid upon his bed.

33 And he went in and shut the door upon them both, and prayed to Jehovah.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and bent over him; and the flesh of the child grew warm.

35 And he returned, and walked in the house to and fro; and went up, and bent over him. And the lad sneezed seven times, and the lad opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. And he called her; and she came to him. And he said, Take up thy son.

37 And she came and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

38 And Elisha came again to Gilgal. And there was a famine in the land; and the sons of the prophets were sitting before him. And he said to his servant, Set on the great pot, and boil pottage for the sons of the prophets.

39 Then one went out into the field to gather herbs, and found a wild vine, and gathered from it his lap full of wild colocynths, and came and shred them into the pot of pottage; for they did not know them.

40 And they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out and said, Man of God, there is death in the pot! And they could not eat [it].

41 And he said, Then bring meal. And he cast [it] into the pot, and said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 And there came a man from Baal-shalishah, and brought the man of God bread of the first-fruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said, Give to the people that they may eat.

43 And his attendant said, How shall I set this before a hundred men? And he said, Give the people that they may eat; for thus saith Jehovah: They shall eat, and shall have to spare.

44 And he set [it] before them, and they ate and left [thereof], according to the word of Jehovah.

2 KINGS CHAPTER 5

1 And Naaman, captain of the host of the king of Syria, was a great man before his master, and honourable, for by him Jehovah had given deliverance to Syria; and he was a mighty man of valour, [but] a leper.

2 And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said to her mistress, Oh, would that my lord were before the prophet that is in Samaria! then he would cure him of his leprosy.

4 And he went and told his lord saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Well! go, and I will send a letter to the king of Israel. And he departed, and took with

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

him ten talents of silver, and six thousand [shekels] of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, And now, when this letter comes to thee, behold, I have sent Naaman my servant to thee, that thou mayest cure him of his leprosy.

7 And it came to pass when the king of Israel had read the letter, that he rent his garments, and said, Am I God, to kill and to make alive, that this man sends to me to cure a man of his leprosy? Wherefore consider, I pray you, and see how he seeks an occasion against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his garments, that he sent to the king, saying, Why hast thou rent thy garments? let him come now to me, and he shall know that there is a prophet in Israel.

9 And Naaman came with his horses and with his chariot, and stood at the doorway of the house of Elisha.

10 And Elisha sent a messenger to him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 And Naaman was wroth, and went away and said, Behold, I thought, He will certainly come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and cure the leper.

12 Are not the Abanah and the Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? And he turned and went away in a rage.

13 And his servants drew near, and spoke to him and said, My father, [if] the prophet had bidden thee [do some] great thing, wouldest thou not have done it? how much rather then, when he says to thee, Wash and be clean?

14 Then he went down, and plunged himself seven times in the Jordan, according to the saying of the man of God. And his flesh became again like the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came and stood before him; and he said, Behold, I know that there is no God in all the earth but in Israel; and now, I pray thee, take a present of thy servant.

16 But he said, As Jehovah liveth, before whom I stand, I will receive none! And he urged him to take it; but he refused.

17 And Naaman said, If not, then let there, I pray thee, be given to thy servant two mules' burden of [this] earth; for thy servant will no more offer burnt-offering and sacrifice to other gods, but to Jehovah.

18 In this thing Jehovah pardon thy servant: when my master goes into the house of Rimmon to bow down there, and he leans on my hand, and I bow down myself in the house of Rimmon -- when I bow down myself in the house of Rimmon, Jehovah pardon thy servant, I pray thee, in this thing.

19 And he said to him, Go in peace. And he departed from him a little way.

20 And Gehazi, the servant of Elisha the man of God, said, Behold, my master has spared Naaman, this Syrian, in not receiving at his hands that which he brought; but as Jehovah liveth, I will run after him and take somewhat of him.

21 And Gehazi followed after Naaman. And when Naaman saw him running after him, he sprang down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master has sent me saying, Behold, even now there are come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.

23 And Naaman said, Consent to take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his young men; and they bore them before him.

24 And when he came to the hill, he took them from their hand, and stowed them in the house; and he let the men go, and they departed.

25 And he entered in and stood before his master. And Elisha said to him, Whence [comest thou], Gehazi? And he said, Thy servant went no whither.

26 And he said to him, Did not my heart go, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and bondmen, and bondwomen?

27 But the leprosy of Naaman shall fasten upon thee, and upon thy seed for ever. And he went out from his presence leprous, as snow.

2 KINGS CHAPTER 6

1 And the sons of the prophets said to Elisha, Behold now, the place where we dwell before thee is too strait for us.

2 Let us go, we pray thee, to the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he said, Go.

3 And one said, Consent, I pray thee, to go with thy servants. And he said, I will go.

4 And he went with them. And they came to the Jordan and cut down the trees.

5 And it came to pass as one was felling a beam, that the iron fell into the water; and he cried and said, Alas, master, and it was borrowed!

6 And the man of God said, Where did it fall? And he shewed him the place. And he cut down a stick, and cast it in thither, and made the iron to swim.

7 And he said, Take [it] up to thee. And he put out his hand and took it.

8 And the king of Syria warred against Israel; and he took counsel with his servants, saying, In such and such a place [shall be] my camp.

9 And the man of God sent to the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And the king of Israel sent to the place which the man of God told him and warned him of, and he was on his guard there. [That took place] not once, nor twice.

11 And the heart of the king of Syria was troubled because of this thing; and he called his servants, and said to them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king; but Elisha, the prophet that is in Israel, tells the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and see where he is, and I will send and fetch him. And it was told him saying, Behold, he is in Dothan.

14 And he sent thither horses and chariots, and a great host, and they came by night and surrounded the city.

15 And when the attendant of the man of God rose early and went forth, behold, an army surrounded the city, with horses and chariots. And his servant said to him, Alas, my master! how shall we do?

16 And he said, Fear not, for they that are with us are more than they that are with them.

17 And Elisha prayed and said, Jehovah, I pray thee, open his eyes that he may see. And Jehovah opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And they came down to him; and Elisha prayed to Jehovah and said, Smite this nation, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said to them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.

20 And it came to pass when they entered into Samaria, that Elisha said, Jehovah, open the eyes of these [men] that they may see. And Jehovah opened their eyes, and they saw, and behold, they were in the midst of Samaria.

21 And the king of Israel said to Elisha, when he saw them, My father, shall I smite? shall I smite [them]?

22 And he said, Thou shalt not smite [them]: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared a great repast for them, and they ate and drank; and he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

24 And it came to pass after this that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria.

25 And there was a great famine in Samaria; and behold, they besieged it, until an ass's head was worth eighty silver-pieces, and the fourth part of a cab of dove's dung five silver-pieces.

26 And it came to pass as the king of Israel was passing by upon the wall, there cried a woman to him saying, Help, my lord O king!

27 And he said, If Jehovah do not help thee, whence should I help thee? Out of the threshing-floor, or out of the winepress?

28 And the king said to her, What aileth thee? And she said, This woman said to me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 And we boiled my son, and ate him: and I said to her on the next day, Give thy son, that we may eat him; and she has hidden her son.

30 And it came to pass when the king heard the words of the woman, that he rent his garments; and he was passing by upon the wall, and the people looked, and behold, he had sackcloth within upon his flesh.

31 And he said, God do so, and more also to me, if the head of Elisha the son of Shaphat shall remain on him this day!

32 And Elisha sat in his house, and the elders sat with him. And [the king] sent a man before him. Before the messenger came to him, he himself said to the elders, Do ye see how this son of a murderer has sent to take away my head? See, when the messenger comes; shut the door, and keep him off with the door: is not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down to him. And [the king] said, Behold, this evil is of Jehovah: why should I wait for Jehovah any longer?

2 KINGS CHAPTER 7

1 And Elisha said, Hear the word of Jehovah. Thus saith Jehovah: To-morrow about this time shall the measure of fine flour be at a shekel, and two measures of barley at a shekel, in the gate of Samaria.

2 And the captain on whose hand the king leaned answered the man of God and said, Behold, if Jehovah should make windows in the heavens, would this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3 And there were four leprous men at the entrance of the gate, and they said one to another, Why do we abide here until we die?

4 If we say, Let us enter into the city, the famine is in the city, and we shall die there; and if we abide here, we shall die. And now come, let us fall away to the camp of the Syrians: if they save us alive, we shall live; and if they put us to death, we shall but die.

5 And they rose up in the dusk to go to the camp of the Syrians; and they came to the extremity of the camp of the Syrians; and behold, there was no man there.

6 For the Lord had made the army of the Syrians to hear a noise of chariots, and a noise of horses, a noise of a great host; and they said one to another, Behold, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 And they rose up and fled in the dusk, and left their tents, and their horses, and their asses, the camp as it was, and fled for their life.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And those lepers came to the extremity of the camp; and they went into one tent, and ate and drank, and carried thence silver and gold, and garments, and went and hid it; and they came again, and entered into another tent, and carried thence, and went and hid [it].

9 And they said one to another, We are not doing right; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, the iniquity will find us out; and now come, let us go and tell the king's household.

10 And they came and called to the porters of the city, and told them saying, We came to the camp of the Syrians, and behold, there was no one there, no sound of man, but the horses tied, and the asses tied, and the tents as they were.

11 And the porters cried [it] and told [it] to the king's house within.

12 And the king rose up in the night and said to his servants, Let me tell you what the Syrians have done to us. They know that we are hungry, and they have gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some one take, I pray thee, five of the horses that remain, which are left in the city (behold, they are as all the multitude of Israel that are left in it: behold, they are even as all the multitude of the Israelites that have perished), and let us send and see.

14 And they took two chariots with their horses; and the king sent after the army of the Syrians, saying, Go and see.

15 And they went after them to the Jordan; and behold, all the way was full of garments and materials, which the Syrians had cast away in their haste. And the messengers returned and told the king.

16 And the people went out and plundered the camp of the Syrians; and the measure of fine flour was at a shekel, and two measures of barley at a shekel, according to the word of Jehovah.

17 And the king had appointed the captain on whose hand he leaned to have the charge of the gate; and the people trampled upon him in the gate, and he died, according to what the man of God had said, -- what he had said when the king came down to him.

18 And it came to pass as the man of God had spoken to the king saying, Two measures of barley shall be at a shekel, and the measure of fine flour at a shekel, to-morrow about this time in the gate of Samaria.

19 And the captain answered the man of God and said, Behold, if Jehovah should make windows in the heavens, would such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it happened to him; and the people trampled upon him in the gate, and he died.

2 KINGS CHAPTER 8

1 And Elisha had spoken to the woman whose son he had restored to life, saying, Rise up and go, thou and thy household, and sojourn wheresoever thou canst sojourn; for Jehovah has called for a famine, and it shall also come upon the land for seven years.

2 And the woman rose up, and did according to the saying of the man of God, and went, she and her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines; and she went forth to cry to the king for her house and for her land.

4 And the king was talking with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha has done.

5 And it came to pass as he was telling the king how he had restored a dead body to life, that behold, the woman whose son he had restored to life cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And the king asked the woman, and she told him. And the king appointed a certain chamberlain, saying, Restore all that was hers, and all the revenue of the land since the day that she left the country even until now.

7 And Elisha came to Damascus; and Ben-Hadad the king of Syria was sick; and it was told him saying, The man of God is come hither.

8 And the king said to Hazael, Take a present in thy hand, and go, meet the man of God, and inquire of Jehovah by him, saying, Shall I recover from this disease?

9 And Hazael went to meet him, and took with him a present, even of every good thing of Damascus, forty camels' burden; and he came and stood before him, and said, Thy son Ben-Hadad king of Syria has sent me to thee, saying, Shall I recover from this disease?

10 And Elisha said to him, Go, say to him, Thou wilt certainly recover. But Jehovah has shewn me that he shall certainly die.

11 And he settled his countenance stedfastly, until he was ashamed; and the man of God wept.

12 And Hazael said, Why does my lord weep? And he said, Because I know the evil that thou wilt do to the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou kill with the sword, and wilt dash in pieces their children, and rip up their women with child.

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha said, Jehovah has shewn me that thou wilt be king over Syria.

14 And he departed from Elisha, and came to his master, who said to him, What did Elisha say to thee? And he said, He told me [that] thou wouldest certainly recover.

15 And it came to pass the next day, that he took the coverlet and dipped [it] in water, and spread it over his face, so that he died; and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab, king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign.

17 He was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 And he walked in the way of the kings of Israel, as did the house of Ahab, for the daughter of Ahab was his wife; and he did evil in the sight of Jehovah.

19 But Jehovah would not destroy Judah, for David his servant's sake, as he had promised him to give him always a lamp for his sons.

20 In his days Edom revolted from under the hand of Judah, and they set a king over themselves.

21 And Joram went over to Zair, and all the chariots with him; and he rose up by night, and smote the Edomites who had surrounded him, and the captains of the chariots; and the people fled into their tents.

22 But the Edomites revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 And the rest of the acts of Joram and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign.

26 Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem; and his mother's name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of Jehovah, like the house of Ahab; for he was the son-in-law of the house of Ahab.

28 And he went with Joram the son of Ahab to the war against Hazael the king of Syria at Ramoth-Gilead; and the Syrians wounded Joram.

29 And king Joram returned to be healed in Jizreel of the wounds that the Syrians had given him at Ramah, when he fought with Hazael king of Syria. And Ahaziah the son of Jehoram, king of Judah, went down to see Joram the son of Ahab at Jizreel, for he was sick.

2 KINGS CHAPTER 9

1 And Elisha the prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this vial of oil in thy hand, and go to Ramoth-Gilead.

2 And when thou art come thither, look out there Jehu the son of Jehoshaphat, son of Nimshi, and go in, and make him rise up from among his brethren, and bring him to an inner chamber;

3 then take the vial of oil, and pour it on his head and say, Thus saith Jehovah: I have anointed thee king over Israel; and open the door, and flee, and tarry not.

4 And the young man, the young prophet, went to Ramoth-Gilead.

5 And when he came, behold, the captains of the host were sitting. And he said, I have an errand to thee, captain. And Jehu said, To which of all of us? And he said, To thee, captain.

6 And he rose up and went into the house; and he poured the oil on his head, and said to him, Thus saith Jehovah the God of Israel: I have anointed thee king over the people of Jehovah, over Israel.

7 And thou shalt smite the house of Ahab thy master; and I will avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah at the hand of Jezebel.

8 And the whole house of Ahab shall perish, and I will cut off from Ahab every male, and him that is shut up and left in Israel.

9 And I will make the house of Ahab as the house of Jeroboam the son of Nebat, and as the house of Baasha the son of Ahijah.

10 And the dogs shall eat Jezebel in the plot of Jizreel, and none shall bury her. And he opened the door and fled.

11 And Jehu came forth to the servants of his lord. And one said to him, Is all well? why came this madman to thee? And he said to them, Ye know the man, and his mind.

12 And they said, It is false! tell us now. And he said, Thus and thus spoke he to me saying, Thus saith Jehovah: I have anointed thee king over Israel.

13 Then they hasted and took every man his garment, and put it under him on the very stairs, and blew with trumpets, and said, Jehu is king!

14 And Jehu the son of Jehoshaphat, son of Nimshi, conspired against Joram. (Now Joram kept Ramoth-Gilead, he and all Israel, because of Hazael king of Syria;

15 and king Joram had returned to be healed in Jizreel of the wounds that the Syrians had given him, when he fought against Hazael king of Syria.) And Jehu said, If it be your will, let not a fugitive escape out of the city to go to tell [it] in Jizreel.

16 And Jehu rode in a chariot and went to Jizreel; for Joram lay there. And Ahaziah king of Judah had come down to see Joram.

17 And the watchman stood on the tower in Jizreel, and saw Jehu's company as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace?

18 So there went one on horseback to meet him; and he said, Thus saith the king: Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told saying, The messenger came to them, and he does not return.

19 And he sent out a second on horseback; and he came to them and said, Thus saith the king: Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me.

20 And the watchman told saying, He came to them, and does not return. And the driving is like the driving of Jehu the son of Nimshi; for he drives furiously.

21 Then Joram said, Make ready! And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and met him in the plot of Naboth the Jizreelite.

22 And it came to pass when Joram saw Jehu, that he said, Is it peace, Jehu? And he said, What peace, so long as the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

fornications of thy mother Jezebel and her sorceries are so many?

23 Then Joram turned his hand, and fled, and said to Ahaziah, Treachery, Ahaziah!

24 And Jehu took his bow in his hand, and smote Jehoram between his arms, and the arrow went out through his heart; and he sank down in his chariot.

25 And he said to Bidkar his captain, Take him up [and] cast him in the plot of the field of Naboth the Jizreelite. For remember how, when I and thou rode together after Ahab his father, that Jehovah laid this burden upon him:

26 Certainly I have seen yesterday the blood of Naboth, and the blood of his sons, saith Jehovah; and I will requite thee in this plot, saith Jehovah. And now, take [and] cast him into the plot, according to the word of Jehovah.

27 When Ahaziah king of Judah saw [that], he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in his chariot. It was on the ascent of Gur, which is by Jibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 (And in the eleventh year of Joram the son of Ahab had Ahaziah begun to reign over Judah.)

30 And Jehu came to Jizreel; and Jezebel heard of it, and she put paint to her eyes, and decked her head, and looked out at the window.

31 And when Jehu came in at the gate, she said, Is it peace, Zimri, murderer of his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And two or three chamberlains looked out to him.

33 And he said, Throw her down! And they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trampled on her.

34 And he came in, and ate and drank; and he said, Go, look, I pray you, after this cursed [woman], and bury her; for she is a king's daughter.

35 And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of the hands.

36 And they came back and told him. And he said, This is the word of Jehovah, which he spoke through his servant Elijah the Tishbite saying, In the plot of Jizreel shall dogs eat the flesh of Jezebel;

37 and the carcase of Jezebel shall be as dung upon the open field in the plot of Jizreel, so that they shall not say, This is Jezebel.

2 KINGS CHAPTER 10

1 Now Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, to the princes of Jizreel, to the elders, and to Ahab's guardians, saying,

2 And now, when this letter comes to you, seeing your master's sons are with you, and there are with you chariots, and horses, and a fortified city, and armour,

3 look out the best and worthiest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 And they were exceedingly afraid, and said, Behold, the two kings stood not before him; and how shall we stand?

5 And he that was over the house, and he that was over the city, and the elders, and the guardians sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any one king; do what is good in thy sight.

6 And he wrote a letter the second time to them saying, If ye are mine, and will hearken to my voice, take the heads of the men your master's sons, and come to me to Jizreel to-morrow at this time. Now the king's sons, seventy persons, were with the great men of the city, who brought them up.

7 And it came to pass when the letter came to them, that they took the king's sons, and slaughtered seventy persons, and put their heads in baskets, and sent them to him to Jizreel.

8 And a messenger came and told him saying, They have brought the heads of the king's sons. And he said, Lay them in two heaps at the entrance of the gate until the morning.

9 And it came to pass in the morning that he went out; and he stood, and said to all the people, Ye are righteous! behold, I conspired against my master and killed him; but who smote all these?

10 Know now that nothing shall fall to the earth of the word of Jehovah, which Jehovah spoke concerning the house of Ahab; for Jehovah has done that which he said through his servant Elijah.

11 And Jehu slew all that remained of the house of Ahab in Jizreel, and all his great men, and his acquaintances, and his priests, until he left him none remaining.

12 And he rose up and departed, and came to Samaria. And as he was at the shepherds' meeting-place on the way,

13 Jehu found the brethren of Ahaziah king of Judah, and said, Who are ye? And they said, We are the brethren of Ahaziah; and have come down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive! And they took them alive, and slew them at the well of the meeting-place, forty-two men; and he left not one of them remaining.

15 And he departed thence, and found Jehonadab the son of Rechab [coming] to meet him; and he greeted him, and said to him, Is thy heart right, as my heart is with thy heart? And Jehonadab said, It is. -- If it be, give [me] thy hand. -- And he gave [him] his hand; and [Jehu] took him up to him into the chariot,

16 and said, Come with me, and see my zeal for Jehovah. So they made him ride in his chariot.

17 And he came to Samaria, and smote all that remained to Ahab in Samaria, until he had destroyed him, according to the word of Jehovah which he spoke to Elijah.

18 And Jehu gathered all the people together, and said to them, Ahab served Baal a little: Jehu will serve him much.

19 And now call me all the prophets of Baal, all his servants, and all his priests: let none be wanting; for I have a great

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

sacrifice [to do] to Baal; whoever shall be wanting shall not live. But Jehu did it in subtilty, in order that he might bring destruction upon the servants of Baal.

20 And Jehu said, Hallow a solemn assembly for Baal. And they proclaimed [it].

21 And Jehu sent into all Israel; and all the servants of Baal came, so that there was not a man left that came not: and they entered into the house of Baal; and the house of Baal was full from one end to the other.

22 And he said to him that was over the wardrobe, Bring forth vestments for all the servants of Baal. And he brought them forth vestments.

23 And Jehu and Jehonadab the son of Rechab entered into the house of Baal, and said to the servants of Baal, Search, and see that there be here with you none of the servants of Jehovah, but the servants of Baal only.

24 And they entered in to offer sacrifices and burnt-offerings. Now Jehu appointed eighty men without, and said, He that allows any of the men to escape that I have brought into your hands, his life shall be for the life of him.

25 And it came to pass as soon as they had ended offering up the burnt-offering, that Jehu said to the couriers and to the captains, Go in, slay them; let none come forth. And they smote them with the edge of the sword; and the couriers and the captains cast [them] there. And they went to the city of the house of Baal,

26 and brought forth the columns out of the house of Baal, and burned them;

27 and they broke down the column of Baal, and broke down the house of Baal, and made it a draught-house to this day.

28 Thus Jehu extirpated Baal out of Israel.

29 Only, the sins of Jeroboam the son of Nebat, who made Israel to sin, from them Jehu departed not: [from] the golden calves that were in Bethel, and that were in Dan.

30 And Jehovah said to Jehu, Because thou hast executed well that which is right in my sight, [and] hast done unto the house of Ahab according to all that was in my heart, thy children of the fourth [generation] shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of Jehovah the God of Israel with all his heart; he departed not from the sins of Jeroboam, who made Israel to sin.

32 In those days Jehovah began to cut Israel short; and Hazael smote them in all the borders of Israel;

33 from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, both Gilead and Bashan.

34 And the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 Now the time that Jehu reigned over Israel in Samaria was twenty-eight years.

2 KINGS CHAPTER 11

1 And when Athaliah the mother of Ahaziah saw that her son was dead, she rose up and destroyed all the royal seed.

2 But Jehosheba, the daughter of king Joram, the sister of Ahaziah, took Joash the son of Ahaziah and stole him from among the king's sons that were slain, [and hid] him and his nurse in the bedchamber; and they hid him from Athaliah, so that he was not slain.

3 And he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land.

4 And in the seventh year Jehoiada sent and fetched the captains of the hundreds, of the bodyguard and the couriers, and brought them to him into the house of Jehovah, and made a covenant with them, and took an oath of them in the house of Jehovah, and shewed them the king's son.

5 And he commanded them saying, This is the thing which ye shall do: a third part of you, that come in on the sabbath, shall be keepers of the watch of the king's house;

6 and a third part shall be at the gate of Sur; and a third part at the gate behind the couriers; and ye shall keep the watch of the house for a defence.

7 And the two parts of you, all those that go forth on the sabbath, even they shall keep the watch of the house of Jehovah about the king.

8 And ye shall encompass the king round about, every man with his weapons in his hand; and he that comes within the ranks shall be put to death; and ye shall be with the king when he goes out and when he comes in.

9 And the captains of the hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the sabbath, with them that were to go forth on the sabbath, and they came to Jehoiada the priest.

10 And the priest gave to the captains of the hundreds king David's spears and shields which were in the house of Jehovah.

11 And the couriers stood by the king round about, every man with his weapons in his hand, from the right side of the house to the left side of the house, toward the altar and the house.

12 And he brought forth the king's son, and put the crown upon him, and [gave him] the testimony; and they made him king, and anointed him; and they clapped their hands, and said, Long live the king!

13 And Athaliah heard the noise of the couriers [and] of the people; and she came to the people into the house of Jehovah.

14 And she looked, and behold, the king stood on the dais, according to the custom, and the princes and the trumpeters were by the king; and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her garments and cried, Conspiracy! Conspiracy!

15 And Jehoiada the priest commanded the captains of the hundreds that were set over the host, and said to them, Lead her forth without the ranks; and whosoever follows her, slay with the sword; for the priest said, Let her not be put to death in the house of Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And they made way for her, and she went by the way by which the horses entered the king's house, and there was she put to death.

17 And Jehoiada made a covenant between Jehovah and the king and the people, that they should be the people of Jehovah; and between the king and the people.

18 Then all the people of the land went into the house of Baal, and broke it down: his altars and his images they broke in pieces completely, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of Jehovah.

19 And he took the captains of the hundreds, and the bodyguard, and the couriers, and all the people of the land; and they brought down the king from the house of Jehovah, and came by the way through the gate of the couriers into the king's house. And he sat upon the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet; and they had slain Athaliah with the sword [beside] the king's house.

21 Jehoash was seven years old when he began to reign.

2 KINGS CHAPTER 12

1 In the seventh year of Jehu, Jehoash began to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did what was right in the sight of Jehovah, all the days wherein Jehoiada the priest instructed him.

3 Only, the high places were not removed: the people still sacrificed and burned incense on the high places.

4 And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, the money of every one that passes [the account], the money at which every man is valued, [and] all the money that comes into any man's heart to bring into the house of Jehovah,

5 let the priests take it, every man of his acquaintance; and let them repair the breaches of the house, wherever any breach is found.

6 And it was [so that] in the twenty-third year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the priests, and said to them, Why have ye not repaired the breaches of the house? And now receive no money of your acquaintances, but give it for the breaches of the house.

8 And the priests consented to receive no money of the people, and that they should only repair the breaches of the house.

9 And Jehoiada the priest took a chest, and bored a hole in the lid, and set it beside the altar, on the right side as one comes into the house of Jehovah; and the priests that kept the door put into it all the money brought into the house of Jehovah.

10 And it came to pass when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they tied up and counted the money that was found in the house of Jehovah.

11 And they gave the money, weighed out into the hands of them that did the work, who were appointed over the house of Jehovah; and they laid it out to the carpenters and builders that wrought upon the house of Jehovah,

12 and to masons, and hewers of stone, and to buy timber and hewn stone to repair the breaches of the house of Jehovah, and for all that had to be laid out on the house for repairs.

13 However there were not made for the house of Jehovah basons of silver, knives, bowls, trumpets, nor any utensil of gold or utensil of silver, of the money that was brought [into] the house of Jehovah;

14 but they gave that to the workmen, and repaired the house of Jehovah with it.

15 And they did not reckon with the men into whose hand they gave the money to be bestowed on workmen; for they dealt faithfully.

16 The money of trespass-offerings, and the money of sin-offerings, was not brought into the house of Jehovah: it was for the priests.

17 Then Hazael king of Syria went up, and fought against Gath, and took it. And Hazael set his face to go up against Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold found in the treasures of the house of Jehovah and in the king's house, and sent it to Hazael king of Syria; and he went away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

20 And his servants rose up and made a conspiracy, and smote Joash in the house of Millo, at the descent of Silla.

21 And Jozachar the son of Shimeath and Jehozabad the son of Shomer, his servants, smote him and he died; and they buried him with his fathers in the city of David. And Amaziah his son reigned in his stead.

2 KINGS CHAPTER 13

1 In the three-and-twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, for seventeen years.

2 And he did evil in the sight of Jehovah, and followed the sins of Jeroboam the son of Nebat, who made Israel to sin; he departed not from them.

3 And the anger of Jehovah was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-Hadad the son of Hazael, all those days.

4 (And Jehoahaz besought Jehovah, and Jehovah hearkened to him; for he saw the oppression of Israel, because the king of Syria oppressed them.

5 And Jehovah gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents as before.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel to sin: they walked therein; and there remained also the Asherah in Samaria.)

7 For he had left of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 And the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria; and Joash his son reigned in his stead.

10 In the thirty-seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, for sixteen years.

11 And he did evil in the sight of Jehovah; he departed not from any of the sins of Jeroboam the son of Nebat, who made Israel to sin: he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.

14 And Elisha fell sick of his sickness in which he died. And Joash the king of Israel came down to him, and wept over his face, and said, My father, my father! the chariot of Israel and the horsemen thereof!

15 And Elisha said to him, Take bow and arrows. And he took a bow and arrows.

16 And he said to the king of Israel, Put thy hand upon the bow. And he put his hand [upon it]; and Elisha put his hands upon the king's hands,

17 and said, Open the window eastward. And he opened [it]. And Elisha said, Shoot. And he shot. And he said, An arrow of Jehovah's deliverance, even an arrow of deliverance from the Syrians; and thou shalt smite the Syrians in Aphek, till thou hast consumed [them].

18 And he said, Take the arrows. And he took [them]. And he said to the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then wouldest thou have smitten the Syrians till thou hadst consumed [them]; whereas now thou shalt smite Syria but thrice.

20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass as they were burying a man, that behold, they saw the band, and they cast the man into the sepulchre of Elisha; and the man went [down], and touched the bones of Elisha, and he revived, and stood upon his feet.

22 And Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And Jehovah was gracious to them, and had compassion on them, and had respect to them, because of his covenant with Abraham, Isaac, and Jacob; and he would not destroy them, neither did he cast them from his presence up to that time.

24 And Hazael king of Syria died, and Ben-Hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-Hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father in the war. Three times did Joash beat him, and recovered the cities of Israel.

2 KINGS CHAPTER 14

1 In the second year of Joash son of Jehoahaz, king of Israel, began Amaziah the son of Joash, king of Judah, to reign.

2 He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoaddan of Jerusalem.

3 And he did what was right in the sight of Jehovah, yet not like David his father: he did according to all that Joash his father had done.

4 Only, the high places were not removed: the people still sacrificed and burned incense on the high places.

5 And it came to pass when the kingdom was established in his hand, that he slew his servants who had smitten the king his father.

6 But the children of those that smote [him] he did not put to death; according to that which is written in the book of the law of Moses, wherein Jehovah commanded saying, The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He smote of Edom in the valley of salt ten thousand, and took Sela in the war, and called the name of it Joktheel to this day.

8 Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash king of Israel sent to Amaziah king of Judah, saying, The thorn-bush that is in Lebanon sent to the cedar that is in Lebanon, saying, Give thy daughter to my son as wife; and there passed by the wild beast that is in Lebanon, and trode down the thorn-bush.

10 Thou hast indeed smitten Edom, and thy heart has lifted thee up: boast thyself, and abide at home; for why shouldest thou contend with misfortune, that thou shouldest fall, thou, and Judah with thee?

11 But Amaziah would not hear. And Jehoash king of Israel went up; and they looked one another in the face, he and Amaziah king of Judah, at Beth-shemesh, which is in Judah.

12 And Judah was routed before Israel; and they fled every man to his tent.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner-gate, four hundred cubits.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And he took all the gold and the silver, and all the vessels that were found in the house of Jehovah, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 And the rest of the acts of Jehoash, what he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz, king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?

19 And they made a conspiracy against him in Jerusalem; and he fled to Lachish; and they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Jerusalem with his fathers, in the city of David.

21 And all the people of Judah took Azariah, who was sixteen years old, and made him king instead of his father Amaziah.

22 It was he that built Elath, and restored it to Judah, after the king slept with his fathers.

23 In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, for forty-one years.

24 And he did evil in the sight of Jehovah: he departed not from any of the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the border of Israel from the entrance of Hamath as far as the sea of the plain, according to the word of Jehovah the God of Israel, which he had spoken through his servant Jonah the prophet, the son of Amittai, who was of Gath-Hepher.

26 For Jehovah saw that the affliction of Israel was very bitter; and that there was not any shut up, nor any left, nor any helper for Israel.

27 And Jehovah had not said that he would blot out the name of Israel from under the heavens; and he saved them by the hand of Jeroboam the son of Joash.

28 And the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered for Israel that [which had belonged] to Judah in Damascus and in Hamath, are they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, with the kings of Israel; and Zechariah his son reigned in his stead.

2 KINGS CHAPTER 15

1 In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah, king of Judah, began to reign.

2 He was sixteen years old when he began to reign; and he reigned fifty-two years in Jerusalem; and his mother's name was Jecholiah of Jerusalem.

3 And he did what was right in the sight of Jehovah, according to all that his father Amaziah had done.

4 Only, the high places were not removed: the people still sacrificed and burned incense on the high places.

5 And Jehovah smote the king, so that he was a leper to the day of his death, and dwelt in a separate house. And Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

7 And Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria, six months.

9 And he did evil in the sight of Jehovah, according as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the word of Jehovah which he spoke to Jehu saying, Thy sons shall sit upon the throne of Israel unto the fourth [generation]. And so it came to pass.

13 Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 And Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

16 Then Menahem smote Tiphsah, and all that were therein, and its territory from Tirzah, because they did not open [to him]; and he smote [it]: all the women in it that were with child he ripped up.

17 In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel, for ten years, in Samaria.

18 And he did evil in the sight of Jehovah: he departed not, all his days, from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to establish the kingdom in his hand.

20 And Menahem exacted the money of Israel, of all those who were wealthy, of each man fifty shekels of silver, to give

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to the king of Assyria. And the king of Assyria turned back, and stayed not there in the land.

21 And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, for two years.

24 And he did evil in the sight of Jehovah: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 And Pekah the son of Remaliah, his captain, conspired against him, and smote him in Samaria, in the fortress of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites; and he slew him, and reigned in his stead.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, for twenty years.

28 And he did evil in the sight of Jehovah: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, and Abel-Beth-Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him and slew him; and he reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign.

33 He was twenty-five years old when he began to reign; and he reigned sixteen years in Jerusalem; and his mother's name was Jerusha, the daughter of Zadok.

34 And he did what was right in the sight of Jehovah: he did according to all that his father Uzziah had done.

35 Only, the high places were not removed: the people still sacrificed and burned incense on the high places. It was he who built the upper gate of the house of Jehovah.

36 And the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

37 In those days Jehovah began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father; and Ahaz his son reigned in his stead.

2 KINGS CHAPTER 16

1 In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign.

2 Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem. And he did not what was right in the sight of Jehovah his God, like David his father,

3 but walked in the way of the kings of Israel, and even caused his son to pass through the fire, according to the abominations of the nations that Jehovah had dispossessed from before the children of Israel.

4 And he sacrificed and burned incense on the high places, and on the hills, and under every green tree.

5 Then Rezin the king of Syria, and Pekah son of Remaliah, the king of Israel, came up to Jerusalem to battle; and they besieged Ahaz, but were unable to conquer him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath; and the Syrians came to Elath, and dwelt there to this day.

7 And Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who have risen up against me.

8 And Ahaz took the silver and the gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent it [as] a present to the king of Assyria.

9 And the king of Assyria hearkened to him; and the king of Assyria went up against Damascus, and took it, and carried it captive to Kir, and put Rezin to death.

10 And king Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria; and he saw the altar that was at Damascus, and king Ahaz sent to Urijah the priest the form of the altar, and the pattern of it, according to all its workmanship.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus; thus Urijah the priest made [it], against king Ahaz came from Damascus.

12 And when the king came from Damascus, the king saw the altar; and the king approached to the altar, and offered upon it.

13 And he burned his burnt-offering and his oblation, and poured out his drink-offering, and sprinkled the blood of his peace-offering upon the altar.

14 And the brazen altar which was before Jehovah, he brought forward from the forefront of the house, from between [his] altar and the house of Jehovah, and put it by the side of [his] altar on the north.

15 And king Ahaz commanded Urijah the priest saying, Upon the great altar burn the morning burnt-offering, and the evening oblation, and the king's burnt-offering, and his oblation, and the burnt-offering of all the people of the land, and their oblation, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offerings, and all the blood of the sacrifices; and the brazen altar shall be for me to inquire [by].

16 And Urijah the priest did according to all that king Ahaz had commanded.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And king Ahaz cut off the panels of the bases, and removed the lavers from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a stone pavement.

18 And the covered way of the sabbath that they had built in the house, and the king's entry outside, he turned from the house of Jehovah on account of the king of Assyria.

19 And the rest of the acts of Ahaz, what he did, are they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah his son reigned in his stead.

2 KINGS CHAPTER 17

1 In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel, for nine years.

2 And he did evil in the sight of Jehovah, but not as the kings of Israel that had been before him.

3 Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and tendered him presents.

4 But the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and sent up no present to the king of Assyria as [he had done] from year to year. And the king of Assyria shut him up and bound him in prison.

5 And the king of Assyria overran the whole land, and went up against Samaria, and besieged it three years.

6 In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and by the Habor, the river of Gozan, and in the cities of the Medes.

7 And so it was, because the children of Israel had sinned against Jehovah their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods;

8 and they walked in the statutes of the nations that Jehovah had dispossessed from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly against Jehovah their God things that were not right; and they built them high places in all their cities, from the watchmen's tower to the fortified city.

10 And they set them up columns and Asherahs on every high hill and under every green tree;

11 and there they burned incense on all the high places, as did the nations that Jehovah had carried away from before them, and they wrought wicked things to provoke Jehovah to anger;

12 and they served idols, as to which Jehovah had said to them, Ye shall not do this thing.

13 And Jehovah testified against Israel and against Judah, by all the prophets, all the seers, saying, Turn from your evil ways, and keep my commandments, my statutes, according to all the law which I commanded your fathers, and which I sent to you through my servants the prophets.

14 But they would not hear, and hardened their necks, like to the neck of their fathers, who did not believe in Jehovah their God.

15 And they rejected his statutes, and his covenant which he had made with their fathers, and his testimonies which he had testified unto them; and they followed vanity and became vain, and [went] after the nations that were round about them, concerning whom Jehovah had charged them that they should not do like them.

16 And they forsook all the commandments of Jehovah their God, and made them molten images, two calves, and made an Asherah, and worshipped all the host of the heavens, and served Baal;

17 and they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of Jehovah, to provoke him to anger.

18 Therefore Jehovah was very angry with Israel, and removed them out of his sight: there remained but the tribe of Judah only.

19 Also Judah kept not the commandments of Jehovah their God, but walked in the statutes of Israel which they had made.

20 And Jehovah rejected all the seed of Israel; and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For Israel had rent [the kingdom] from the house of David; and they had made Jeroboam the son of Nebat king; and Jeroboam violently turned Israel from following Jehovah, and made them sin a great sin.

22 And the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them:

23 until Jehovah had removed Israel out of his sight, as he had said through all his servants the prophets; and Israel was carried away out of their own land to Assyria, unto this day.

24 And the king of Assyria brought [people] from Babylon, and from Cuthah, and from Avva, and from Hamath, and from Sepharvaim, and made them dwell in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in its cities.

25 And so it was, at the beginning of their dwelling there, that they feared not Jehovah; and Jehovah sent lions among them, which killed [some] of them.

26 And they spoke to the king of Assyria saying, The nations that thou hast removed and made to dwell in the cities of Samaria know not the manner of the god of the land; therefore he has sent lions among them, and behold, they slay them, because they know not the manner of the god of the land.

27 And the king of Assyria commanded saying, Carry thither one of the priests whom ye have brought away from thence; and let them go and abide there, and let him teach them the manner of the god of the land.

28 Then one of the priests whom they had carried away from Samaria came and abode in Bethel, and taught them how they should fear Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 And every nation made gods of their own, and put them in the houses of the high places that the Samaritans had made, every nation in their cities in which they dwelt.

30 And the people of Babylon made Succoth-benoth, and the people of Cuth made Nergal, and the people of Hamath made Ashima,

31 and the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire to Adrammelech and Anammelech the gods of Sepharvaim.

32 So they feared Jehovah, and made to themselves from all classes of them priests of the high places, who offered [sacrifices] for them in the houses of the high places.

33 They feared Jehovah, and served their own gods after the manner of the nations, whence they had been carried away.

34 To this day they do after their former customs: they fear not Jehovah, neither do they after their statutes or after their ordinances, nor after the law and commandment that Jehovah commanded the sons of Jacob, whom he named Israel.

35 And Jehovah had made a covenant with them, and charged them saying, Ye shall not fear other gods, nor bow down yourselves to them, nor serve them, nor sacrifice to them;

36 but Jehovah alone, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes and the ordinances and the law, and the commandment which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And ye shall not forget the covenant that I have made with you, neither shall ye fear other gods;

39 but ye shall fear Jehovah your God, and he shall deliver you out of the hand of all your enemies.

40 And they did not hearken, but did after their former customs.

41 And these nations feared Jehovah, and served their graven images, both their children and their children's children: as did their fathers, so do they, unto this day.

2 KINGS CHAPTER 18

1 And it came to pass in the third year of Hoshea the son of Elah, king of Israel, that Hezekiah the son of Ahaz, king of Judah, began to reign.

2 He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi, daughter of Zechariah.

3 And he did what was right in the sight of Jehovah, according to all that David his father had done.

4 He removed the high places, and broke the columns, and cut down the Asherahs, and broke in pieces the serpent of brass that Moses had made; for to those days the children of Israel burned incense to it: and he called it Nehushtan.

5 He trusted in Jehovah the God of Israel; so that after him was none like him among all the kings of Judah, nor [among any] that were before him.

6 And he clave to Jehovah, and did not turn aside from following him, but kept his commandments, which Jehovah commanded Moses.

7 And Jehovah was with him; he prospered whithersoever he went forth. And he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines unto Gazah and its borders, from the watchmen's tower to the fortified city.

9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea the son of Elah, king of Israel, [that] Shalmaneser king of Assyria came up against Samaria and besieged it.

10 And at the end of three years they took it; in the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria carried away Israel to Assyria, and settled them in Halah and by the Habor, the river of Gozan, and in the cities of the Medes;

12 because they hearkened not to the voice of Jehovah their God, but transgressed his covenant, all that Moses the servant of Jehovah commanded; and they would not hear nor do it.

13 And in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have sinned; retire from me: I will bear what thou layest upon me. And the king of Assyria laid upon Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave all the silver that was found in the house of Jehovah, and in the treasures of the king's house.

16 At that time Hezekiah stripped the doors of the temple of Jehovah, and the posts that Hezekiah king of Judah had overlaid, and gave them to the king of Assyria.

17 And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish, with a strong force, against king Hezekiah, to Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the aqueduct of the upper pool, which is on the highway of the fuller's field.

18 And they called to the king. Then came forth to them Eliakim the son of Hilkijah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph, the chronicler.

19 And Rab-shakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria: What confidence is this wherein thou trustest?

20 Thou sayest -- but it is a word of the lips -- There is counsel and strength for war. Now on whom dost thou rely, that thou hast revolted against me?

21 Now behold, thou reliest upon the staff of that broken reed, upon Egypt, on which if a man lean, it goes into his hand and pierces it: so is Pharaoh king of Egypt to all that rely upon him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And if ye say to me, We rely upon Jehovah our God: is it not he whose high places and whose altars Hezekiah has removed, saying to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 And now, engage, I pray thee, with my master the king of Assyria, and I will give thee two thousand horses, if thou canst set the riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants? And thou reliest upon Egypt for chariots and for horsemen!

25 Am I now come up without Jehovah against this place to destroy it? Jehovah said to me, Go up against this land and destroy it.

26 And Eliakim the son of Hilkijah, and Shebnah and Joah said to Rab-shakeh, Speak, we pray thee, to thy servants in Syriac, for we understand it, and talk not with us in the Jewish [language] in the ears of the people that are on the wall.

27 And Rab-shakeh said to them, Is it to thy master and to thee that my master sent me to speak these words? Is it not to the men that sit on the wall, that they may eat their own dung and drink their own urine with you?

28 And Rab-shakeh stood and cried with a loud voice in the Jewish [language], and spoke and said, Hear the word of the great king, the king of Assyria!

29 Thus says the king: Let not Hezekiah deceive you; for he will not be able to deliver you out of the [king's] hand.

30 Neither let Hezekiah make you rely upon Jehovah, saying, Jehovah will certainly deliver us, and this city shall not be given into the hand of the king of Assyria.

31 Hearken not to Hezekiah; for thus says the king of Assyria: Make peace with me, and come out to me; and eat every one of his vine and every one of his fig-tree, and drink every one the waters of his own cistern;

32 until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live and not die; and hearken not to Hezekiah, when he persuades you, saying, Jehovah will deliver us.

33 Have any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? and have they delivered Samaria out of my hand?

35 Which are they among all the gods of the countries, who have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?

36 But the people were silent and answered him not a word; for the king's command was, saying, Answer him not.

37 And Eliakim the son of Hilkijah, who was over the household, and Shebna the scribe, and Joah the son of Asaph, the chronicler, came to Hezekiah with their garments rent, and told him the words of Rab-shakeh.

2 KINGS CHAPTER 19

1 And it came to pass when king Hezekiah heard [it], that he rent his garments, and covered himself with sackcloth, and went into the house of Jehovah.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to the prophet Isaiah the son of Amoz.

3 And they said to him, Thus says Hezekiah: This day is a day of trouble and of rebuke and of reviling; for the children are come to the birth, and there is not strength to bring forth.

4 It may be Jehovah thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God; and will rebuke the words which Jehovah thy God has heard. Therefore lift up a prayer for the remnant that is left.

5 And the servants of king Hezekiah came to Isaiah.

6 And Isaiah said to them, Thus shall ye say to your master: Thus saith Jehovah: Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will put a spirit into him, and he shall hear tidings, and shall return to his own land; and I will make him to fall by the sword in his own land.

8 And Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish.

9 And he heard say of Tirhakah king of Ethiopia, Behold, he has come forth to make war with thee. And he sent messengers again to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah saying: Let not thy God, upon whom thou reliest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all countries, destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations which my fathers have destroyed delivered them: Gozan, and Haran, and Rezeph, and the children of Eden that were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?

14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of Jehovah, and spread it before Jehovah.

15 And Hezekiah prayed before Jehovah and said, Jehovah, God of Israel, who sittest [between] the cherubim, thou, the Same, thou alone art the God of all the kingdoms of the earth: thou hast made the heavens and the earth.

16 Incline thine ear, Jehovah, and hear; open, Jehovah, thine eyes, and see; and hear the words of Sennacherib, who hath sent him to reproach the living God.

17 Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands,

18 and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore have they destroyed them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And now, Jehovah our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know that thou, Jehovah, art God, thou only.

20 And Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith Jehovah the God of Israel: That which thou hast prayed to me concerning Sennacherib king of Assyria I have heard.

21 This is the word that Jehovah has spoken against him: The virgin-daughter of Zion despiseth thee, laugheth thee to scorn; The daughter of Jerusalem shaketh her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted the voice? Against the Holy one of Israel hast thou lifted up thine eyes on high.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots have I come up To the height of the mountain, to the recesses of Lebanon, And I will cut down its tall cedars, the choice of its cypresses; And I will enter into its furthest lodging-place, [into] the forest of its fruitful field.

24 I have digged, and have drunk strange waters, And with the sole of my feet have I dried up all the streams of Matsor.

25 Hast thou not heard long ago that I have done it? And that from ancient days I formed it? Now have I brought it to pass, that thou shouldest lay waste fortified cities [into] ruinous heaps.

26 And their inhabitants were powerless, They were dismayed and put to shame; They were [as] the growing grass, and [as] the green herb, [As] the grass on the housetops, and grain blighted before it be grown up.

27 But I know thine abode, and thy going out, and thy coming in, And thy raging against me.

28 Because thy raging against me and thine arrogance is come up into mine ears, I will put my ring in thy nose, and my bridle in thy lips, And I will make thee go back by the way by which thou camest.

29 And this [shall be] the sign unto thee: They shall eat this year such as groweth of itself, And in the second year that which springeth of the same; But in the third year sow ye and reap, And plant vineyards and eat the fruit thereof.

30 And the remnant that is escaped of the house of Judah Shall again take root downward, and bear fruit upward;

31 For out of Jerusalem shall go forth a remnant, And out of mount Zion they that escape: The zeal of Jehovah [of hosts] shall do this.

32 Therefore thus saith Jehovah concerning the king of Assyria: He shall not come into this city, Nor shoot an arrow there, Nor come before it with shield, Nor cast a bank against it.

33 By the way that he came, by the same shall he return, And shall not come into this city, saith Jehovah.

34 And I will defend this city, to save it, For mine own sake, and for my servant David's sake.

35 And it came to pass that night, that an angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand. And when they arose early in the morning, behold, they were all dead bodies.

36 And Sennacherib king of Assyria departed, and went and returned, and abode at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer [his sons] smote him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

2 KINGS CHAPTER 20

1 In those days Hezekiah was sick unto death. And the prophet Isaiah the son of Amoz came to him and said to him, Thus saith Jehovah: Set thy house in order; for thou shalt die, and not live.

2 And he turned his face to the wall, and prayed to Jehovah saying,

3 Ah! Jehovah, remember, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done what is good in thy sight. And Hezekiah wept much.

4 And it came to pass before Isaiah had gone out into the middle city that the word of Jehovah came to him saying,

5 Return, and tell Hezekiah the captain of my people, Thus saith Jehovah, the God of David thy father: I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up to the house of Jehovah;

6 and I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a cake of figs. And they took and laid it on the boil, and he recovered.

8 And Hezekiah said to Isaiah, What [shall be] the sign that Jehovah will heal me, and that I shall go up into the house of Jehovah the third day?

9 And Isaiah said, This [shall be] the sign to thee from Jehovah, that Jehovah will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah said, It is a light thing for the shadow to go down ten degrees: no, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried to Jehovah, and he brought the shadow back on the degrees by which it had gone down on the dial of Ahaz, ten degrees backward.

12 At that time Berodach-Baladan, the son of Baladan, king of Babylon, sent a letter and a present to Hezekiah, for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened to them, and shewed them all his treasure-house, the silver and the gold, and the spices and the fine oil, and all the house of his armour, and all that was found among his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not shew them.

14 Then came the prophet Isaiah to king Hezekiah and said to him, What said these men? and from whence came they to thee? And Hezekiah said, They came from a far country, from Babylon.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And he said, What have they seen in thy house? And Hezekiah said, All that is in my house have they seen: there is nothing among my treasures that I have not shewn them.

16 And Isaiah said to Hezekiah, Hear the word of Jehovah:

17 Behold, days come that all that is in thy house, and what thy fathers have laid up until this day, shall be carried to Babylon; nothing shall be left, saith Jehovah.

18 And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be chamberlains in the palace of the king of Babylon.

19 And Hezekiah said to Isaiah, Good is the word of Jehovah which thou hast spoken. And he said, Is it not so? if only there shall be peace and truth in my days!

20 And the rest of the acts of Hezekiah, and all his might, and how he made the pool and the aqueduct, and brought the water into the city, are they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

2 KINGS CHAPTER 21

1 Manasseh was twelve years old when he began to reign; and he reigned fifty-five years in Jerusalem; and his mother's name was Hephzibah.

2 And he did evil in the sight of Jehovah, like the abominations of the nations that Jehovah had dispossessed from before the children of Israel.

3 And he built again the high places that Hezekiah his father had destroyed; and he reared up altars to Baal and made an Asherah, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of Jehovah, of which Jehovah had said, In Jerusalem will I put my name.

5 And he built altars to all the host of heaven in both courts of the house of Jehovah.

6 And he caused his son to pass through the fire, and used magic and divination, and appointed necromancers and soothsayers: he wrought evil beyond measure in the sight of Jehovah, to provoke him to anger.

7 And he set the graven image of the Asherah that he had made, in the house of which Jehovah had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever;

8 neither will I any more cause the foot of Israel to wander away from the land that I gave their fathers; if they will only take heed to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they would not hearken, and Manasseh led them astray to do more evil than the nations that Jehovah had destroyed from before the children of Israel.

10 And Jehovah spoke by his servants the prophets saying,

11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, who were before him, and hath made Judah also to sin with his idols;

12 therefore thus saith Jehovah the God of Israel: Behold, I will bring evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and I will wipe Jerusalem as one wipeth a pan, wiping it and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 because they have done evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt even to this day.

16 And Manasseh shed very much innocent blood, till he had filled Jerusalem [with it] from one end to another; beside his sin with which he made Judah to sin, in doing evil in the sight of Jehovah.

17 And the rest of the acts of Manasseh, and all that he did, and his sin which he sinned, are they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his stead.

19 Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem; and his mother's name was Meshullemeth, daughter of Haruz of Jotbah.

20 And he did evil in the sight of Jehovah, as Manasseh his father had done;

21 and he walked in all the way that his father had walked in, and served the idols that his father had served, and worshipped them;

22 and he forsook Jehovah the God of his fathers, and walked not in the way of Jehovah.

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 But the people of the land smote all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 And the rest of the acts of Amon, what he did, are they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza; and Josiah his son reigned in his stead.

2 KINGS CHAPTER 22

1 Josiah was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem; and his mother's name was Jedidah, daughter of Adaiah of Bozcath.

2 And he did what was right in the sight of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand nor to the left.

3 And it came to pass in the eighteenth year of king Josiah, [that] the king sent Shaphan the son of Azaliah, son of Meshullam, the scribe, to the house of Jehovah, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 Go up to Hilkijah the high priest, that he may sum up the money which is brought into the house of Jehovah, which the doorkeepers have gathered of the people,

5 and let them give it into the hand of them that do the work, that have the oversight of the house of Jehovah; and let them give it to those that do the work in the house of Jehovah, to repair the breaches of the house,

6 to the carpenters and the builders and the masons, and to buy timber and hewn stone to repair the house.

7 But no reckoning was made with them of the money that was given into their hand, because they dealt faithfully.

8 And Hilkijah the high priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkijah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of Jehovah.

10 And Shaphan the scribe informed the king saying, Hilkijah the priest has given me a book. And Shaphan read it before the king.

11 And it came to pass when the king heard the words of the book of the law, that he rent his garments.

12 And the king commanded Hilkijah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah a servant of the king, saying,

13 Go, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book which is found; for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened to the words of this book, to do according to all that is written [there] for us.

14 And Hilkijah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, son of Harhas, keeper of the wardrobe: now she dwelt in Jerusalem in the second quarter [of the town]; and they spoke with her.

15 And she said to them, Thus saith Jehovah the God of Israel: Tell the man that sent you to me,

16 Thus saith Jehovah: Behold, I will bring evil upon this place and upon the inhabitants thereof, all the words of the book that the king of Judah hath read.

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my fury is kindled against this place, and shall not be quenched.

18 But to the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him: Thus saith Jehovah the God of Israel touching the words which thou hast heard:

19 Because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spoke against this place and against the inhabitants thereof, that they should become a desolation and a curse, and didst rend thy garments and weep before me, I also have heard [thee], saith Jehovah.

20 Therefore, behold, I will gather thee unto thy fathers, and thou shalt be gathered to thy grave in peace; and thine eyes shall not see all the evil that I will bring upon this place. And they brought the king word again.

2 KINGS CHAPTER 23

1 And the king sent, and they gathered to him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which had been found in the house of Jehovah.

3 And the king stood on the dais, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all [his] heart, and with all [his] soul, to establish the words of this covenant that are written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkijah the high priest, and the priests of the second order, and the doorkeepers, to bring forth out of the temple of Jehovah all the vessels that had been made for Baal, and for the Asherah, and for all the host of the heavens; and he burned them outside Jerusalem in the fields of Kidron, and carried the ashes of them to Bethel.

5 And he abolished the idolatrous priests, whom the kings of Judah had ordained to burn incense on the high places in the cities of Judah, and the environs of Jerusalem; and them that burned incense to Baal, to the sun, and to the moon, and to the constellations, and to all the host of heaven.

6 And he brought out the Asherah from the house of Jehovah, outside Jerusalem, to the torrent of Kidron, and burned it at the torrent of Kidron, and stamped it small to powder, and cast the powder upon the graves of the children of the people.

7 And he broke down the houses of the sodomites, which were in the house of Jehovah, where the women wove tents for the Asherah.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba even to Beer-sheba; and he broke down the high places of the gates, those at the entrance of the gate of Joshua the governor of the city, [and] those on the left hand of any [going in] at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of Jehovah in Jerusalem, but they ate of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the sons of Hinnom, that no man might cause his son or his daughter to pass through the fire to Molech.

11 And he abolished the horses that the kings of Judah had appointed to the sun at the entrance of the house of Jehovah, by the chamber of Nathan-melech the chamberlain, which

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

was in the suburbs, and burned the chariots of the sun, with fire.

12 And the king broke down the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the house of Jehovah, and he shattered them, [removing them] from thence, and cast the powder of them into the torrent of Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he broke in pieces the columns, and cut down the Asherahs, and filled their place with the bones of men.

15 Moreover the altar that was at Bethel, the high place that Jeroboam the son of Nebat, who caused Israel to sin, had made, both that altar and the high place he broke down; and burned the high place, stamped it small to powder, and burned the Asherah.

16 And Josiah turned himself, and saw the sepulchres that were there on the mount; and he sent and took the bones out of the sepulchres, and burned [them] upon the altar, and defiled it, according to the word of Jehovah, that the man of God had proclaimed, who proclaimed these things.

17 Then he said, What tombstone is that which I see? And the men of the city told him, It is the sepulchre of the man of God who came from Judah and proclaimed these things which thou hast done against the altar of Bethel.

18 And he said, Let him alone; let no man move his bones. And they saved his bones, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke [Jehovah] to anger, Josiah removed, and did to them according to all the acts that he had done in Bethel.

20 And he sacrificed upon the altars all the priests of the high places that were there, and burned men's bones upon them. And he returned to Jerusalem.

21 And the king commanded all the people saying, Hold the passover to Jehovah your God, as it is written in this book of the covenant.

22 For there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 but in the eighteenth year of king Josiah was this passover holden to Jehovah in Jerusalem.

24 Moreover the necromancers and the soothsayers, and the teraphim and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, Josiah took away, that he might perform the words of the law which were written in the book that Hilkijah the priest had found in the house of Jehovah.

25 And before him there had been no king like him that turned to Jehovah with all his heart and with all his soul and with all his might, according to all the law of Moses; neither after him arose there his like.

26 But Jehovah turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him.

27 And Jehovah said, I will remove Judah also out of my sight, as I have removed Israel, and will reject this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 And the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

29 In his days Pharaoh-Nechoh king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; but [Nechoh] slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 Jehoahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem; and his mother's name was Hamutal, daughter of Jeremiah of Libnah.

32 And he did evil in the sight of Jehovah, according to all that his fathers had done.

33 And Pharaoh-Nechoh had him bound at Riblah in the land of Hamath, that he might not reign in Jerusalem; and laid a tribute upon the land of a hundred talents of silver and a talent of gold.

34 And Pharaoh-Nechoh made Eliakim the son of Josiah king instead of Josiah his father, and changed his name to Jehoiakim. And he took Jehoahaz; and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he laid a proportional tax on the land to give the money according to the command of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his estimation, to give it to Pharaoh-Nechoh.

36 Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Zebuddah, daughter of Pedaiah of Rumah.

37 And he did evil in the sight of Jehovah, according to all that his fathers had done.

2 KINGS CHAPTER 24

1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim was his servant three years; then he turned and rebelled against him.

2 And Jehovah sent against him the bands of the Chaldeans, and the bands of the Syrians, and the bands of the Moabites, and the bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of Jehovah, which he spoke through his servants the prophets.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Verily, at the commandment of Jehovah it came to pass against Judah, that they should be removed out of his sight, for the sins of Manasseh, according to all that he had done;

4 and also [because of] the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, and Jehovah would not pardon.

5 And the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

6 And Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land, for the king of Babylon had taken all that belonged to the king of Egypt, from the torrent of Egypt to the river Euphrates.

8 Jehoiachin was eighteen years old when he began to reign; and he reigned three months in Jerusalem; and his mother's name was Nehushta, daughter of Elnathan of Jerusalem.

9 And he did evil in the sight of Jehovah, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, while his servants were besieging it.

12 And Jehoiachin king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his chamberlains; and the king of Babylon took him in the eighth year of his reign.

13 And he brought out thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold that Solomon king of Israel had made in the temple of Jehovah, as Jehovah had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, ten thousand captives, and all the craftsmen and smiths: none remained but the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his chamberlains, and the mighty of the land, he led into captivity from Jerusalem to Babylon;

16 and all the men of valour, seven thousand, and the craftsmen and smiths a thousand, all strong men apt for war, and the king of Babylon brought them captive to Babylon.

17 And the king of Babylon made Mattaniah his uncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, daughter of Jeremiah of Libnah.

19 And he did evil in the sight of Jehovah, according to all that Jehoiakim had done.

20 For, because the anger of Jehovah was against Jerusalem and against Judah, until he had cast them out from his presence, Zedekiah rebelled against the king of Babylon.

2 KINGS CHAPTER 25

1 And it came to pass in the ninth year of his reign, in the tenth month, on the tenth of the month, [that] Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built turrets against it round about.

2 And the city was besieged until the eleventh year of king Zedekiah.

3 On the ninth of the [fourth] month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken into; and all the men of war [fled] by night, by the way of the gate between the two walls, which [leads] to the king's garden (now the Chaldeans were by the city round about); and they went the way toward the plain.

5 And the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him.

6 And they took the king, and brought him up to the king of Babylon unto Riblah; and they pronounced judgment upon him,

7 and slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with chains of brass, and carried him to Babylon.

8 And in the fifth month, on the seventh of the month, which was in the nineteenth year of king Nebuchadnezzar, king of Babylon, Nebuzar-adan, captain of the body-guard, servant of the king of Babylon, came unto Jerusalem;

9 and he burned the house of Jehovah, and the king's house, and all the houses of Jerusalem; and every great [man's] house he burned with fire.

10 And all the army of the Chaldeans that were with the captain of the body-guard broke down the walls of Jerusalem round about.

11 And Nebuzar-adan the captain of the body-guard carried away captive the rest of the people that were left in the city, and the deserters that had deserted to the king of Babylon, and the rest of the multitude.

12 But the captain of the body-guard left of the poor of the land for vinedressers and husbandmen.

13 And the brazen pillars that were in the house of Jehovah, and the bases, and the brazen sea that was in the house of Jehovah, the Chaldeans broke in pieces, and carried the brass thereof to Babylon.

14 The cauldrons also and the shovels and the knives and the cups, and all the vessels of copper wherewith they ministered, they took away.

15 And the censers and the bowls, that which was of gold in gold, and that which was of silver in silver, the captain of the body-guard took away.

16 The two pillars, the one sea, and the bases which Solomon had made for the house of Jehovah: for the brass of all these vessels there was no weight.

17 The height of one pillar was eighteen cubits, and the capital upon it was brass, and the height of the capital three cubits; and the network and the pomegranates, upon the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

capital round about, all of brass: and similarly for the second pillar with the network.

18 And the captain of the body-guard took Seraiah the high priest, and Zephaniah the second priest, and the three doorkeepers.

19 And out of the city he took a chamberlain that was set over the men of war, and five men of them that were in the king's presence, who were found in the city, and the scribe of the captain of the host, who enrolled the people of the land; and sixty men of the people of the land that were found in the city.

20 And Nebuzar-adan the captain of the body-guard took them and brought them to the king of Babylon to Riblah;

21 and the king of Babylon smote them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive out of his land.

22 And [as for] the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left behind, over them he appointed Gedaliah the son of Ahikam, the son of Shaphan.

23 And all the captains of the forces, they and their men, heard that the king of Babylon had appointed Gedaliah, and they came to Gedaliah to Mizpah, namely, Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah swore unto them and to their men, and said to them, Fear not to be servants of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 And it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the royal seed, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldeans that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the forces, arose and came to Egypt; for they were afraid of the Chaldeans.

27 And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh of the month, [that] Evil-Merodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah out of prison;

28 and he spoke kindly to him, and set his seat above the seat of the kings that were with him in Babylon.

29 And he changed his prison garments; and he ate bread before him continually all the days of his life;

30 and his allowance was a continual allowance given him by the king, every day a portion, all the days of his life.

THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 CHRONICLES CHAPTER 1

1 Adam, Seth, Enosh,
2 Cainan, Mahalaleel, Jared,
3 Enoch, Methushelah, Lemech,
4 Noah; Shem, Ham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 -- And the sons of Gomer: Ashkenaz, and Diphath, and Togarmah.
7 And the sons of Javan: Elishah and Tarshish, Kittim and Rodanim.
8 The sons of Ham: Cush and Mizraim, Phut and Canaan.
9 -- And the sons of Cush: Seba and Havilah, and Sabta, and Raama, and Sabtecha. And the sons of Raamah: Sheba and Dedan.
10 And Cush begot Nimrod: he began to be mighty on the earth.
11 -- And Mizraim begot the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim,
12 and the Pathrusim, and the Casluhim out of whom came the Philistines, and the Caphtorim.
13 -- And Canaan begot Zidon his firstborn, and Heth,
14 and the Jebusite, and the Amorite, and the Girgashite,
15 and the Hivite, and the Arkite, and the Sinite,
16 and the Arvadite, and the Zemarite, and the Hamathite.
17 The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 -- And Arphaxad begot Shelah, and Shelah begot Eber.
19 And to Eber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.
20 And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 and Hadoram, and Uzal, and Diklah,
22 and Ebal, and Abimael, and Sheba,
23 and Ophir, and Havilah, and Jobab: all these were sons of Joktan.
24 Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram: the same is Abraham.
28 The sons of Abraham: Isaac and Ishmael.
29 These are their generations: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam;
30 Mishma and Dumah; Massa, Hadad, and Tema;
31 Jetur, Naphish, and Kedmah: those are the sons of Ishmael.
32 -- And the sons of Keturah, Abraham's concubine: she bore Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan: Sheba and Dedan.
33 And the sons of Midian: Ephah, and Epher, and Enoch, and Abida, and Eldaah. All these were sons of Keturah.
34 And Abraham begot Isaac. The sons of Isaac: Esau and Israel.
35 The sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 -- The sons of Eliphaz: Teman and Omar, Zephi and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.
38 And the sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 -- And the sons of Lotan: Hori and Homam. And Lotan's sister, Timna.
40 -- The sons of Shobal: Alian, and Manahath, and Ebal, Shephi and Onam. -- And the sons of Zibeon: Ajah and Anah.
41 -- The sons of Anah: Dishon. -- And the sons of Dishon: Hamran, and Eshban, and Jithran, and Cheran.
42 -- The sons of Ezer: Bilhan, and Zaavan, [and] Jaakan. -- The sons of Dishan: Uz and Aran.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

43 And these are the kings that reigned in the land of Edom before there reigned a king over the children of Israel: -- Bela the son of Beor; and the name of his city was Dinhabah.

44 And Bela died; and Jobab the son of Zerah of Bozrah reigned in his stead.

45 And Jobab died; and Husham of the land of the Temanites reigned in his stead.

46 And Husham died; and Hadad the son of Bedad, who smote Midian in the fields of Moab, reigned in his stead: and the name of his city was Avith.

47 And Hadad died; and Samlah of Masrekah reigned in his stead.

48 And Samlah died; and Saul of Rehoboth on the river reigned in his stead.

49 And Saul died; and Baal-hanan the son of Achbor reigned in his stead.

50 And Baal-hanan died; and Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel the daughter of Matred, daughter of Mezahab.

51 And Hadad died. And the chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth,

52 chief Oholibamah, chief Elah, chief Pinon,

53 chief Kenaz, chief Teman, chief Mibzar,

54 chief Magdiel, chief Iram. These were the chiefs of Edom.

1 CHRONICLES CHAPTER 2

1 These are the sons of Israel: Reuben, Simeon, Levi and Judah, Issachar and Zebulun,

2 Dan, Joseph and Benjamin, Naphtali, Gad and Asher.

3 The sons of Judah: Er, and Onan, and Shelah: [which] three were born to him of the daughter of Shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of Jehovah; and he slew him.

4 And Tamar his daughter-in-law bore him Pherez and Zerah. All the sons of Judah were five.

5 The sons of Pherez: Hezron and Hamul.

6 And the sons of Zerah: Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi: Achar, the troubler of Israel, who transgressed in the accursed thing.

8 And the sons of Ethan: Azariah.

9 And the sons of Hezron, who were born to him: Jerahmeel, and Ram, and Chelubai.

10 And Ram begot Amminadab; and Amminadab begot Nahshon, prince of the children of Judah;

11 and Nahshon begot Salma, and Salma begot Boaz,

12 and Boaz begot Obed, and Obed begot Jesse;

13 and Jesse begot his firstborn Eliab, and Abinadab the second, and Shimea the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh;

16 and their sisters were Zeruiah and Abigail. And the sons of Zeruiah: Abishai, and Joab, and Asahel, three.

17 And Abigail bore Amasa; and the father of Amasa was Jether the Ishmaelite.

18 And Caleb the son of Hezron had children by Azubah [his] wife, and by Jerioth: her sons are these: Jesher, and Shobab, and Ardon.

19 And Azubah died, and Caleb took him Ephrath, and she bore him Hur.

20 And Hur begot Uri, and Uri begot Bezaleel.

21 And afterwards Hezron went to the daughter of Machir, the father of Gilead, and he took her when he was sixty years old; and she bore him Segub.

22 And Segub begot Jair, who had twenty-three cities in the land of Gilead;

23 and Geshur and Aram took the villages of Jair from them, with Kenath and its dependent towns, sixty cities. All these were sons of Machir the father of Gilead.

24 And after the death of Hezron in Caleb-Ephratah, Abijah, Hezron's wife, bore him Ashhur, the father of Tekoa.

25 And the sons of Jerahmeel the firstborn of Hezron were: Ram the firstborn, and Bunah, and Oren, and Ozem, of Ahijah.

26 And Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram, the firstborn of Jerahmeel, were Maaz, and Jamin, and Eker.

28 And the sons of Onam were Shammai and Jada. And the sons of Shammai: Nadab and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bore him Ahban and Molid.

30 And the sons of Nadab: Seled and Appaim; and Seled died without sons.

31 And the sons of Appaim: Jishi; and the sons of Jishi: Sheshan; and the sons of Sheshan: Ahlai.

32 And the sons of Jada, the brother of Shammai: Jether and Jonathan; and Jether died without sons.

33 And the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.

34 And Sheshan had no sons, but daughters; and Sheshan had an Egyptian servant, whose name was Jarha;

35 and Sheshan gave his daughter to Jarha his servant as wife, and she bore him Attai.

36 And Attai begot Nathan, and Nathan begot Zabad,

37 and Zabad begot Ephlal, and Ephlal begot Obed,

38 and Obed begot Jehu, and Jehu begot Azariah,

39 and Azariah begot Helez, and Helez begot Elasah,

40 and Elasah begot Sismai, and Sismai begot Shallum,

41 and Shallum begot Jekamiah, and Jekamiah begot Elishama.

42 And the sons of Caleb the brother of Jerahmeel were Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron: Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begot Raham, the father of Jorkeam. And Rekem begot Shammai;

45 and the son of Shammai was Maon; and Maon was the father of Beth-zur.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

46 And Ephah, Caleb's concubine, bore Haran, and Moza, and Gazez; and Haran begot Gazez.
47 And the sons of Jehdai: Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Maachah, Caleb's concubine, bore Sheber and Tirhanah;
49 and she bore Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibea. And the daughter of Caleb was Achsah.
50 These are the sons of Caleb. The sons of Hur, the firstborn of Ephratah: Shobal the father of Kirjath-jearim,
51 Salma the father of Bethlehem, Hareph the father of Beth-gader.
52 And Shobal the father of Kirjath-jearim had sons: Haroeh, Hazi-Hammenuhoth.
53 And the families of Kirjath-jearim were the Jithrites, and the Puthites, and the Shumathites, and the Mishraites; of them came the Zoreathites and the Eshtaolites.
54 The sons of Salma: Bethlehem, and the Netophathites. Atroth-Beth-Joab, and the Hazi-Hammana-hethites, the Zorites;
55 and the families of the scribes who dwelt at Jabez: the Tireathites, the Shimeathites, the Suchathites. These are the Kenites that came of Hammath, the father of the house of Rechab.

1 CHRONICLES CHAPTER 3

1 And these are the sons of David, who were born to him in Hebron: the firstborn, Amnon, of Ahinoam the Jizreelitess; the second, Daniel, of Abigail the Carmelitess;
2 the third, Absalom the son of Maachah, daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith;
3 the fifth, Shephatiah of Abital; the sixth, Ithream, of Eglah his wife:
4 six were born to him in Hebron. And there he reigned seven years and six months. And in Jerusalem he reigned thirty-three years.
5 And these were born to him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel;
6 and Ibhar, and Elishama, and Eliphelet,
7 and Nogah, and Nepheg, and Japhia,
8 and Elishama, and Eliada, and Eliphelet, nine:
9 all were sons of David, besides the sons of the concubines; and Tamar was their sister.
10 And Solomon's son was Rehoboam; Abijah his son, Asa his son, Jehoshaphat his son,
11 Joram his son, Ahaziah his son, Joash his son,
12 Amaziah his son, Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, Josiah his son.
15 And the sons of Josiah: the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
17 And the sons of Jeconiah: Assir; Salathiel his son,
18 Malchiram also, and Pedaiah, and Shenazzar, Jecamiah, Hoshama, and Nedabiah.
19 And the sons of Pedaiah were Zerubbabel and Shimei. And the sons of Zerubbabel: Meshullam and Hananiah, and Shelomith their sister,
20 and Hashubah, and Ohel, and Berechiah, and Hasadiah, [and] Jushab-hesed, five.
21 And the sons of Hananiah: Pelatiah and Isaiah; the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
22 And the sons of Shechaniah: Shemaiah; and the sons of Shemaiah: Hattush, and Jigeal, and Bariah, and Neariah, and Shaphat, six.
23 And the sons of Neariah: Elioenai, and Hezekiah, and Azrikam, three.
24 And the sons of Elioenai: Hodaviah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

1 CHRONICLES CHAPTER 4

1 The sons of Judah: Pherez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah the son of Shobal begot Jahath; and Jahath begot Ahumai and Lahad. These are the families of the Zoreathites.
3 And these [were of] the father of Etam: Jizreel, and Jishma, and Jidbash; and the name of their sister was Hazlelponi;
4 and Penuel the father of Gedor, and Ezer the father of Hushah: these were the sons of Hur, the firstborn of Ephratah, [and] father of Bethlehem.
5 -- And Ashhur the father of Tekoa had two wives, Helah and Naarah.
6 And Naarah bore him Ahuzzam, and Hepher, and Temeni, and Ahashtari: these were the sons of Naarah.
7 And the sons of Helah: Zereth, and Zohar, and Ethnan.
8 And Koz begot Anub, and Hazzobebah, and the families of Aharhel the son of Harum.
9 And Jabez was more honoured than his brethren; and his mother called his name Jabez, saying, Because I bore him with pain.
10 And Jabez called on the God of Israel saying, Oh that thou wouldest richly bless me, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God brought about what he had requested.
11 And Chelub the brother of Shuah begot Mehir, who was the father of Eshton.
12 And Eshton begot Bethrapha, and Paseah, and Tehinnah the father of the city of Nahash: these were the men of Rechah.
13 -- And the sons of Kenaz: Othniel and Seraiah; and the sons of Othniel: Hathath.
14 And Meonothai begot Ophrah: and Seraiah begot Joab, the father of the valley of craftsmen; for they were craftsmen.
15 -- And the sons of Caleb the son of Jephunneh: Iru, Elah, and Naam; and the sons of Elah, ... and Kenaz.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 -- And the sons of Jehalleleel: Ziph and Ziphah, Tiria and Asareel.

17 -- And the sons of Ezra: Jether, and Mered, and Epher, and Jalon; and she conceived [and bore] Miriam, and Shammai, and Jishbah the father of Eshtemoa.

18 And his wife the Jewess bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh whom Mered took.

19 -- And the sons of the wife of Hodijah, the sister of Naham: the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 -- And the sons of Shimon: Amnon and Rinnah, Benhanan and Tilon. -- And the sons of Jishi: Zoheth and Ben-Zoheth.

21 The sons of Shelah the son of Judah: Er the father of Lechah, and Laadah the father of Mareshah, and the families of the house of byssus-workers, of the house of Ashbea,

22 and Jokim, and the men of Chozeba, and Joash, and Saraph, who ruled over Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that abode among plantations and enclosures: there they dwelt with the king for his work.

24 The sons of Simeon: Nemuel and Jamin, Jarib, Zerah, [and] Saul;

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son;

27 and Shimei had sixteen sons and six daughters. And his brethren had not many sons; neither did all their family multiply like to the sons of Judah.

28 And they abode at Beer-sheba, and Moladah, and Hazar-Shual,

29 and at Bilhah, and at Ezem, and at Tolad,

30 and at Bethuel, and at Hormah, and at Ziklag,

31 and at Beth-marcaboth, and Hazar-susim, and at Beth-biri, and at Shaaraim. These were their cities until the reign of David.

32 And their villages were Etam and Ain, Rimmon and Tochen, and Ashan, five cities;

33 and all their villages that were round about these cities, as far as Baal. These were their habitations and their genealogical register.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 and Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah:

38 these mentioned by name were princes in their families; and their fathers' houses increased greatly.

39 And they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks.

40 And they found fat and good pasture, and a land widely extended and quiet and fertile, for they who had dwelt there formerly were of Ham.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their stead; for there was pasture there for their flocks.

42 And five hundred men of them, of the sons of Simeon, went to mount Seir, having at their head Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Jishi,

43 and they smote the rest of the Amalekites that had escaped; and they dwelt there unto this day.

1 CHRONICLES CHAPTER 5

1 And the sons of Reuben the firstborn of Israel (for he was the firstborn; but, inasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; but the genealogy is not registered according to the birthright,

2 for Judah prevailed among his brethren, and of him was the prince, but the birthright was Joseph's),

3 -- the sons of Reuben, the firstborn of Israel: Enoch and Phallu, Hezron and Carmi.

4 The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaiah his son, Baal his son,

6 Beerah his son, whom Tilgath-Pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, in the genealogical register of their generations, were: the chief, Jeiel, and Zechariah,

8 and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal-meon;

9 and eastward he dwelt as far as the entrance to the wilderness from the river Euphrates; for their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout the east side of Gilead.

11 And the children of Gad dwelt over against them, in the land of Bashan, as far as Salcah:

12 Joel was the chief and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren according to their fathers' houses were Michael, and Meshullam, and Sheba, and Jorai, and Jaachan, and Zia, and Eber, seven.

14 -- These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz:

15 Ahi the son of Abdiel, the son of Guni, was chief of their fathers' house.

16 And they dwelt in Gilead in Bashan, and in its towns, and in all the pasture-grounds of Sharon, as far as their limits.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 All these were registered by genealogy in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 The children of Reuben and the Gadites and half the tribe of Manasseh, of valiant men, men who carried shield and sword, drawing the bow and skilful in war, were forty-four thousand seven hundred and sixty, able to go forth to war.

19 And they made war with the Hagarites, with Jetur, and Naphish, and Nodab;

20 and they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was intreated of them, because they put their trust in him.

21 And they took away their cattle: their camels fifty thousand, and two hundred and fifty thousand sheep, and two thousand asses, and a hundred thousand human souls.

22 For there fell down many slain, for the war was of God. And they dwelt in their stead until the captivity.

23 And the children of the half tribe of Manasseh dwelt in the land, from Bashan as far as Baal-Hermon and Senir, and mount Hermon; they were many.

24 And these were the heads of their fathers' houses: Epher, and Jishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, heads of their fathers' houses.

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the peoples of the land, whom God had destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-Pilneser king of Assyria, and he carried them away, the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and to the river Gozan, -- unto this day.

1 CHRONICLES CHAPTER 6

1 The sons of Levi: Gershom, Kohath, and Merari.

2 And the sons of Kohath: Amram, Jizhar, and Hebron, and Uzziel.

3 And the children of Amram: Aaron, and Moses, and Miriam. And the sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.

4 Eleazar begot Phinehas; Phinehas begot Abishua,

5 and Abishua begot Bukki, and Bukki begot Uzzi,

6 and Uzzi begot Zerahiah, and Zerahiah begot Meraioth;

7 Meraioth begot Amariah, and Amariah begot Ahitub,

8 and Ahitub begot Zadok, and Zadok begot Ahimaaz,

9 and Ahimaaz begot Azariah, and Azariah begot Johanan,

10 and Johanan begot Azariah (he is it that exercised the priesthood in the house that Solomon built in Jerusalem);

11 and Azariah begot Amariah, and Amariah begot Ahitub,

12 and Ahitub begot Zadok, and Zadok begot Shallum,

13 and Shallum begot Hilkijah, and Hilkijah begot Azariah,

14 and Azariah begot Seraiah, and Seraiah begot Jehozadak,

15 and Jehozadak went away, when Jehovah carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi: Gershom, Kohath, and Merari.

17 And these are the names of the sons of Gershom: Libni and Shimei.

18 And the sons of Kohath: Amram, and Jizhar, and Hebron, and Uzziel.

19 The sons of Merari: Mahli and Mushi. And these are the families of Levi according to their fathers.

20 Of Gershom: Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeathrai his son.

22 The sons of Kohath: Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Saul his son.

25 And the sons of Elkanah: Amasai and Ahimoth.

26 Elkanah, -- the sons of Elkanah: Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel: the firstborn Vashni and Abijah.

29 The sons of Merari: Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggijah his son, Asaiah his son.

31 And these are they whom David set over the service of song in the house of Jehovah after that the ark was in rest.

32 And they ministered before the tabernacle of the tent of meeting with singing, until Solomon had built the house of Jehovah in Jerusalem; and they attended to their office according to their order.

33 And these are they that attended, and their sons: Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel,

34 the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 the son of Jizhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand: Asaph, the son of Berechiah, the son of Shimea,

40 the son of Michael, the son of Baaseiah, the son of Malchijah,

41 the son of Ethni, the son of Zerah, the son of Adaiah,

42 the son of Ethan, the son of Zimmah, the son of Shimei,

43 the son of Jahath, the son of Gershom, the son of Levi.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

44 And their brethren the sons of Merari were on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
45 the son of Hashabiah, the son of Amaziah, the son of Hilkijah,
46 the son of Amzi, the son of Bani, the son of Shemer,
47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 And their brethren the Levites were given for all the service of the tabernacle of the house of God.
49 And Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.
50 And these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.
54 And these are their dwelling-places according to their encampments, within their borders. For the sons of Aaron, of the family of the Kohathites, for theirs was the lot;
55 and they gave them Hebron in the land of Judah, and its suburbs round about it;
56 but the fields of the city, and the hamlets thereof gave they to Caleb the son of Jephunneh.
57 And to the children of Aaron they gave the city of refuge, Hebron; and Libnah and its suburbs, and Jattir, and Eshtemoa and its suburbs,
58 and Hilen and its suburbs, Debir and its suburbs,
59 and Ashan and its suburbs, and Beth-shemesh and its suburbs;
60 and, out of the tribe of Benjamin, Geba and its suburbs, and Allemeth and its suburbs, and Anathoth and its suburbs: all their cities, thirteen cities, according to their families.
61 And to the children of Kohath that remained [were given] by lot out of the families of the tribe [of Ephraim and of the tribe of Dan and] of the half tribe, half Manasseh, ten cities.
62 And to the children of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
63 To the children of Merari [were given] by lot, according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
64 And the children of Israel gave to the Levites the cities and their suburbs.
65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which were mentioned by name.
66 And to the families of the children of Kohath who had the cities of their territory out of the tribe of Ephraim,
67 they gave the city of refuge, Shechem and its suburbs in mount Ephraim; and Gezer and its suburbs,
68 and Jokmeam and its suburbs, and Beth-horon and its suburbs,
69 and Ajalon and its suburbs, and Gath-Rimmon and its suburbs;
70 and out of the half tribe of Manasseh: Aner and its suburbs, and Bileam and its suburbs, -- for the families of the children of Kohath that remained.
71 To the children of Gershom [were given] out of the family of the half tribe of Manasseh: Golan in Bashan and its suburbs, and Ashtaroth and its suburbs;
72 and out of the tribe of Issachar: Kedesh and its suburbs, Dobrath and its suburbs,
73 and Ramoth and its suburbs, and Anem and its suburbs;
74 and out of the tribe of Asher: Mashal and its suburbs, and Abdon and its suburbs,
75 and Hukok and its suburbs, and Rehob and its suburbs;
76 and out of the tribe of Naphtali: Kedesh in Galilee and its suburbs, and Hammon and its suburbs, and Kirjathaim and its suburbs.
77 To the children of Merari that remained [were given] out of the tribe of Zebulun, Rimmono and its suburbs, [and] Tabor and its suburbs;
78 and on the other side of the Jordan by Jericho, on the east side of the Jordan, out of the tribe of Reuben: Bezer in the wilderness and its suburbs, and Jahzah and its suburbs,
79 and Kedemoth and its suburbs, and Mephaath and its suburbs;
80 and out of the tribe of Gad: Ramoth in Gilead and its suburbs, and Mahanaim and its suburbs,
81 and Heshbon and its suburbs, and Jaazer and its suburbs.

1 CHRONICLES CHAPTER 7

1 And the sons of Issachar were Tola and Puah, Jashub and Shimron, four.
2 And the sons of Tola: Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Samuel, heads of their fathers' houses, of Tola, valiant men of might in their generations; their number in the days of David was twenty-two thousand six hundred.
3 And the sons of Uzzi: Jizrahiah; and the sons of Jizrahiah: Michael, and Obadiah, and Joel, [and] Jishijah, five; all of them chief men.
4 And with them by their generations, according to their fathers' houses, were military bands for war, thirty-six thousand; for they had many wives and sons.
5 And their brethren among all the families of Issachar valiant men of might, registered by genealogy, in all eighty-seven thousand.
6 [The sons of] Benjamin: Bela, and Becher, and Jediael, three.
7 And the sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of fathers' houses, mighty men of valour; and they were registered by their genealogy twenty-two thousand and thirty-four.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And the sons of Becher: Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abijah, and Anathoth, and Alemeth; all these were the sons of Becher.

9 And they were registered by their genealogy by their generations, heads of their fathers' houses, mighty men of valour, twenty thousand two hundred.

10 And the sons of Jediael: Bilhan; and the sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.

11 All these were the sons of Jediael, by the heads of their fathers, mighty men of valour, seventeen thousand two hundred, fit for service for war.

12 And Shuppim, and Huppim, the children of Ir. -- Hushim: the sons of Aher.

13 The sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 The sons of Manasseh: Asriel, ... whom she bore; his Syrian concubine bore Machir the father of Gilead.

15 And Machir took a wife [the sister] of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second [son] was Zelophehad; and Zelophehad had daughters.

16 And Maachah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

17 And the sons of Ulam: Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Moleketh bore Ishhod, and Abiezer, and Mahlah.

19 And the sons of Shemidah were Ahian, and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim: Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 and Zabad his son, and Shuthelah his son, and Ezer, and Elad. And the men of Gath born in the land slew them, because they came down to take their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And he went in to his wife; and she conceived, and bore a son; and he called his name Beriah, for [he was born] when calamity was in his house.

24 And his daughter was Sheerah; and she built Beth-horon the nether, and the upper, and Uzzen-sheerah.

25 And his son was Rephah, and Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Nun his son, Joshua his son.

28 And their possession and dwelling-places were Bethel and its dependent villages, and eastward Naaran, and westward Gezer and its dependent villages, and Shechem and its dependent villages as far as to Gazah and its dependent villages.

29 And in the hands of the children of Manasseh, Beth-shean and its dependent villages, Taanach and its dependent villages, Megiddo and its dependent villages, Dor and its dependent villages. In these dwelt the children of Joseph the son of Israel.

30 The sons of Asher: Jimnah, and Jishvah, and Jishvi, and Beriah; Serah their sister.

31 And the sons of Beriah: Heber, and Malchiel, who is the father of Birzavith.

32 And Heber begot Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet: Pasach, and Bimhal, and Ashvath; these are the sons of Japhlet.

34 And the sons of Shemer: Ahi, and Rohgah, and Hubbah, and Aram.

35 And the sons of his brother Helem: Zophah, and Jimna, and Shelesh, and Amal.

36 The sons of Zophah: Suah, and Harnepher, and Shual, and Beri, and Jimrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Jithran, and Beera.

38 And the sons of Jether: Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla: Arah, and Hanniel, and Rizia.

40 All these were the sons of Asher, heads of fathers' houses, choice men, mighty of valour, chiefs of the princes. And their number according to their genealogy, registered as fit for service for war, was twenty-six thousand men.

1 CHRONICLES CHAPTER 8

1 And Benjamin begot Bela his firstborn, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And Bela had sons: Addar, and Gera, and Abihud,

4 and Abishua, and Naaman, and Ahoah,

5 and Gera, and Shephuphan, and Huram.

6 -- And these are the sons of Ehud (these were the chief fathers of the inhabitants of Geba; and they carried them away to Manahath;

7 even Naaman, and Ahijah, and Gera; he removed them), and he begot Uzza and Ahihud.

8 And Shaharaim begot [children] in the land of Moab after he had sent away Hushim and Baara his wives.

9 And he begot of Hodesh his wife: Jobab, and Zibia, and Mesha, and Malcham,

10 and Jeuz, and Shobia, and Mirmah; these were his sons, chief fathers.

11 And of Hushim he begot Abitub, and Elpaal.

12 And the sons of Elpaal: Eber, and Misham, and Shemer, who built Ono, and Lod and its dependent villages;

13 and Beriah, and Shema, who were chief fathers of the inhabitants of Ajalon; they drove away the inhabitants of Gath.

14 And Ahio, Shashak, and Jeremoth,

15 and Zebadiah, and Arad, and Eder,

16 and Michael, and Jishpah, and Joha were the sons of Beriah.

17 And Zebadiah, and Meshullam, and Hiski, and Heber,

18 and Jishmerai, and Jizliah, and Jobab were the sons of Elpaal.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And Jakim, and Zichri, and Zabdi,
20 and Elienai, and Zilthai, and Eliel,
21 and Adaiah, and Beraiah, and Shimrath were the sons of Shimei.
22 And Jishpah, and Eber, and Eliel,
23 and Abdon, and Zichri, and Hanan,
24 and Hananiah, and Elam, and Antothijah,
25 and Jiphdeiah, and Penuel were the sons of Shashak.
26 And Shamsherai, and Shehariah, and Athaliah,
27 and Jaareshiah, and Elijah, and Zichri were the sons of Jeroham.
28 These were the chief fathers, according to their generations, principal men; these dwelt in Jerusalem.
29 And at Gibeon dwelt the father of Gibeon; and his wife's name was Maachah.
30 And his son, the firstborn, was Abdon; and Zur, and Kish, and Baal, and Nadab,
31 and Gedor, and Ahio, and Zecher.
32 And Mikloth begot Shimeah. And these also dwelt beside their brethren in Jerusalem, with their brethren.
33 And Ner begot Kish; and Kish begot Saul; and Saul begot Jonathan, and Malchishua, and Abinadab, and Esh-baal.
34 And the son of Jonathan was Merib-Baal; and Merib-Baal begot Micah.
35 And the sons of Micah: Pithon, and Melech, and Tarea, and Ahaz.
36 And Ahaz begot Jehoaddah; and Jehoaddah begot Alemeth, and Azmaveth, and Zimri; and Zimri begot Moza;
37 and Moza begot Binea: Rapha was his son, Eleasah his son, Azel his son.
38 And Azel had six sons, and these are their names: Azrikam, Bochru, and Ishmael, and Sheariah, and Obadiah, and Hanan; all these were sons of Azel.
39 And the sons of Eshek his brother were Ulam his firstborn, Jeush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valour, archers; and they had many sons, and sons' sons, a hundred and fifty. All these were of the sons of Benjamin.

1 CHRONICLES CHAPTER 9

1 And all Israel were registered by genealogy; and behold, they are written in the book of the kings of Israel. And Judah was carried away to Babylon because of their transgression.
2 And the inhabitants that were first in their possessions in their cities were the Israelites, the priests, the Levites, and the Nethinim.
3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh:
4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pherez the son of Judah.
5 And of the Shilonites: Asaiah the firstborn, and his sons.
6 And of the sons of Zerah: Jeuel; and their brethren, six hundred and ninety.
7 And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah,
8 and Jibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Jibnijah;
9 and their brethren, according to their generations, nine hundred and fifty-six. All these men were chief fathers in their fathers' houses.
10 And of the priests: Jedaiah, and Jehoiarib, and Jachin,
11 and Azariah the son of Hilkijah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;
12 and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Masai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;
13 and their brethren, heads of their fathers' houses, a thousand and seven hundred and sixty; able men for the work of the service of the house of God.
14 And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;
15 and Bakbakkar, Heresh, and Galal; and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;
16 and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who dwelt in the villages of the Netophathites.
17 And the doorkeepers: Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum was the chief.
18 And they have been hitherto in the king's gate eastward: they were the doorkeepers in the camps of the children of Levi.
19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the thresholds of the tent, and their fathers, set over the camp of Jehovah, were keepers of the entrance.
20 And Phinehas the son of Eleazar was the ruler over them formerly; Jehovah was with him.
21 Zechariah the son of Meshelemiah was doorkeeper at the entrance to the tent of meeting.
22 All these chosen to be doorkeepers at the thresholds were two hundred and twelve. These were registered by genealogy according to their villages: David and Samuel the seer had instituted them in their trust.
23 And they and their sons were at the gates of the house of Jehovah, the house of the tent, to keep watch there.
24 At the four quarters were the doorkeepers, toward the east, west, north, and south.
25 And their brethren, in their villages, were to come after [every] seven days from time to time with them.
26 For in their trust these four were the chief doorkeepers: they were Levites; and they were over the chambers and over the treasuries of the house of God;
27 for they stayed round about the house of God during the night, because the charge was upon them, and the opening thereof every morning [pertained] to them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And [part] of them had the charge of the instruments of service, for by number they brought them in and by number they brought them out.

29 [Part] of them also were appointed over the vessels, and over all the holy instruments, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And it was [some one] of the sons of the priests who compounded the ointment of the spices.

31 And Mattithiah of the Levites, who was the firstborn of Shallum the Korahite, was in trust over the things that were made in the pans.

32 And [some] of the sons of the Kohathites, their brethren, were over the loaves to be set in rows, to prepare them every sabbath.

33 And these were the singers, chief fathers of the Levites, [who were] in the chambers free from service; for they were employed day and night.

34 These are the chief fathers of the Levites, heads according to their families; these dwelt in Jerusalem.

35 And at Gibeon dwelt the father of Gibeon, Jeiel, and his wife's name was Maachah.

36 And his son, the firstborn, was Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab,

37 and Gedor, and Ahio, and Zechariah, and Mikloth;

38 and Mikloth begot Shimeam. And they also dwelt beside their brethren in Jerusalem, with their brethren.

39 And Ner begot Kish; and Kish begot Saul; and Saul begot Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-Baal; and Merib-Baal begot Micah.

41 And the sons of Micah: Pithon, and Melech, and Tahrea.

42 And Ahaz begot Jarah: and Jarah begot Alemeth, and Azmaveth, and Zimri; and Zimri begot Moza;

43 and Moza begot Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, and these are their names: Azrikam, Bochru, and Ishmael, and Sheariah, and Obadiah, and Hanan; these were the sons of Azel.

1 CHRONICLES CHAPTER 10

1 And the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain on mount Gilboa.

2 And the Philistines followed hard after Saul and after his sons; and the Philistines smote Jonathan, and Abinadab, and Malchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the archers came up with him, and he was terrified by the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through with it; lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was much afraid. So Saul took the sword and fell on it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and dwelt in them.

8 And it came to pass the next day, that the Philistines came to strip the slain, and they found Saul and his sons fallen on mount Gilboa.

9 And they stripped him, and took his head, and his armour, and sent [them] into the land of the Philistines round about, to announce the glad tidings to their idols, and to the people.

10 And they put his armour in the house of their god, and fastened his head in the house of Dagon.

11 And when all they of Jabesh-Gilead heard of all that the Philistines had done to Saul,

12 all the valiant men arose, and took up the body of Saul and the bodies of his sons, and brought them to Jabesh, and buried their bones under the terebinth of Jabesh, and fasted seven days.

13 And Saul died for his unfaithfulness which he committed against Jehovah, because of the word of Jehovah which he kept not, and also for having inquired of the spirit of Python, asking counsel of it;

14 and he asked not counsel of Jehovah; therefore he slew him, and transferred the kingdom to David the son of Jesse.

1 CHRONICLES CHAPTER 11

1 And all Israel assembled themselves to David to Hebron, saying, Behold, we are thy bone and thy flesh.

2 Even aforetime, even when Saul was king, thou wast he that leddest out and broughtest in Israel; and Jehovah thy God said to thee, Thou shalt feed my people Israel, and thou shalt be prince over my people Israel.

3 And all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel according to the word of Jehovah through Samuel.

4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come in hither. But David took the stronghold of Zion, which is the city of David.

6 And David said, Whoever smites the Jebusites first shall be chief and captain. And Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the stronghold; therefore they called it the city of David.

8 And he built the city round about, even from the Millo round about; and Joab renewed the rest of the city.

9 And David became continually greater; and Jehovah of hosts was with him.

10 And these are the chief of the mighty men whom David had, who shewed themselves valiant with him in his kingdom, with all Israel, to make him king, according to the word of Jehovah concerning Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And this is the number of the mighty men whom David had: Jashobeam, the son of Hachmoni, the chief of the captains; he brandished his spear against three hundred, slain [by him] at one time.

12 And after him, Eleazar the son of Dodo, the Ahohite; he was one of the three mighty men.

13 He was with David at Pas-dammim, where the Philistines were gathered together to battle; and there was [there] a plot of ground full of barley; and the people had fled from before the Philistines.

14 And they stood in the midst of the plot and delivered it, and smote the Philistines; and Jehovah wrought a great deliverance.

15 And three of the thirty chiefs went down to the rock to David, to the cave of Adullam, when the army of the Philistines was encamped in the valley of Rephaim.

16 And David was then in the stronghold; and the Philistines' garrison was then at Bethlehem.

17 And David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem, which is in the gate!

18 And the three broke through the camp of the Philistines, and drew water out of the well of Bethlehem, which is in the gate, and took it, and brought it to David; David however would not drink of it, but poured it out to Jehovah.

19 And he said, My God forbid it me, that I should do this thing! should I drink the blood of these men [who went] at the risk of their lives? for at the risk of their lives they brought it. Therefore he would not drink it. These things did the three mighty men.

20 And Abishai the brother of Joab, he was the chief of three; and he brandished his spear against three hundred and slew them; and he had a name among the three.

21 Of the three he was more honourable than the two, and he was their captain; but he did not attain to the [first] three.

22 Benaiah the son of Jehoiada, the son of a valiant man, great in exploits, of Kabzeel: he it was that smote two lions of Moab; and he went down and smote a lion in the midst of a pit on a snowy day.

23 He also smote the Egyptian, a man of stature, five cubits high: and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and he had a name among the three mighty men.

25 Behold, he was honoured above the thirty, but he did not attain to the [first] three. And David set him in his council.

26 And the valiant men of the forces were: Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite,

29 Sibbechai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ittai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 Bene-Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Hagri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him;

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashtarothite, Shama and Jeiel the sons of Hotham the Aroerite,

45 Jediael the son of Shimri, and Joha his brother, the Tizite,

46 Eliel of Mahavim, and Jeribai, and Joshaviah, the sons of Elnaam, and Jithmah the Moabite,

47 Eliel, and Obed, and Jaasiel the Mezobaite.

1 CHRONICLES CHAPTER 12

1 Now these are they that came to David to Ziklag, while he kept still close because of Saul the son of Kish; and they were among the mighty men who helped him in the conflict;

2 armed with bows, using both the right hand and the left with stones and with arrows on the bow; [they were] of Saul's brethren of Benjamin:

3 the chief Ahiezer, and Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Anathothite,

4 and Jishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite.

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite;

6 Elkanah, and Jishijah, and Azareel, and Joezer, and Jashobeam, the Korahites;

7 and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites, there separated themselves to David in the stronghold in the wilderness mighty men of valour, men fit for the service of war, armed with shield and spear; whose faces were [like] the faces of lions, and who were swift as the gazelles upon the mountains:

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbannai the eleventh.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 These were of the sons of Gad, captains of the host: one of the least was over a hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it overflows all its banks, and they put to flight all [them] of the valleys, toward the east and toward the west.

16 And there came of the children of Benjamin and Judah to the stronghold to David.

17 And David went out to meet them, and answered and said to them, If ye come peaceably to me to help me, my heart shall be knit unto you; but if to betray me to mine enemies, seeing there is no wrong in my hands, the God of our fathers see [it] and rebuke [it].

18 And the Spirit came upon Amasai, the chief of the captains, [and he said,] Thine [are we], David, And with thee, thou son of Jesse: Peace, peace be to thee! And peace be to thy helpers! For thy God helps thee. And David received them, and made them chiefs of bands.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not; for the lords of the Philistines upon deliberation sent him away, saying, He will fall to his master Saul at the peril of our heads.

20 As he went away to Ziklag, there fell to him of Manasseh: Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David in his expeditions; for they were all mighty men of valour, and were captains in the host.

22 For day by day there came [men] to David to help him, until it was a great camp, like the camp of God.

23 And this is the number of the men equipped for military service, who came to David to Hebron, to transfer the kingdom of Saul to him, according to the word of Jehovah.

24 The children of Judah that bore shield and spear were six thousand eight hundred, equipped for military service.

25 Of the children of Simeon, mighty men of valour for war, seven thousand one hundred.

26 Of the children of Levi four thousand six hundred.

27 And Jehoiada the prince of Aaron, and with him were three thousand seven hundred;

28 and Zadok, a valiant young man, and his father's house two and twenty chief men.

29 And of the children of Benjamin, the brethren of Saul, three thousand; but hitherto the greater part of them had adhered to the house of Saul.

30 And of the children of Ephraim twenty thousand eight hundred, mighty men of valour, men of name in their fathers' houses.

31 And of the half tribe of Manasseh eighteen thousand, who were expressed by name, to come and make David king.

32 And of the children of Issachar, who had understanding of the times, to know what Israel ought to do, the heads of them were two hundred; and all their brethren were at their bidding.

33 Of Zebulun, such as went forth in the host, armed for war with all weapons of war, fifty thousand, keeping rank without double heart.

34 And of Naphtali a thousand captains, and with them thirty-seven thousand with shield and spear.

35 And of the Danites armed for war twenty-eight thousand six hundred.

36 And of Asher such as went forth in the host, to set themselves in battle array, forty thousand.

37 And from the other side of the Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of weapons of war for battle, a hundred and twenty thousand.

38 All of them men of war, keeping rank in battle array, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking; for their brethren had prepared for them;

40 and those too that were near them, as far as Issachar and Zebulun and Naphtali, brought food on asses, and on camels, and on mules, and on oxen; provisions of meal, fig-cakes and raisin-cakes, and wine and oil, and oxen and sheep, abundantly; for there was joy in Israel.

1 CHRONICLES CHAPTER 13

1 And David consulted with the captains of thousands and hundreds, with every prince.

2 And David said to all the congregation of Israel, If it seem good to you, and it be of Jehovah our God, let us send abroad to our brethren everywhere, that are left in all the lands of Israel, and with them to the priests and Levites in their cities and suburbs, that they may gather themselves to us;

3 and let us bring again the ark of our God to us; for we inquired not of it in the days of Saul.

4 And all the congregation said that they should do so; for the thing was right in the eyes of all the people.

5 And David assembled all Israel from the Shihor of Egypt unto the entrance of Hamath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, to Kirjath-jearim, which belonged to Judah, to bring up from thence the ark of God, of Jehovah, who sitteth between the cherubim, whose name is placed [there].

7 And they carried the ark of God on a new cart out of the house of Abinadab; and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with lutes, and with tambours, and with cymbals, and with trumpets.

9 And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen had stumbled.

10 And the anger of Jehovah was kindled against Uzza, and he smote him, because he had put forth his hand to the ark; and there he died before God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And David was indignant; for Jehovah had made a breach upon Uzza; and he called that place Perez-Uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God to me?

13 And David brought not the ark home unto himself into the city of David, but he carried it aside into the house of Obed-Edom the Gittite.

14 And the ark of God remained with the family of Obed-Edom in his house three months. And Jehovah blessed the house of Obed-Edom, and all that he had.

1 CHRONICLES CHAPTER 14

1 And Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

2 And David perceived that Jehovah had established him king over Israel, for his kingdom was highly exalted, because of his people Israel.

3 And David took more wives at Jerusalem: and David begot more sons and daughters.

4 And these are the names of the children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

5 and Ibhar, and Elishua, and Elpelet,

6 and Nogah, and Nepheg, and Japhia,

7 and Elishama, and Beeliada, and Eliphelet.

8 And the Philistines heard that David was anointed king over all Israel, and all the Philistines went up to seek David; and David heard [of it], and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David inquired of God saying, Shall I go up against the Philistines, and wilt thou give them into my hand? And Jehovah said to him, Go up; and I will give them into thy hand.

11 And they came up to Baal-perazim, and David smote them there; and David said, God has broken in upon mine enemies by my hand, as the breaking forth of waters. Therefore they called the name of that place Baal-perazim.

12 And they left their gods there; and David commanded, and they were burned with fire.

13 And the Philistines yet again spread themselves in the valley.

14 And David inquired again of God; and God said to him, Go not up after them; turn round them and come upon them opposite the mulberry-trees.

15 And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt go out to battle; for God will have gone forth before thee to smite the army of the Philistines.

16 And David did as God commanded him; and they smote the army of the Philistines from Gibeon even to Gezer.

17 And the fame of David went out into all lands; and Jehovah brought the fear of him upon all the nations.

1 CHRONICLES CHAPTER 15

1 And he made him houses in the city of David, and prepared a place for the ark of God, and spread a tent for it.

2 Then David said, None ought to carry the ark of God but the Levites, for them has Jehovah chosen to carry the ark of God, and to serve him for ever.

3 And David assembled all Israel to Jerusalem, to bring up the ark of Jehovah to its place that he had prepared for it.

4 And David gathered the sons of Aaron and the Levites:

5 of the sons of Kohath, Uriel the chief, and his brethren a hundred and twenty;

6 of the sons of Merari, Asaiah the chief, and his brethren two hundred and twenty;

7 of the sons of Gershom, Joel the chief, and his brethren a hundred and thirty;

8 of the sons of Elizaphan, Shemaiah the chief, and his brethren two hundred;

9 of the sons of Hebron, Eliel the chief, and his brethren eighty;

10 of the sons of Uzziel, Amminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab;

12 and he said to them, Ye are the chief fathers of the Levites; hallow yourselves, ye and your brethren, that ye may bring up the ark of Jehovah the God of Israel to [the place that] I have prepared for it.

13 For because ye did [it] not at the first, Jehovah our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites hallowed themselves to bring up the ark of Jehovah the God of Israel.

15 And the children of the Levites bore the ark of God upon their shoulders with the staves upon them, as Moses had commanded according to the word of Jehovah.

16 And David spoke to the chief of the Levites to appoint their brethren, the singers, with instruments of music, lutes, and harps, and cymbals, that they should sound aloud, lifting up the voice with joy.

17 And the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 and with them their brethren of the second [rank], Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom, and Jeiel, the doorkeepers;

19 and the singers, Heman, Asaph, and Ethan, to sound aloud with cymbals of brass;

20 and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with lutes on Alamoth;

21 and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom and Jeiel, and Azaziah, with harps on the Sheminith to lead [the singing].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And Chenaniah, chief of the Levites for the music, gave instruction in music, for he was skilful.

23 And Berechiah and Elkanah were doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, blew with the trumpets before the ark of God; and Obed-Edom and Jehijah were doorkeepers for the ark.

25 And David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of Jehovah out of the house of Obed-Edom with joy.

26 And it came to pass, when God helped the Levites that bore the ark of the covenant of Jehovah, that they sacrificed seven bullocks and seven rams.

27 And David was clothed with a robe of byssus, and all the Levites that bore the ark, and the singers, and Chenaniah chief of the music of the singers; and David had upon him a linen ephod.

28 And all Israel brought up the ark of the covenant of Jehovah with shouting, and with sound of the trumpet, and with clarions, and with cymbals, playing aloud with lutes and harps.

29 And it came to pass as the ark of the covenant of Jehovah came to the city of David, that Michal the daughter of Saul looked through a window, and saw king David dancing and playing; and she despised him in her heart.

1 CHRONICLES CHAPTER 16

1 And they brought in the ark of God, and set it in the midst of the tent that David had spread for it; and they presented burnt-offerings and peace-offerings before God.

2 And when David had ended offering up the burnt-offerings and the peace-offerings, he blessed the people in the name of Jehovah.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread and a measure [of wine] and a raisin-cake.

4 And he appointed certain of the Levites to do the service before the ark of Jehovah, and to celebrate, and to thank and praise Jehovah the God of Israel:

5 Asaph the chief, and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah and Obed-Edom, and Jeiel, with instruments of lutes and with harps; and Asaph sounding with cymbals;

6 and Benaiah and Jahaziel the priests with trumpets continually, before the ark of the covenant of God.

7 Then on that day David delivered first [this psalm] to give thanks to Jehovah through Asaph and his brethren.

8 Give thanks unto Jehovah, call upon his name; Make known his acts among the peoples.

9 Sing unto him, sing psalms unto him; Meditate upon all his wondrous works.

10 Glory in his holy name: Let the heart of them rejoice that seek Jehovah.

11 Seek Jehovah and his strength, Seek his face continually;

12 Remember his wondrous works which he hath done; His miracles, and the judgments of his mouth:

13 Ye seed of Israel his servant, Ye sons of Jacob, his chosen ones.

14 He, Jehovah, is our God; His judgments are in all the earth.

15 Be ye ever mindful of his covenant, The word which he commanded to a thousand generations, --

16 Which he made with Abraham, And of his oath unto Isaac;

17 And he confirmed it unto Jacob for a statute, Unto Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, The lot of your inheritance;

19 When ye were a few men in number, Of small account, and strangers in it.

20 And they went from nation to nation, And from one kingdom to another people.

21 He suffered no man to oppress them, And reproved kings for their sakes,

22 [Saying,] Touch not mine anointed ones, And do my prophets no harm.

23 Sing unto Jehovah, all the earth; Publish his salvation from day to day.

24 Declare his glory among the nations, His wondrous works among all peoples.

25 For Jehovah is great, and exceedingly to be praised; And he is terrible above all gods.

26 For all the gods of the peoples are idols; But Jehovah made the heavens.

27 Majesty and splendour are before him; Strength and gladness in his place.

28 Give unto Jehovah, ye families of peoples, Give unto Jehovah glory and strength!

29 Give unto Jehovah the glory of his name! Bring an oblation, and come before him: Worship Jehovah in holy splendour.

30 Tremble before him, all the earth: The world also is established, it shall not be moved.

31 Let the heavens rejoice, and let the earth be glad; And let them say among the nations, Jehovah reigneth!

32 Let the sea roar, and the fulness thereof; Let the field exult, and all that is therein.

33 Then shall the trees of the forest sing out at the presence of Jehovah, For he cometh to judge the earth.

34 Give thanks unto Jehovah, for he is good; For his loving-kindness [endureth] for ever.

35 And say, Save us, O God of our salvation, And gather us, and deliver us from the nations, To give thanks unto thy holy name, To triumph in thy praise.

36 Blessed be Jehovah the God of Israel, from eternity and to eternity! And all the people said, Amen! and praised Jehovah.

37 And he left there, before the ark of the covenant of Jehovah, Asaph and his brethren, to do the service before the ark continually, as every day's duty required;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

38 and Obed-Edom, and their brethren, sixty-eight; Obed-Edom also, the son of Jeduthun, and Hosah as doorkeepers.

39 And Zadok the priest, and his brethren the priests, before the tabernacle of Jehovah in the high place that was at Gibeon,

40 to offer up burnt-offerings to Jehovah on the altar of burnt-offering continually, morning and evening, and according to all that is written in the law of Jehovah, which he commanded Israel;

41 and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to Jehovah, because his loving-kindness [endureth] for ever;

42 and with them, [with] Heman and Jeduthun, trumpets and cymbals for those that should sound aloud; and the musical instruments of God. And the sons of Jeduthun were at the gate.

43 And all the people departed every one to his house; and David returned to bless his household.

1 CHRONICLES CHAPTER 17

1 And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedars, and the ark of the covenant of Jehovah under curtains.

2 And Nathan said to David, Do all that is in thy heart; for God is with thee.

3 And it came to pass that night that the word of God came to Nathan saying,

4 Go and say to David my servant, Thus saith Jehovah: Thou shalt not build me a house to dwell in;

5 for I have not dwelt in a house since the day that I brought up Israel to this day; but I have been from tent to tent, and from [one] tabernacle [to another].

6 In all my going about with all Israel, did I speak a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why build ye me not a house of cedars?

7 And now, thus shalt thou say unto my servant David, Thus saith Jehovah of hosts: I took thee from the pasture-grounds, from following the sheep, to be prince over my people Israel;

8 and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a name, like unto the name of the great men that are on the earth.

9 And I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and be disturbed no more; neither shall the sons of wickedness waste them any more, as formerly,

10 and since the days that I commanded judges to be over my people Israel. And I will subdue all thine enemies; and I tell thee that Jehovah will build thee a house.

11 And it shall come to pass, when thy days are fulfilled that thou must go [to be] with thy fathers, that I will set up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 It is he who shall build me a house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son; and I will not take away my mercy from him, as I took it from him that was before thee;

14 and I will settle him in my house and in my kingdom for ever; and his throne shall be established for ever.

15 According to all these words, and according to all this vision, so did Nathan speak to David.

16 And king David went in and sat before Jehovah, and said, Who am I, Jehovah Elohim, and what is my house, that thou hast brought me hitherto?

17 And this hath been a small thing in thy sight, O God; and thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the rank of a man of high degree, Jehovah Elohim.

18 What can David [say] more to thee for the glory of thy servant? thou indeed knowest thy servant.

19 Jehovah, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, to make known all these great things.

20 Jehovah, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

21 And who is like thy people Israel, the one nation in the earth that God went to redeem to be a people to himself, to make thee a name of greatness and terribleness, by driving out nations from before thy people, which thou hast redeemed out of Egypt?

22 And thy people Israel hast thou made thine own people for ever; and thou, Jehovah, art become their God.

23 And now, Jehovah, let the word that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, and let thy name be magnified for ever, saying, Jehovah of hosts, the God of Israel, is God to Israel; and let the house of David thy servant be established before thee.

25 For thou, my God, hast revealed to thy servant that thou wilt build him a house; therefore hath thy servant found [in his heart] to pray before thee.

26 And now, Jehovah, thou art that God, and hast promised this goodness unto thy servant;

27 and now, let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou, Jehovah, hast blessed [it], and it shall be blessed for ever.

1 CHRONICLES CHAPTER 18

1 And after this it came to pass that David smote the Philistines, and subdued them, and took Gath and its towns out of the hand of the Philistines.

2 And he smote the Moabites; and the Moabites became David's servants, [and] brought gifts.

3 And David smote Hadarezer king of Zobah, at Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen; and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

David houghed all the chariot [horses], but reserved of them [for] a hundred chariots.

5 And the Syrians of Damascus came to help Hadarezer king of Zobah, and David smote of the Syrians twenty-two thousand men.

6 And David put [garrisons] in Syria of Damascus; and the Syrians became servants to David, [and] brought gifts. And Jehovah preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 And from Tibhath, and from Chun, cities of Hadarezer, David took very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 And Tou king of Hamath heard that David had smitten all the forces of Hadarezer king of Zobah;

10 and he sent Hadoram his son to king David to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer and smitten him; for Hadarezer was continually at war with Tou; [he sent] also all manner of vessels of gold and silver and bronze.

11 Them also king David dedicated to Jehovah, with the silver and the gold that he had brought from all the nations: from the Edomites, and from the Moabites, and from the children of Ammon, and from the Philistines, and from the Amalekites.

12 And Abishai the son of Zeruiah smote of the Edomites in the valley of salt eighteen thousand.

13 And he put garrisons in Edom; and all they of Edom became servants to David. And Jehovah preserved David whithersoever he went.

14 And David reigned over all Israel, and executed judgment and justice to all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was chronicler;

16 and Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

17 and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were the first at the king's hand.

1 CHRONICLES CHAPTER 19

1 And it came to pass after this that Nahash king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness to Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. And David's servants came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Is it, in thine eyes, to honour thy father that David has sent comforters to thee? Is it not to search and overthrow, and to spy out the land that his servants are come to thee?

4 And Hanun took David's servants, and had them shaved, and their raiment cut off in the midst, as far as the hip, and sent them away.

5 And [certain] went and told David concerning the men; and he sent to meet them, for the men were greatly ashamed. And the king said, Abide at Jericho until your beards be grown, and then return.

6 And the children of Ammon saw that they had made themselves odious to David; and Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and from the Syrians of Maacah, and from Zobah.

7 And they hired thirty-two thousand chariots, and the king of Maacah and his people; and they came and encamped before Medeba. And the children of Ammon gathered together from their cities, and came to battle.

8 And David heard [of it], and he sent Joab, and all the host, the mighty men.

9 And the children of Ammon came out, and put the battle in array at the entrance of the city; and the kings that had come were by themselves on the field.

10 And Joab saw that the front of the battle was against him before and behind; and he chose out of all the choice men of Israel, and put them in array against the Syrians;

11 and the rest of the people he gave into the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me; and if the children of Ammon be too strong for thee, then I will help thee.

13 Be strong, and let us shew ourselves valiant for our people, and for the cities of our God; and Jehovah will do what is good in his sight.

14 And Joab and the people that were with him drew near in front of the Syrians to the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians fled, they likewise fled before Abishai his brother, and entered into the city. And Joab came to Jerusalem.

16 And when the Syrians saw that they were routed before Israel, they sent messengers, and drew forth the Syrians that were beyond the river; and Shophach the captain of the host of Hadarezer [went] before them.

17 And it was told David; and he gathered all Israel, and passed over the Jordan, and came upon them, and set [the battle] in array against them. And David put the battle in array against the Syrians, and they fought with him.

18 And the Syrians fled from before Israel; and David slew of the Syrians seven thousand [in] chariots, and forty thousand footmen, and slew Shophach the captain of the host.

19 And the servants of Hadarezer saw that they were routed before Israel, and they made peace with David, and became his servants. And the Syrians would no more help the children of Ammon.

1 CHRONICLES CHAPTER 20

1 And it came to pass at the time of the return of the year, at the time when kings go forth, that Joab led forth the power of the army, and laid waste the land of the children of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Ammon, and came and besieged Rabbah. But David abode at Jerusalem. And Joab smote Rabbah, and overthrew it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was [set] upon David's head: and he brought forth the spoil of the city in great abundance.

3 And he brought out the people that were in it, and cut them with the saw, and with harrows of iron, and with saws. And so David did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, that there arose war at Gezer with the Philistines; then Sibbechai the Hushathite smote Sippai, one of the children of Rapha; and they were subdued.

5 And there was again a battle with the Philistines; and Elhanan the son of Jair smote Lahmi the brother of Goliath the Gittite; now the shaft of his spear was like a weaver's beam.

6 And there was again a battle, at Gath; and there was a man [there] of great stature, whose fingers [and toes] were four and twenty, six [on each hand], and six [on each foot]; and he also was born to Rapha.

7 And he defied Israel; but Jonathan the son of Shimea David's brother smote him.

8 These were born to Rapha in Gath; and they fell by the hand of David, and by the hand of his servants.

1 CHRONICLES CHAPTER 21

1 And Satan stood up against Israel, and moved David to number Israel.

2 And David said to Joab and to the princes of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab said, Jehovah add to his people, how many soever they be, a hundredfold: are they not all, my lord O king, my lord's servants? why does my lord require this thing? why should he become a trespass to Israel?

4 But the king's word prevailed against Joab; and Joab departed, and went through all Israel, and came [again] to Jerusalem.

5 And Joab gave the sum of the number of the people to David. And all they of Israel were eleven hundred thousand men that drew sword; and of Judah, four hundred and seventy thousand men that drew sword.

6 But Levi and Benjamin he did not count among them; for the king's word was abominable to Joab.

7 And God was displeased on account of this thing, and he smote Israel.

8 And David said to God, I have sinned greatly, in that I have done this thing; and now, I beseech thee, put away the iniquity of thy servant; for I have done very foolishly.

9 And Jehovah spoke to Gad, David's seer, saying,

10 Go and speak to David saying, Thus saith Jehovah: I offer thee three [things]; choose one of them, that I may do it unto thee.

11 And Gad came to David, and said to him, Thus saith Jehovah:

12 Choose thee, either three years of famine, or three months to be destroyed before thine adversaries while that the sword of thine enemies overtaketh thee, or three days the sword of Jehovah and the pestilence in the land, and the angel of Jehovah destroying through all the borders of Israel. And now consider what word I shall bring again to him that sent me.

13 And David said to Gad, I am in a great strait: let me fall, I pray thee, into the hand of Jehovah, for his mercies are very great; but let me not fall into the hand of man.

14 And Jehovah sent a pestilence upon Israel; and there fell of Israel seventy thousand men.

15 And God sent an angel to Jerusalem to destroy it; and as he was destroying, Jehovah beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough; withdraw now thine hand. And the angel of Jehovah stood by the threshing-floor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw the angel of Jehovah stand between the earth and the heavens, and his sword drawn in his hand, stretched out over Jerusalem. And David and the elders, clothed in sackcloth, fell on their faces.

17 And David said to God, Is it not I that commanded the people to be numbered? It is I that have sinned and done evil; but these sheep, what have they done? Let thy hand, I pray thee, Jehovah my God, be on me and on my father's house; but not on thy people, that they should be smitten.

18 And the angel of Jehovah commanded Gad to say to David, that David should go up and rear an altar to Jehovah in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he had spoken in the name of Jehovah.

20 And Ornan turned back and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And David came to Ornan, and Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with [his] face to the ground.

22 And David said to Ornan, Grant me the place of the threshing-floor, that I may build an altar in it to Jehovah: grant it to me for the full money, that the plague may be stayed from the people.

23 And Ornan said to David, Take it to thee, and let my lord the king do that which is good in his sight: see, I give the oxen for the burnt-offering, and the threshing-sledges for wood, and the wheat for the oblation; I give it all.

24 And king David said to Ornan, No; but I will in any case buy [them] for the full money; for I will not take that which is thine for Jehovah, to offer up a burnt-offering without cost.

25 And David gave to Ornan for the place in shekels of gold the weight of six hundred [shekels].

26 And David built there an altar to Jehovah, and offered up burnt-offerings and peace-offerings, and called upon

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Jehovah; and he answered him from the heavens by fire upon the altar of burnt-offering.

27 And Jehovah spoke to the angel; and he put up his sword again into its sheath.

28 At that time when David saw that Jehovah had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 And the tabernacle of Jehovah, which Moses had made in the wilderness, and the altar of burnt-offering, were at that time in the high place at Gibeon.

30 But David could not go before it to inquire of God; for he was afraid because of the sword of the angel of Jehovah.

1 CHRONICLES CHAPTER 22

1 And David said, This is the house of Jehovah Elohim, and this is the altar of burnt-offering for Israel.

2 And David commanded to collect the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joists, and brass in abundance without weight;

4 and cedar-trees innumerable; for the Zidonians and they of Tyre brought cedar-wood in abundance to David.

5 For David said, Solomon my son is young and tender, and the house that is to be built for Jehovah must be exceeding great in fame and in beauty in all lands: I will therefore make preparation for it. And David prepared abundantly before his death.

6 And he called for Solomon his son, and charged him to build a house for Jehovah the God of Israel.

7 And David said to Solomon, As for me, my son, I was minded to build a house unto the name of Jehovah my God.

8 But the word of Jehovah came to me saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, for thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and in his days I will give peace and quietness unto Israel.

10 He shall build a house unto my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, Jehovah be with thee, that thou mayest prosper, and build the house of Jehovah thy God, as he has said of thee.

12 Only, Jehovah give thee wisdom and understanding, and place thee over Israel, and to keep the law of Jehovah thy God.

13 Then shalt thou prosper, if thou takest heed to perform the statutes and ordinances which Jehovah commanded Moses for Israel: be strong and courageous; fear not, neither be dismayed.

14 And behold, in my affliction I have prepared for the house of Jehovah a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight, for it is in abundance; and timber and stone have I prepared; and thou shalt add to it.

15 And there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of skilful men for every kind of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise and be doing and Jehovah be with thee.

17 And David commanded all the princes of Israel to help Solomon his son, [saying,]

18 Is not Jehovah your God with you? and has he [not] given you rest on every side? for he has given the inhabitants of the land into my hand; and the land is subdued before Jehovah, and before his people.

19 Now set your heart and your soul to seek Jehovah your God; and arise and build the sanctuary of Jehovah Elohim, to bring the ark of the covenant of Jehovah, and the vessels of the sanctuary of God into the house that is to be built unto the name of Jehovah.

1 CHRONICLES CHAPTER 23

1 And David was old and full of days; and he made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 And the Levites were numbered from thirty years old and upward; and their number, by their polls, man by man, was thirty-eight thousand.

4 Of these, twenty-four thousand were to preside over the work of the house of Jehovah; and six thousand were officers and judges;

5 and four thousand were doorkeepers; and four thousand praised Jehovah with the instruments which I made, [said David,] to praise [therewith].

6 And David divided them into courses according to the sons of Levi: Gershon, Kohath, and Merari.

7 Of the Gershonites: Laadan and Shimei.

8 The sons of Laadan: the head was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei: Shelomith, and Haziel, and Haran, three. These were the chief fathers of Laadan.

10 And the sons of Shimei: Jahath, Ziza, and Jeush, and Beriah. These were the four sons of Shimei.

11 And Jahath was the head, and Ziza the second; and Jeush and Beriah had not many sons: as father's house, therefore, they were reckoned as one.

12 The sons of Kohath: Amram, Jizhar, Hebron, and Uzziel, four.

13 The sons of Amram: Aaron and Moses. And Aaron was separated, that he should be hallowed as most holy, he and his sons for ever, to offer before Jehovah, to do service to him, and to bless in his name for ever.

14 -- And as to Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses: Gershom and Eliezer.

16 The sons of Gershom: Shebuel the head.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And the sons of Eliezer: Rehabiah the head; and Eliezer had no other sons, but the sons of Rehabiah were very many.
18 -- The sons of Jizhar: Shelomith the head.
19 The sons of Hebron: Jeriah the head, Amariah the second, Jahaziel the third, and Jekameam the fourth.
20 The sons of Uzziel: Micah the head, and Jishijah the second.
21 The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish.
22 And Eleazar died, and had no sons, but daughters; and their brethren the sons of Kish took them.
23 The sons of Mushi: Mahli, and Eder, and Jeremoth, three.
24 These were the sons of Levi according to their fathers' houses, the chief fathers, as they were reckoned, by number of names by their polls, who did the work of the service of the house of Jehovah, from twenty years old and upward.
25 For David said, Jehovah the God of Israel has given rest to his people, and he will dwell in Jerusalem for ever;
26 and the Levites also have no more to carry the tabernacle, nor any of its vessels for its service.
27 For by the last words of David was this [done], -- the numbering of the sons of Levi from twenty years old and upward.
28 For their place was by the side of the sons of Aaron for the service of the house of Jehovah, over the courts, and over the chambers, and over the purifying of all holy things, and [for] the work of the service of the house of God;
29 and for the loaves to be set in rows, and for the fine flour for the oblation, and for the unleavened cakes, and for [what is baked in] the pan, and for that which is saturated [with oil], and for all measure of capacity and size;
30 and to stand every morning to thank and praise Jehovah, and likewise at even;
31 and for all burnt-offerings offered up to Jehovah on the sabbaths, on the new moons, and on the set feasts, by number, according to the ordinance concerning them, continually, before Jehovah;
32 and they kept the charge of the tent of meeting, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, in the service of the house of Jehovah.

1 CHRONICLES CHAPTER 24

1 And the divisions of the sons of Aaron: the sons of Aaron, Nadab and Abihu, Eleazar and Ithamar.
2 And Nadab and Abihu died before their father, and had no children; and Eleazar and Ithamar exercised the priesthood.
3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their office in their service.
4 And there were more head-men found of the sons of Eleazar than of the sons of Ithamar, and [thus] were they divided: of the sons of Eleazar there were sixteen heads of fathers' houses, and eight of the sons of Ithamar according to their fathers' houses.
5 And they were divided by lot, one with another; for the princes of the sanctuary and the princes of God were of the sons of Eleazar and of the sons of Ithamar.
6 And Shemaiah the son of Nethaneel the scribe, [one] of the Levites, inscribed them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and the chief fathers of the priests and Levites: one father's house was drawn for Eleazar, and one drawn for Ithamar.
7 And the first lot came forth for Jehoiarib, the second for Jedaiah,
8 the third for Harim, the fourth for Seorim,
9 the fifth for Malchijah, the sixth for Mijamin,
10 the seventh for Hakkoz, the eighth for Abijah,
11 the ninth for Jeshuah, the tenth for Shecaniah,
12 the eleventh for Eliashib, the twelfth for Jakim,
13 the thirteenth for Huppah, the fourteenth for Jeshebeab,
14 the fifteenth for Bilgah, the sixteenth for Immer,
15 the seventeenth for Hezir, the eighteenth for Happizez,
16 the nineteenth for Pethahiah, the twentieth for Ezekiel,
17 the twenty-first for Jachin, the twenty-second for Gamul,
18 the twenty-third for Delaiah, the twenty-fourth for Maaziah.
19 This is their ordering in their service to come into the house of Jehovah, according to their ordinance, through Aaron their father, as Jehovah the God of Israel had commanded him.
20 And as for the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.
21 Of Rehabiah, of the sons of Rehabiah, the head was Jishijah.
22 Of the Jizharites, Shelomoth; of the sons of Shelomoth, Jahath.
23 -- And the sons [of Hebron]: Jerijah [the head], Amariah the second, Jahaziel the third, Jekameam the fourth.
24 The sons of Uzziel, Micah; of the sons of Micah, Shamir;
25 the brother of Micah was Jishijah; of the sons of Jishijah, Zechariah.
26 The sons of Merari: Mahli and Mushi; the sons of Jaaziah, his son.
27 The sons of Merari by Jaaziah his son: Shoham, and Zaccur, and Ibri.
28 Of Mahli: Eleazar, who had no sons.
29 Of Kish, the sons of Kish: Jerahmeel.
30 And the sons of Mushi: Mahli, and Eder, and Jerimoth. These were the sons of the Levites according to their fathers' houses.
31 These likewise cast lots just as their brethren the sons of Aaron before David the king, and Zadok, and Ahimelech, and the chief fathers of the priests and Levites, -- the chief fathers just as the youngest of their brethren.

1 CHRONICLES CHAPTER 25

1 And David and the captains of the host separated for the service those of the sons of Asaph and of Heman and of Jeduthun who were to prophesy with harps and lutes and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

cymbals; and the number of the men employed according to their service was:

2 of the sons of Asaph: Zaccur, and Joseph, and Nethaniah, and Asharelah, the sons of Asaph under the direction of Asaph, who prophesied at the direction of the king.

3 Of Jeduthun, the sons of Jeduthun: Gedaliah, and Zeri, and Isaiah, Hashabiah, and Mattithiah, [and Shimei] six, under the direction of their father Jeduthun, who prophesied with the harp, to give thanks and to praise Jehovah.

4 Of Heman, the sons of Heman: Bukkijah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth:

5 all these were sons of Heman the king's seer in the words of God, to exalt his power; and God had given to Heman fourteen sons and three daughters.

6 All these were under the direction of their fathers Asaph, Jeduthun, and Heman, for song in the house of Jehovah, with cymbals, lutes and harps, for the service of the house of God, under the direction of the king.

7 And the number of them, with their brethren that were instructed in the songs of Jehovah, all of them skilful, was two hundred and eighty-eight.

8 And they cast lots with one another over the charges, the small as well as the great, the teacher with the scholar.

9 And the first lot came forth for Asaph to Joseph; to Gedaliah the second: he and his brethren and his sons were twelve.

10 The third to Zaccur; his sons and his brethren, twelve.

11 The fourth to Jizri; his sons and his brethren, twelve.

12 The fifth to Nethaniah; his sons and his brethren, twelve.

13 The sixth to Bukkijah; his sons and his brethren, twelve.

14 The seventh to Jesharelah; his sons and his brethren, twelve.

15 The eighth to Isaiah; his sons and his brethren, twelve.

16 The ninth to Mattaniah; his sons and his brethren, twelve.

17 The tenth to Shimei; his sons and his brethren, twelve.

18 The eleventh to Azareel; his sons and his brethren, twelve.

19 The twelfth to Hashabiah; his sons and his brethren, twelve.

20 The thirteenth to Shubael; his sons and his brethren, twelve.

21 The fourteenth to Mattithiah; his sons and his brethren, twelve.

22 The fifteenth to Jeremoth; his sons and his brethren, twelve.

23 The sixteenth to Hananiah; his sons and his brethren, twelve.

24 The seventeenth to Joshbekashah; his sons and his brethren, twelve.

25 The eighteenth to Hanani; his sons and his brethren, twelve.

26 The nineteenth to Mallothi; his sons and his brethren, twelve.

27 The twentieth to Elijathah; his sons and his brethren, twelve.

28 The twenty-first to Hothir; his sons and his brethren, twelve.

29 The twenty-second to Giddalti; his sons and his brethren, twelve.

30 The twenty-third to Mahazioth; his sons and his brethren, twelve.

31 The twenty-fourth to Romamti-ezer; his sons and his brethren, twelve.

1 CHRONICLES CHAPTER 26

1 The divisions of the doorkeepers. Of the Korahites: Meshelemiah the son of Kore, of the sons of Asaph.

2 And Meshelemiah had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Johanan the sixth, Elioenai the seventh.

4 -- And the sons of Obed-Edom: Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God had blessed him.

6 And to Shemaiah his son were sons born, who were rulers in their father's house; for they were mighty men of valour.

7 The sons of Shemaiah: Othni, and Rephael, and Obed, [and] Elzabad, whose brethren were valiant men, Elihu and Semachiah.

8 All these were of the sons of Obed-Edom: they and their sons and their brethren, able men in strength for the service, were sixty-two of Obed-Edom.

9 -- And Meshelemiah had sons and brethren, men of valour, eighteen.

10 -- And Hosah, of the sons of Merari, had sons: Shimri the head, for though he was not the firstborn, yet his father made him the head;

11 Hilkijah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the doorkeepers, among the head-men, as to the charges together with their brethren, for performing the service in the house of Jehovah.

13 And they cast lots, the small as well as the great, according to their fathers' houses, for every gate.

14 And the lot eastward fell to Shelemiah; and they cast lots for Zechariah his son, a wise counsellor, and his lot came out northward;

15 to Obed-Edom southward; and to his sons the storehouse.

16 To Shuppim and Hosah westward, with the gate Shallecheth, by the causeway of the ascent, watch against watch.

17 Eastward were six Levites, northward four a day, southward four a day, and in the storehouse two [and] two.

18 At the portico westward, four at the causeway, two at the portico.

19 These are the divisions of the doorkeepers among the sons of the Korahites and among the sons of Merari.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And the Levites: Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

21 The sons of Laadan, the sons of the Gershonites of Laadan, chief fathers of Laadan the Gershonite: Jehieli;

22 the sons of Jehieli: Zetham, and Joel his brother, over the treasures of the house of Jehovah.

23 As to the Amramites, the Jizharites, the Hebronites, the Uzzielites....

24 And Shebuel the son of Gershom, the son of Moses, was overseer of the treasures.

25 And his brethren, of Eliezer: Rehabiah his son, and Isaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 This Shelomith and his brethren were over all the treasures of the dedicated things, which king David, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated

27 (from the wars and out of the spoils had they dedicated [them], to maintain the house of Jehovah),

28 and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah had dedicated: all that was dedicated was under the hand of Shelomith and of his brethren.

29 Of the Jizharites, Chenaniah and his sons were over Israel, for the outward business for officers and judges.

30 Of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, for the administration of Israel on this side Jordan westward, for all the business of Jehovah, and for the service of the king.

31 Of the Hebronites was Jerijah the head; (as to the Hebronites, according to their families according to the fathers: in the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jaazer in Gilead;)

32 and his brethren, men of valour, two thousand seven hundred chief fathers, whom king David made rulers over the Reubenites and the Gadites and the half tribe of the Manassites, for every matter pertaining to God, and the affairs of the king.

1 CHRONICLES CHAPTER 27

1 And [these] are the children of Israel after their number, the chief fathers and captains of thousands and hundreds, and their officers that served the king in every matter of the divisions, which came in and went out month by month throughout the months of the year; in every division were twenty-four thousand.

2 Over the first division for the first month was Jashobeam the son of Zabdiel; and in his division were twenty-four thousand.

3 He was of the children of Pherez, the head of all the captains of the hosts for the first month.

4 And over the division of the second month was Dodai the Ahohite; and in his division was Mikloth ruler; and in his division were twenty-four thousand.

5 The third captain of the host for the third month was Benaiah (the son of Jehoiada, a principal officer): [he was] head; and in his division were twenty-four thousand.

6 This Benaiah was a mighty man among the thirty, and above the thirty; and in his division was Ammizabad his son.

7 The fourth for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him; and in his division were twenty-four thousand.

8 The fifth for the fifth month was the captain Shamhuth the Jizrahite; and in his division were twenty-four thousand.

9 The sixth for the sixth month was Ira the son of Ikkesh the Tekoite; and in his division were twenty-four thousand.

10 The seventh for the seventh month was Helez the Pelonite, of the children of Ephraim; and in his division were twenty-four thousand.

11 The eighth for the eighth month was Sibbechai the Hushathite, of the Zarhites; and in his division were twenty-four thousand.

12 The ninth for the ninth month was Abiezer the Anathothite, of the Benjaminites; and in his division were twenty-four thousand.

13 The tenth for the tenth month was Maharai the Netophathite, of the Zarhites; and in his division were twenty-four thousand.

14 The eleventh for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim; and in his division were twenty-four thousand.

15 The twelfth for the twelfth month was Heldai the Netophathite, of Othniel; and in his division were twenty-four thousand.

16 And over the tribes of Israel were: for the Reubenites Eliezer the son of Zichri was the prince; for the Simeonites, Shephatiah the son of Maachah;

17 for the Levites, Hashabiah the son of Kemuel; for Aaron, Zadok;

18 for Judah, Elihu of the brethren of David; for Issachar, Omri the son of Michael;

19 for Zebulun, Jishmaiah the son of Obadiah; for Naphtali, Jerimoth the son of Azriel;

20 for the children of Ephraim, Hosea the son of Azaziah; for the half tribe of Manasseh, Joel the son of Pedaiah;

21 for the half [tribe] of Manasseh in Gilead, Jiddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner;

22 for Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

23 And David took not their number from twenty years old and under; for Jehovah had said he would increase Israel as the stars of heaven.

24 Joab the son of Zeruiah began to number, but he did not finish; and there fell wrath for it upon Israel; and the number was not put in the account of the chronicles of king David.

25 And over the king's treasures was Azmaveth the son of Adiel; and over the storehouses in the country, in the cities, and in the villages, and in the towers was Jonathan the son of Uzziah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 And over them that worked in the field for tillage of the ground was Ezri the son of Chelub.

27 And over the vineyards was Shimei the Ramathite; and over what was in the vineyards of stores of wine was Zabdi the Shiphmite:

28 and over the olive-trees and the sycamore-trees that were in the lowland was Baal-hanan the Gederite; and over the cellars of oil was Joash.

29 And over the herds that fed in Sharon was Shitrai the Sharonite; and over the herds in the valleys was Shaphat the son of Adlai.

30 And over the camels was Obil the Ishmaelite; and over the asses was Jehdiah the Meronothite.

31 And over the flocks was Jaziz the Hagarite. All these were comptrollers of the substance which was king David's.

32 And Jonathan, David's uncle, was counsellor, a wise man, and a scribe; and Jehiel the son of Hachmoni was with the king's sons;

33 and Ahithophel was the king's counsellor; and Hushai the Archite was the king's friend;

34 and after Ahithophel was Jehoiada the son of Benaiah, and Abiathar; and Joab was captain of the king's army.

1 CHRONICLES CHAPTER 28

1 And David assembled all the princes of Israel, the princes of the tribes, and the princes of the divisions that ministered to the king, and the captains over thousands, and the captains over hundreds, and the comptrollers of all the substance and possessions of the king and of his sons, with the chamberlains, and the mighty men, and all the men of valour, unto Jerusalem.

2 And king David stood up upon his feet, and said, Hear me, my brethren and my people! I had in my heart to build a house of rest for the ark of the covenant of Jehovah and for the footstool of our God, and I have prepared to build.

3 But God said to me, Thou shalt not build a house unto my name, for thou art a man of war, and hast shed blood.

4 And Jehovah the God of Israel chose me out of all the house of my father to be king over Israel for ever; for he has chosen Judah to be the prince; and of the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel;

5 and of all my sons, (for Jehovah has given me many sons,) he has chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel.

6 And he said to me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father.

7 And I will establish his kingdom for ever, if he be firm to do my commandments and mine ordinances, as at this day.

8 And now in the sight of all Israel, the congregation of Jehovah, and in the audience of our God, -- keep and seek for all the commandments of Jehovah your God; that ye may possess the good land, and leave it as an inheritance to your children after you for ever.

9 And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searches all hearts, and discerns all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cut thee off for ever.

10 Consider now, that Jehovah has chosen thee to build a house for the sanctuary: be strong, and do [it].

11 And David gave to Solomon his son the pattern of the porch, and of its houses, and of its treasuries, and of its upper chambers, and of its inner chambers, and of the house of the mercy-seat;

12 and the pattern of all that he had by the Spirit, of the courts of the house of Jehovah, and of all the chambers round about, for the treasuries of the house of God, and for the treasuries of the dedicated things;

13 and for the courses of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the instruments of service in the house of Jehovah:

14 gold by weight for [things] of gold, for all utensils of each kind of service; for all utensils of silver, by weight, for all utensils of each kind of service;

15 and the weight of the golden candlesticks, and of their golden lamps, by weight for every candlestick, and for its lamps; and for the silver candlesticks, by weight, for the candlestick and for its lamps, according to the use of every candlestick;

16 and gold by weight for the tables of the [loaves] to be set in rows, for every table; and silver for the tables of silver;

17 and pure gold for the forks, and the bowls, and the goblets; and for the golden basons by weight for every bason; and for the silver basons by weight for every bason;

18 and for the altar of incense, refined gold by weight; and the pattern of the chariot of the cherubim of gold, which spread out [their wings] and cover the ark of the covenant of Jehovah.

19 All this [said David,] in writing, by Jehovah's hand upon me, instructing as to all the works of the pattern.

20 And David said to Solomon his son, Be strong and courageous, and do it; fear not nor be dismayed: for Jehovah Elohim, my God, will be with thee; he will not leave thee, neither forsake thee, until all the work for the service of the house of Jehovah is finished.

21 And behold, the courses of the priests and the Levites are for all the service of the house of God; and thou hast with thee for all manner of workmanship every willing man, skilful for every sort of service; and the princes and all the people are wholly at thy commandment.

1 CHRONICLES CHAPTER 29

1 And king David said to all the congregation, Solomon my son, the one whom God has chosen, is young and tender, and the work is great; for this palace is not to be for man, but for Jehovah Elohim.

2 And I have prepared according to all my power for the house of my God gold for [things of] gold, and silver for

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

[things of] silver, and brass for [things of] brass, iron for [things of] iron, and wood for [things of] wood; onyx stones, and [stones] to be set, glistering stones, and of divers colours, and all manner of precious stones, and white marble in abundance.

3 And moreover, in my affection for the house of my God I have given of my own property of gold and silver, for the house of my God, over and above all that I have prepared for the house of the sanctuary:

4 three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses;

5 gold for [things of] gold, and silver for [things of] silver, and for all manner of work by the hands of artificers. And who is willing to offer to Jehovah this day?

6 And the chief fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, and the comptrollers of the king's business, offered willingly.

7 And they gave for the service of the house of God five thousand talents and ten thousand darics of gold, and ten thousand talents of silver, and eighteen thousand talents of brass, and one hundred thousand talents of iron.

8 And they with whom stones were found gave [them] to the treasure of the house of Jehovah, into the hand of Jehiel the Gershonite.

9 And the people rejoiced because they offered willingly, for with perfect heart they offered willingly to Jehovah; and David the king also rejoiced with great joy.

10 And David blessed Jehovah in the sight of all the congregation; and David said, Blessed be thou, Jehovah, the God of our father Israel, for ever and ever.

11 Thine, Jehovah, is the greatness, and the power, and the glory, and the splendour, and the majesty; for all that is in the heavens and on the earth is thine: thine, Jehovah, is the kingdom, and thou art exalted as Head above all;

12 and riches and glory are of thee, and thou rulest over everything; and in thy hand is power and might; and in thy hand it is to make all great and strong.

13 And now, our God, we thank thee, and praise thy glorious name.

14 But who am I, and what is my people, that we should be able to offer willingly after this manner? for all is of thee, and of that which is from thy hand have we given thee.

15 For we are strangers before thee, and sojourners, as all our fathers: our days on the earth are as a shadow, and there is no hope [of life].

16 Jehovah our God, all this store that we have prepared to build thee a house to thy holy name, is of thy hand, and is all thine own.

17 And I know, my God, that thou triest the heart, and hast pleasure in uprightness. In the uprightness of my heart have I willingly offered all these things; and now have I seen with joy thy people, which are present here, offer willingly to thee.

18 Jehovah, God of Abraham, of Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their hearts to thee!

19 And give to Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all, and to build the palace, for which I have made provision.

20 And David said to all the congregation, Bless now Jehovah your God. And all the congregation blessed Jehovah the God of their fathers, and bowed down their heads, and did homage to Jehovah and the king.

21 And they sacrificed sacrifices to Jehovah, and offered up burnt-offerings to Jehovah, on the morrow after that day: a thousand bullocks, a thousand rams, a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel.

22 And they ate and drank before Jehovah on that day with great joy. And they made Solomon the son of David king the second time, and anointed him to Jehovah to be prince, and Zadok to be priest.

23 And Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king.

25 And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him royal majesty such as had not been on any king before him in Israel.

26 Now David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel was forty years: he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour; and Solomon his son reigned in his stead.

29 And the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer;

30 with all his reign and his might, and the times that passed over him, and over Israel, and over all the kingdoms of the countries.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 CHRONICLES CHAPTER 1

1 And Solomon the son of David was strengthened in his kingdom, and Jehovah his God was with him and magnified him exceedingly.

2 And Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to all the princes of all Israel, the chief fathers;

3 and Solomon, and all the congregation with him, went to the high place at Gibeon; for there was God's tent of meeting which Moses the servant of Jehovah had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim to the [place] that David had prepared for it; for he had spread a tent for it at Jerusalem.

5 And the brazen altar that Bezaleel the son of Uri, the son of Hur, had made, was there before the tabernacle of Jehovah; and Solomon and the congregation sought unto it.

6 And Solomon offered there upon the brazen altar before Jehovah which was at the tent of meeting; and he offered up a thousand burnt-offerings upon it.

7 In that night God appeared to Solomon, and said to him, Ask what I shall give thee.

8 And Solomon said to God, Thou hast shewn unto David my father great loving-kindness, and hast made me king in his stead.

9 Now, Jehovah Elohim, let thy word unto David my father be firm; for thou hast made me king over a people numerous as the dust of the earth.

10 Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy great people?

11 And God said to Solomon, Because this was in thy heart, and thou hast not asked riches, wealth, or honour, nor the life of them that hate thee, neither yet hast asked long life; but hast asked for thyself wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king:

12 wisdom and knowledge are granted unto thee; and I will give thee riches and wealth and honour, such as none of the kings have had that have been before thee, neither shall any after thee have the like.

13 Then Solomon came back [from] the high place at Gibeon to Jerusalem, from before the tent of meeting, and reigned over Israel.

14 And Solomon gathered chariots and horsemen; and he had a thousand four hundred chariots and twelve thousand horsemen; and he placed them in the chariot-cities, and with the king at Jerusalem.

15 And the king made silver and gold in Jerusalem as stones, and cedars made he as the sycamores that are in the lowland for abundance.

16 And the exportation of horses that Solomon had was from Egypt: a caravan of the king's merchants fetched a drove [of horses], at a price.

17 And they fetched up and brought forth out of Egypt a chariot for six hundred [shekels] of silver, and a horse for a hundred and fifty; and so they brought [them] by their means, for all the kings of the Hittites and for the kings of Syria.

2 CHRONICLES CHAPTER 2

1 And Solomon purposed to build a house for the name of Jehovah, and a house for his kingdom.

2 And Solomon numbered seventy thousand men to bear burdens, and eighty thousand stone-masons in the mountain, and three thousand six hundred to superintend them.

3 And Solomon sent to Huram king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein [so do for me].

4 Behold, I build a house unto the name of Jehovah my God to dedicate it to him, to burn before him sweet incense, and for the continual arrangement [of the shewbread], and for the morning and evening burnt-offerings [and] on the sabbaths and on the new moons, and on the set feasts of Jehovah our God. This is [an ordinance] for ever to Israel.

5 And the house that I will build is great; for great is our God above all gods.

6 But who is able to build him a house, seeing the heavens and the heaven of heavens cannot contain him? And who am I that I should build him a house, except to burn sacrifice before him?

7 And now send me a man skilful to work in gold, and in silver, and in bronze, and in iron, and in purple and crimson and blue, and experienced in carving, besides the skilful men that are with me in Judah and in Jerusalem, whom David my father provided.

8 Send me also cedar-trees, cypress-trees, and sandal-wood trees, out of Lebanon; for I know that thy servants are experienced in cutting timber in Lebanon; and behold, my servants shall be with thy servants,

9 even to prepare me timber in abundance: for the house that I build shall be great and wonderful.

10 And behold, I will give to thy servants the hewers that fell timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 And Huram king of Tyre answered in writing, which he sent to Solomon, Because Jehovah loved his people, he made thee king over them.

12 And Huram said, Blessed be Jehovah the God of Israel, that made the heavens and the earth, who has given to David the king a wise son, endued with prudence and understanding, who will build a house for Jehovah and a house for his kingdom.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And now, I send a skilful man, endued with understanding, Huram Abi,

14 the son of a woman of the daughters of Dan, and whose father was a man of Tyre, experienced in working in gold, and in silver, in bronze, in iron, in stone, and in timber, in purple, in blue, and in byssus, and in crimson, and for doing any manner of engraving, and for inventing every device which shall be put to him, besides thy skilful men, and the skilful men of my lord David thy father.

15 And now the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants.

16 And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee [in] floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

17 And Solomon numbered all the strangers that were in the land of Israel, after the account that David his father had taken of them, and there were found a hundred and fifty-three thousand six hundred.

18 And he set seventy thousand of them to be bearers of burdens, and eighty thousand to be stone-masons in the mountains, and three thousand six hundred overseers to set the people to work.

2 CHRONICLES CHAPTER 3

1 And Solomon began to build the house of Jehovah at Jerusalem on mount Moriah, where he appeared to David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build on the second of the second month, in the fourth year of his reign.

3 And this was Solomon's foundation for the construction of the house of God. The length by cubits after the first measure was sixty cubits, and the breadth twenty cubits.

4 And the porch which was in front was twenty cubits in length, in front of the house broadways, and the height was a hundred and twenty; and he overlaid it within with pure gold.

5 And the greater house he boarded with cypress-wood, which he overlaid with fine gold, and set on it palm-trees and chains.

6 And he overlaid the house with precious stones for beauty; and the gold was gold of Parvaim.

7 And he covered the house, the beams, the threshold, and its walls, and its doors with gold, and engraved cherubim on the walls.

8 And he made the house of the most holy place, the length of which was according to the breadth of the house, twenty cubits, and its breadth twenty cubits; and he covered it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he covered the upper chambers with gold.

10 And in the house of the most holy place he made two cherubim of image work, and they overlaid them with gold.

11 And the wings of the cherubim were twenty cubits long: one wing of five cubits touched the wall of the house; and the other wing of five cubits touched the wing of the other cherub.

12 And the wing of the other cherub of five cubits touched the wall of the house; and the other wing was five cubits joining the wing of the other cherub.

13 The wings of these cherubim spread forth were twenty cubits; and they stood on their feet, and their faces were toward the house.

14 And he made the veil of blue, and purple, and crimson, and byssus, and made cherubim upon it.

15 And before the house he made two pillars thirty-five cubits long; and the capital that was on the top of each of them was five cubits.

16 And he made chains [as] in the oracle, and he put them on the top of the pillars; and he made a hundred pomegranates, and put them on the chains.

17 And he set up the pillars in front of the temple, one on the right hand and the other on the left; and he called the name of that on the right Jachin, and the name of that on the left Boaz.

2 CHRONICLES CHAPTER 4

1 And he made a brazen altar: its length was twenty cubits, and its breadth twenty cubits, and its height ten cubits.

2 And he made the sea, molten, ten cubits from brim to brim, round all about; and its height was five cubits; and a line of thirty cubits encompassed it round about.

3 And under it was the similitude of oxen, encompassing it round about, ten in a cubit enclosing the sea round about, two rows of oxen, cast when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was above upon them, and all their hinder parts were inward.

5 And its thickness was a hand-breadth, and its brim like the work of the brim of a cup, with lily-blossoms; in capacity it held three thousand baths.

6 And he made ten lavers, and put five on the right and five on the left, to wash in them: they rinsed in them what they prepared for the burnt-offering; and the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to the ordinance respecting them, and set them in the temple, five on the right hand and five on the left.

8 And he made ten tables, and placed them in the temple, five on the right hand and five on the left. And he made a hundred golden bowls.

9 And he made the court of the priests, and the great court, and doors for the court, and overlaid the doors thereof with bronze.

10 And he set the sea on the right side eastward, over against the south.

11 And Huram made the pots and the shovels and the bowls. So Huram ended doing the work that he made for king Solomon in the house of God:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 two pillars, and the globes and the capitals on the top of the pillars, two; and the two networks, to cover the two globes of the capitals which were on the top of the pillars;
13 and the four hundred pomegranates for the two networks, two rows of pomegranates for one network, to cover the two globes of the capitals which were upon the pillars.
14 And he made the bases, and he made the lavers on the bases;
15 one sea, and the twelve oxen under it.
16 And the pots, and the shovels, and the forks, and all their instruments did Huram Abiv make king Solomon for the house of Jehovah, of bright brass.
17 In the plain of the Jordan did the king cast them, in the clay-ground between Succoth and Zeredathah.
18 And Solomon made all these vessels in great number; for the weight of the brass was not ascertained.
19 And Solomon made all the vessels that were [in] the house of God: the golden altar; and the tables whereon was the shewbread;
20 and the candlesticks with their lamps to burn according to the ordinance before the oracle, of pure gold;
21 and the flowers, and the lamps, and the tongs, of gold (it was perfect gold);
22 and the knives, and the bowls, and the cups, and the censers, of pure gold; and the entrance of the house, the inner folding-doors thereof for the most holy place, and the doors of the house, of the temple, of gold.

2 CHRONICLES CHAPTER 5

1 And all the work was finished that Solomon made for the house of Jehovah. And Solomon brought in the things that David his father had dedicated; and the silver, and the gold, and all the vessels he put among the treasures of the house of God.
2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers of the children of Israel, to Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.
3 And all the men of Israel assembled themselves to the king at the feast, that of the seventh month.
4 And all the elders of Israel came; and the Levites took up the ark.
5 And they brought up the ark, and the tent of meeting, and all the holy vessels that were in the tent: the priests, the Levites, brought them up.
6 And king Solomon, and all the assembly of Israel, that were assembled to him before the ark, sacrificed sheep and oxen which could not be counted nor numbered for multitude.
7 And the priests brought in the ark of the covenant of Jehovah to its place, into the oracle of the house, into the most holy place, under the wings of the cherubim;
8 and the cherubim stretched forth [their] wings over the place of the ark, and the cherubim covered the ark and its staves above.
9 And the staves were long, so that the ends of the staves were seen outside the ark before the oracle; but they were not seen without. And there they are to this day.
10 There was nothing in the ark save the two tables which Moses put there at Horeb, when Jehovah made [a covenant] with the children of Israel, when they came out of Egypt.
11 And it came to pass when the priests were come out of the holy place (for all the priests that were present were hallowed without observing the courses;
12 and the Levites the singers, all they of Asaph, of Heman, of Jeduthun, with their sons and their brethren, clad in byssus, with cymbals and lutes and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets),
13 -- it came to pass when the trumpeters and singers were as one, to make one voice to be heard in praising and thanking Jehovah; and when they lifted up their voice with trumpets, and cymbals, and instruments of music, and praised Jehovah: For he is good, for his loving-kindness [endureth] for ever; that then the house, the house of Jehovah, was filled with a cloud,
14 and the priests could not stand to do their service because of the cloud; for the glory of Jehovah had filled the house of God.

2 CHRONICLES CHAPTER 6

1 Then said Solomon: Jehovah said that he would dwell in the thick darkness.
2 But I have built a house of habitation for thee, even a settled place for thee to abide in for ever.
3 And the king turned his face and blessed the whole congregation of Israel; and the whole congregation of Israel stood.
4 And he said: Blessed be Jehovah the God of Israel, who spoke with his mouth unto David my father, and hath with his hands fulfilled it, saying,
5 Since the day that I brought forth my people out of the land of Egypt I chose no city out of all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be prince over my people Israel:
6 but I have chosen Jerusalem, that my name might be there; and I have chosen David to be over my people Israel.
7 And it was in the heart of David my father to build a house unto the name of Jehovah the God of Israel.
8 But Jehovah said to David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart;
9 nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.
10 And Jehovah has performed his word which he spoke; and I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah promised, and I have built the house unto the name of Jehovah the God of Israel.
11 And in it have I put the ark, wherein is the covenant of Jehovah, which he made with the children of Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And he stood before the altar of Jehovah in the presence of the whole congregation of Israel, and spread forth his hands.

13 For Solomon had made a platform of bronze, five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and he kneeled down on his knees before the whole congregation of Israel, and spread forth his hands toward the heavens,

14 and said, Jehovah, God of Israel! there is no God like thee, in the heavens or on the earth, who keepest covenant and mercy with thy servants that walk before thee with all their heart;

15 who hast kept with thy servant David my father that which thou didst promise him; thou spokest with thy mouth, and hast fulfilled [it] with thy hand as at this day.

16 And now, Jehovah, God of Israel, keep with thy servant David my father that which thou hast promised him saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if only thy sons take heed to their way to walk in my law, as thou hast walked before me.

17 And now, Jehovah, God of Israel, let thy word be verified which thou hast spoken unto thy servant David.

18 But will God indeed dwell with man on the earth? behold, the heavens and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Yet have respect unto the prayer of thy servant, and to his supplication, Jehovah, my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee;

20 that thine eyes may be open upon this house day and night, upon the place in which thou hast said thou wouldest put thy name: to hearken unto the prayer which thy servant prayeth toward this place.

21 And hearken unto the supplications of thy servant, and of thy people Israel, which they shall pray toward this place, and hear thou from thy dwelling-place, from the heavens, and when thou hearest, forgive.

22 If a man have sinned against his neighbour, and an oath be laid upon him to adjure him, and the oath come before thine altar in this house;

23 then hear thou from the heavens, and do, and judge thy servants, requiting the wicked, to bring his way upon his own head; and justifying the righteous, giving him according to his righteousness.

24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall turn again and confess thy name, and pray, and make supplication before thee in this house;

25 then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land that thou gavest to them and to their fathers.

26 When the heavens are shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, because thou hast afflicted them;

27 then hear thou in the heavens, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and give rain upon thy land, which thou hast given to thy people for an inheritance.

28 If there be famine in the land, if there be pestilence, if there be blight or mildew, locust or caterpillar; if their enemies besiege them in the land of their gates; whatever plague or whatever sickness there be:

29 what prayer, what supplication soever be made by any man, or by all thy people Israel, when they shall know every man his own plague, and his own grief, and shall spread forth his hands toward this house;

30 then hear thou from the heavens, the settled place of thy dwelling, and forgive, and render unto every man according to all his ways, whose heart thou knowest (for thou, thou only, knowest the hearts of the children of men),

31 that they may fear thee, to walk in thy ways, all the days that they live upon the land which thou gavest unto our fathers.

32 And as to the stranger also, who is not of thy people Israel, but cometh out of a far country for thy great name's sake, and thy mighty hand and thy stretched-out arm; when they shall come and pray toward this house,

33 then hear thou from the heavens, the settled place of thy dwelling, and do according to all that the stranger calleth to thee for; in order that all peoples of the earth may know thy name, and may fear thee as do thy people Israel, and may know that this house which I have built is called by thy name.

34 If thy people go out to battle against their enemies by the way that thou shalt send them, and they pray unto thee toward this city that thou hast chosen, and the house that I have built unto thy name;

35 then hear thou from the heavens their prayer and their supplication, and maintain their right.

36 If they have sinned against thee (for there is no man that sinneth not), and thou be angry with them, and give them up to the enemy, and they have carried them away captives unto a land far off or near;

37 and if they shall take it to heart in the land whither they were carried captive, and repent, and make supplication unto thee in the land of their captivity, saying, We have sinned, we have done iniquity and have dealt perversely;

38 and if they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and the city that thou hast chosen, and the house that I have built unto thy name;

39 then hear thou from the heavens, from the settled place of thy dwelling, their prayer and their supplications, and maintain their right, and forgive thy people their sin against thee.

40 Now, my God, I beseech thee, let thine eyes be open and let thine ears be attentive unto the prayer [that is made] in this place.

41 And now, arise, Jehovah Elohim, into thy resting-place, thou and the ark of thy strength: let thy priests, Jehovah

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Elohim, be clothed with salvation, and let thy saints rejoice in [thy] goodness.

42 Jehovah Elohim, turn not away the face of thine anointed: remember mercies to David thy servant.

2 CHRONICLES CHAPTER 7

1 And when Solomon had ended praying, the fire came down from the heavens and consumed the burnt-offering and the sacrifices; and the glory of Jehovah filled the house.

2 And the priests could not enter into the house of Jehovah, because the glory of Jehovah filled Jehovah's house.

3 And all the children of Israel saw how the fire came down, and the glory of Jehovah upon the house, and bowed themselves with their faces to the ground on the pavement, and worshipped and thanked Jehovah: For he is good, for his loving-kindness [endureth] for ever.

4 And the king and all the people offered sacrifices before Jehovah.

5 And king Solomon sacrificed a sacrifice of twenty-two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 And the priests stood in their charges, and the Levites with Jehovah's instruments of music, which David the king had made to praise Jehovah, for his loving-kindness [endureth] for ever, when David praised by their means; and the priests sounded the trumpets opposite to them, and all Israel stood.

7 And Solomon hallowed the middle of the court that was before the house of Jehovah; for there he offered the burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the oblations and the fat.

8 And at that time Solomon held the feast seven days, and all Israel with him, a very great congregation, from the entrance of Hamath unto the torrent of Egypt.

9 And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away to their tents, joyful and glad of heart for the goodness that Jehovah had done to David and to Solomon, and to Israel his people.

11 And Solomon completed the house of Jehovah, and the king's house; and all that came into Solomon's heart to make in the house of Jehovah, and in his own house, he did prosperously.

12 Then Jehovah appeared to Solomon by night, and said to him: I have heard thy prayer, and I have chosen for myself this place for a house of sacrifice.

13 If I shut up the heavens that there be no rain, or if I command the locust to devour the land, or if I send pestilence among my people;

14 and my people, who are called by my name, humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from the heavens, and forgive their sin, and heal their land.

15 Now mine eyes shall be open, and mine ears attentive to the prayer [made] in this place;

16 for I have now chosen and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually.

17 And [as for] thee, if thou wilt walk before me, as David thy father walked, to do according to all that I have commanded thee, and wilt keep my statutes and mine ordinances;

18 then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to rule over Israel.

19 But if ye turn away and forsake my statutes and my commandments which I have set before you, and go and serve other gods and worship them;

20 then will I pluck them up by the roots out of my land which I have given them; and this house, which I have hallowed to my name, will I cast out of my sight, and will make it a proverb and a byword among all peoples.

21 And this house, which is high, shall be an astonishment to every one that passes by it; so that he shall say, Why has Jehovah done thus to this land and to this house?

22 And they shall say, Because they forsook Jehovah the God of their fathers, who brought them forth out of the land of Egypt, and have attached themselves to other gods, and have worshipped them and served them; therefore he has brought upon them all this evil.

2 CHRONICLES CHAPTER 8

1 And it came to pass at the end of twenty years, when Solomon had built the house of Jehovah and his own house,

2 that the cities which Huram had given to Solomon, Solomon built them and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-Zobah, and overcame it.

4 And he built Tadmor, in the wilderness, and all the store-cities, which he built in Hamath.

5 And he built upper Beth-Horon and lower Beth-Horon, fortified cities, with walls, gates, and bars;

6 and Baalath, and all the store-cities that Solomon had, and all the cities for chariots, and the cities for the horsemen, and all that Solomon desired to build in Jerusalem, and on Lebanon, and in all the land of his dominion.

7 All the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who were not of Israel,

8 their children that were left after them in the land, whom the children of Israel had not destroyed, upon them did Solomon impose tribute-service until this day.

9 But of the children of Israel, of them did Solomon make no bondmen for his work; but they were men of war, and chief of his captains, and captains of his chariots and his horsemen.

10 And these were the chief of king Solomon's superintendents, two hundred and fifty, that ruled over the people.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And Solomon brought up the daughter of Pharaoh out of the city of David to the house which he had built for her; for he said, My wife shall not dwell in the house of David king of Israel, because the [places] are holy to which the ark of Jehovah has come.

12 Then Solomon offered up burnt-offerings to Jehovah on the altar of Jehovah, which he had built before the porch;

13 even as the duty of every day required, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and at the set feasts, three times in the year, -- at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles.

14 And he appointed, according to the ordinance of David his father, the divisions of the priests for their service, and the Levites for their charges, to praise and serve before the priests, as the duty of every day required; and the doorkeepers by their divisions at every gate: for such was the commandment of David the man of God;

15 and they did not depart from the commandment of the king to the priests and the Levites concerning any matter, nor concerning the treasures.

16 And all the work of Solomon was prepared, to the day of the foundation of the house of Jehovah and to its completion. [So] the house of Jehovah was finished.

17 Then went Solomon to Ezion-geber, and to Eloth, on the seashore in the land of Edom.

18 And Huram sent him by his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and fetched thence four hundred and fifty talents of gold, and brought them to king Solomon.

2 CHRONICLES CHAPTER 9

1 And the queen of Sheba heard of the fame of Solomon, and came to Jerusalem to prove Solomon with enigmas; with a very great train, and camels that bore spices and gold in great abundance, and precious stones; and she came to Solomon, and spoke with him of all that was in her heart.

2 And Solomon explained to her all she spoke of, and there was not a thing hidden from Solomon that he did not explain to her.

3 And when the queen of Sheba saw the wisdom of Solomon, and the house that he had built,

4 and the food of his table, and the deportment of his servants, and the order of service of his attendants and their apparel, and his cupbearers and their apparel, and his ascent by which he went up to the house of Jehovah, there was no more spirit in her.

5 And she said to the king, It was a true report that I heard in mine own land of thine affairs and of thy wisdom;

6 but I gave no credit to their words, until I came and mine eyes had seen; and behold, the half of the greatness of thy wisdom was not told me: thou exceedest the report that I heard.

7 Happy are thy men, and happy are these thy servants, who stand continually before thee and hear thy wisdom!

8 Blessed be Jehovah thy God, who delighted in thee, to set thee on his throne, to be king to Jehovah thy God! Because thy God loved Israel, to establish them for ever, therefore did he make thee king over them, to do judgment and justice.

9 And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones; neither was there any such spice as that which the queen of Sheba gave to king Solomon.

10 (And the servants also of Huram, and the servants of Solomon, who brought gold from Ophir, brought sandal-wood and precious stones.

11 And the king made of the sandal-wood stairs for the house of Jehovah, and for the king's house, and harps and lutes for the singers. And there were none such seen before in the land of Judah.)

12 And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides what she had brought to the king. And she turned and went to her own land, she and her servants.

13 And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold,

14 besides [what] dealers and merchants brought, and [what] all the kings of Arabia and the governors of the country brought of gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold, -- he applied six hundred [shekels] of beaten gold to one target;

16 and three hundred shields of beaten gold, -- he applied three hundred [shekels] of gold to one shield; and the king put them in the house of the forest of Lebanon.

17 And the king made a great throne of ivory, and overlaid it with pure gold;

18 and the throne had six steps, with a footstool of gold fastened to the throne; and there were arms on each side at the place of the seat, and two lions stood beside the arms;

19 and twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of precious gold: silver was not of the least account in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: once in three years came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.

22 And king Solomon was greater than all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

24 And they brought every man his present, vessels of silver and vessels of gold, and clothing, armour, and spices, horses and mules, a rate year by year.

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; and he placed them in the chariot-cities, and with the king at Jerusalem.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 And he ruled over all the kings from the river as far as the land of the Philistines, and up to the border of Egypt.
27 And the king made silver in Jerusalem as stones, and cedars made he as the sycamores that are in the lowland for abundance.
28 And they brought to Solomon horses out of Egypt, and out of all lands.
29 And the rest of the acts of Solomon first and last, are they not written in the words of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?
30 And Solomon reigned in Jerusalem over all Israel forty years.
31 And Solomon slept with his fathers, and they buried him in the city of David his father; and Rehoboam his son reigned in his stead.

2 CHRONICLES CHAPTER 10

1 And Rehoboam went to Shechem; for all Israel had come to Shechem to make him king.
2 And it came to pass when Jeroboam the son of Nebat heard it (now he was in Egypt, whither he had fled from the presence of king Solomon) that Jeroboam returned out of Egypt.
3 And they sent and called him; and Jeroboam and all Israel came and spoke to Rehoboam saying,
4 Thy father made our yoke grievous; and now lighten the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.
5 And he said to them, Come again to me after three days. And the people departed.
6 And king Rehoboam consulted with the old men, who had stood before Solomon his father while he yet lived, saying, How do ye advise to return answer to this people?
7 And they spoke to him saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.
8 But he forsook the advice of the old men which they had given him, and consulted with the young men, who had grown up with him, that stood before him.
9 And he said to them, What advice give ye that we may return answer to this people, who have spoken to me saying, Lighten the yoke which thy father put upon us?
10 And the young men that had grown up with him spoke to him saying, Thus shalt thou say to the people who have spoken to thee saying, Thy father made our yoke heavy, and lighten thou it for us, -- thus shalt thou say to them: My little [finger] is thicker than my father's loins;
11 and whereas my father laid a heavy yoke upon you, *I* will add to your yoke: my father chastised you with whips, but *I* [will chastise you] with scorpions.
12 And Jeroboam and all the people came to Rehoboam the third day, as the king had appointed saying, Come again to me on the third day.
13 And the king answered them roughly; and king Rehoboam forsook the advice of the old men,
14 and spoke to them according to the advice of the young men, saying, My father made your yoke heavy, but *I* will add to it; my father chastised you with whips, but *I* [will chastise you] with scorpions.
15 So the king hearkened not to the people; for it was brought about by God, that Jehovah might give effect to his word, which he spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.
16 And all Israel saw that the king hearkened not to them; and the people answered the king saying, What portion have we in David? and [we have] no inheritance in the son of Jesse: every man to your tents, O Israel. Now see to thine own house, David! And all Israel went to their tents.
17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.
18 And king Rehoboam sent Hadoram, who was over the levy; but the children of Israel stoned him with stones, that he died. And king Rehoboam hastened to mount his chariot, to flee to Jerusalem.
19 And Israel rebelled against the house of David, unto this day.

2 CHRONICLES CHAPTER 11

1 And Rehoboam came to Jerusalem; and he assembled the house of Judah and Benjamin, a hundred and eighty thousand chosen men apt for war, to fight against Israel, that he might bring the kingdom again to Rehoboam.
2 But the word of Jehovah came to Shemaiah the man of God, saying,
3 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all Israel in Judah and Benjamin, saying,
4 Thus saith Jehovah: Go not up, nor fight with your brethren; return every man to his house; for this thing is from me. And they hearkened to the words of Jehovah, and returned from going against Jeroboam.
5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.
6 And he built Bethlehem, and Etam, and Tekoa,
7 and Beth-zur, and Soco, and Adullam,
8 and Gath, and Mareshah, and Ziph,
9 and Adoraim, and Lachish, and Azekah,
10 and Zorah, and Ajalon, and Hebron, which are in Judah and in Benjamin, fortified cities.
11 And he fortified the strongholds, and put captains in them, and stores of victuals, and of oil and wine;
12 and in every several city, targets and spears, and made them exceedingly strong. And Judah and Benjamin were his.
13 And the priests and the Levites that were in all Israel resorted to him out of all their districts;
14 for the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from exercising the priesthood to Jehovah;
15 and he ordained for himself priests for the high places, and for the he-goats and for the calves that he had made.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 -- And after them, those out of all the tribes of Israel that set their heart to seek Jehovah the God of Israel came to Jerusalem, to sacrifice to Jehovah the God of their fathers.

17 And they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years; for during three years they walked in the way of David and Solomon.

18 And Rehoboam took Mahalath the daughter of Jerimoth the son of David as wife, [and of] Abihail the daughter of Eliab the son of Jesse.

19 And she bore him children: Jeush, and Shemariah, and Zaham.

20 And after her he took Maachah the daughter of Absalom; and she bore him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines; for he had taken eighteen wives and sixty concubines, and he begot twenty-eight sons and sixty daughters.

22 And Rehoboam established Abijah the son of Maachah at the head, to be ruler among his brethren; for [he thought] to make him king.

23 And he dealt wisely, and dispersed of all his sons throughout all the lands of Judah and Benjamin, to all the fortified cities; and he gave them food in abundance. And he desired [for them] a multitude of wives.

2 CHRONICLES CHAPTER 12

1 And it came to pass when the kingdom of Rehoboam was established, and when he had become strong, [that] he forsook the law of Jehovah, and all Israel with him.

2 And it came to pass in the fifth year of king Rehoboam, because they had transgressed against Jehovah, that Shishak king of Egypt came up against Jerusalem,

3 with twelve hundred chariots and sixty thousand horsemen; and the people were without number that came with him out of Egypt: Libyans, Sukkites, and Ethiopians.

4 And he took the fortified cities that belonged to Judah, and came to Jerusalem.

5 And Shemaiah the prophet came to Rehoboam and [to] the princes of Judah that had gathered together to Jerusalem because of Shishak, and said to them, Thus saith Jehovah: Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 And the princes of Israel and the king humbled themselves; and they said, Jehovah is righteous.

7 And when Jehovah saw that they humbled themselves, the word of Jehovah came to Shemaiah, saying, They have humbled themselves: I will not destroy them, but I will grant them a little deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 And Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of Jehovah, and the treasures of the king's house; he took away all; and he took away the shields of gold that Solomon had made.

10 And king Rehoboam made in their stead shields of bronze, and committed them to the hands of the chief of the couriers who kept the entrance of the king's house.

11 And it was so, that as often as the king entered into the house of Jehovah, the couriers came and fetched them, and brought them again into the chamber of the couriers.

12 And when he humbled himself, the anger of Jehovah turned away from him, that he would not destroy him altogether; and also in Judah there were good things.

13 And king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that Jehovah had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess.

14 And he did evil, for he applied not his heart to seek Jehovah.

15 And the acts of Rehoboam, first and last, are they not written in the words of Shemaiah the prophet, and of Iddo the seer, in the genealogical registers? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David. And Abijah his son reigned in his stead.

2 CHRONICLES CHAPTER 13

1 In the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem; and his mother's name was Michaiah, the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah began the war with an army of men of war, four hundred thousand chosen men; and Jeroboam set the battle in array against him with eight hundred thousand chosen men, mighty men of valour.

4 And Abijah stood up on the top of mount Zemaraim, which is in mount Ephraim, and said, Hear me, Jeroboam, and all Israel!

5 Ought ye not to know that Jehovah the God of Israel gave the kingdom over Israel to David for ever, to him and to his sons [by] a covenant of salt?

6 But Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his lord.

7 And vain men, sons of Belial, gathered to him and strengthened themselves against Rehoboam the son of Solomon, and Rehoboam was young and faint-hearted, and did not shew himself strong against them.

8 And now ye think to shew yourselves strong against the kingdom of Jehovah in the hand of the sons of David; and ye are a great multitude, and ye have with you the golden calves that Jeroboam made you for gods.

9 Have ye not cast out the priests of Jehovah, the sons of Aaron, and the Levites, and made you priests as the peoples of the lands? whoever comes to consecrate himself with a young bullock and seven rams, he becomes a priest of what is not God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 But as for us, Jehovah is our God, and we have not forsaken him; and the priests that serve Jehovah are the sons of Aaron, and the Levites are at their work:

11 and they burn to Jehovah every morning and every evening burnt-offerings and sweet incense; the loaves also are set in order upon the pure table; and the candlestick of gold with its lamps to burn every evening: for *we* keep the charge of Jehovah our God; but *ye* have forsaken him.

12 And behold, we have God with us at our head, and his priests, and the loud-sounding trumpets to sound an alarm against you. Children of Israel, do not fight with Jehovah the God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambush to come about behind them; and they were before Judah, and the ambush behind them.

14 And Judah looked back, and behold, they had the battle in front and behind; and they cried to Jehovah, and the priests sounded with the trumpets.

15 And the men of Judah gave a shout; and as the men of Judah shouted, it came to pass that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter; and there fell down slain of Israel five hundred thousand chosen men.

18 And the children of Israel were humbled at that time, and the children of Judah were strengthened, because they relied upon Jehovah the God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him: Bethel with its dependent villages, and Jeshanah with its dependent villages, and Ephron with its dependent villages.

20 And Jeroboam did not recover strength again in the days of Abijah; and Jehovah smote him, and he died.

21 But Abijah strengthened himself, and took fourteen wives, and begot twenty-two sons and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways and his sayings, are written in the treatise of the prophet Iddo.

2 CHRONICLES CHAPTER 14

1 And Abijah slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did what was good and right in the sight of Jehovah his God;

3 and he took away the altars of the strange [gods] and the high places, and broke the columns, and cut down the Asherahs;

4 and commanded Judah to seek Jehovah the God of their fathers, and to practise the law and the commandment.

5 And he removed out of all the cities of Judah the high places and the sun-images; and the kingdom was quiet before him.

6 And he built fortified cities in Judah, for the land had rest, and he had no war in those years; because Jehovah had given him rest.

7 And he said to Judah, Let us build these cities, and surround them with walls and towers, gates and bars, while the land is yet before us; for we have sought Jehovah our God; we have sought him, and he has given us rest on every side. And they built and prospered.

8 And Asa had an army that bore targets and spears: out of Judah three hundred thousand; and out of Benjamin, that bore shields and drew the bow, two hundred and eighty thousand: all these, mighty men of valour.

9 And Zerah the Ethiopian came out against him with a host of a thousand thousand, and three hundred chariots, and he came to Mareshah.

10 And Asa went out against him, and they set the battle in array in the valley of Zephathah near Mareshah.

11 And Asa cried unto Jehovah his God, and said, Jehovah, it maketh no difference to thee to help, whether there be much or no power: help us, O Jehovah our God, for we rely on thee, and in thy name have we come against this multitude. Jehovah, thou art our God; let not man prevail against thee.

12 And Jehovah smote the Ethiopians before Asa and before Judah; and the Ethiopians fled.

13 And Asa and the people that were with him pursued them to Gerar; and the Ethiopians were overthrown, that none of them was left alive; for they were crushed before Jehovah and before his army. And they carried away very much spoil.

14 And they smote all the cities round about Gerar, for the terror of Jehovah came upon them; and they spoiled all the cities, for there was very much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

2 CHRONICLES CHAPTER 15

1 And the Spirit of God came upon Azariah the son of Oded.

2 And he went out to meet Asa, and said to him, Hear ye me, Asa, and all Judah and Benjamin: Jehovah is with you while ye are with him; and if ye seek him he will be found of you, but if ye forsake him he will forsake you.

3 Now for a long while Israel [was] without the true God, and without a teaching priest, and without law;

4 but in their trouble they turned to Jehovah the God of Israel, and sought him, and he was found of them.

5 And in those times there [was] no peace to him that went out nor to him that came in, but great disturbances were amongst all the inhabitants of the countries.

6 And nation was broken against nation, and city against city; for God disturbed them with all manner of distress.

7 But as for you, be firm and let not your hands be weak; for there is a reward for your deeds.

8 And when Asa heard these words and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities that he had taken from mount Ephraim, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

renewed the altar of Jehovah, that was before the porch of Jehovah.

9 And he assembled all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell away to him out of Israel in abundance, when they saw that Jehovah his God was with him.

10 And they assembled themselves at Jerusalem in the third month of the fifteenth year of the reign of Asa.

11 And they sacrificed to Jehovah in that day, of the spoil that they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek Jehovah the God of their fathers, with all their heart, and with all their soul,

13 and that whoever would not seek Jehovah the God of Israel should be put to death, whether small or great, whether man or woman.

14 And they swore to Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath; for they took the oath with all their heart, and sought him with their whole desire; and he was found of them. And Jehovah gave them rest round about.

16 And also Maachah, the mother of Asa the king, he removed from being queen, because she had made an idol for the Asherah; and Asa cut down her idol, and stamped it, and burned it in the valley Kidron.

17 But the high places were not removed from Israel; only, Asa's heart was perfect all his days.

18 And he brought into the house of God the things which his father had dedicated, and the things which he himself had dedicated, silver, and gold, and vessels.

19 And there was no war until the thirty-fifth year of the reign of Asa.

2 CHRONICLES CHAPTER 16

1 In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, in order to let none go out or come in to Asa king of Judah.

2 And Asa brought out silver and gold out of the treasures of the house of Jehovah and of the king's house, and sent to Ben-hadad king of Syria, who dwelt at Damascus, saying,

3 There is a league between me and thee, and between my father and thy father: behold, I send thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened to king Asa, and sent the captains of his forces against the cities of Israel; and they smote Ijon and Dan and Abelmaim, and all the store-magazines of the cities of Naphtali.

5 And it came to pass when Baasha heard of it, that he left off building Ramah, and let his work cease.

6 And king Asa took all Judah; and they carried away the stones and the timber from Ramah, with which Baasha had been building, and he built with them Geba and Mizpah.

7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on Jehovah thy God, therefore has the army of the king of Syria escaped out of thy hand.

8 Were not the Ethiopians and the Libyans a huge army, with very many chariots and horsemen? but when thou didst rely on Jehovah, he delivered them into thy hand.

9 For the eyes of Jehovah run to and fro through the whole earth, to shew himself strong in the behalf of those whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.

10 And Asa was wroth with the seer, and put him in the prison; for he was enraged with him because of this. And Asa oppressed some of the people at the same time.

11 And behold the acts of Asa, first and last, behold, they are written in the book of the kings of Judah and Israel.

12 And Asa in the thirty-ninth year of his reign was diseased in his feet, until his disease was extremely great; yet in his disease he did not seek Jehovah, but the physicians.

13 And Asa slept with his fathers, and died in the one-and-fortieth year of his reign.

14 And they buried him in his own sepulchre, which he had excavated for himself in the city of David, and laid him in a bed filled with spices, a mixture of divers kinds prepared by the perfumer's art; and they made a very great burning for him.

2 CHRONICLES CHAPTER 17

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim that Asa his father had taken.

3 And Jehovah was with Jehoshaphat, for he walked in the first ways of his father David, and sought not unto the Baals;

4 but he sought the God of his father, and walked in his commandments, and not after the doings of Israel.

5 And Jehovah established the kingdom in his hand; and all Judah gave gifts to Jehoshaphat; and he had riches and honour in abundance.

6 And he took courage in the ways of Jehovah; moreover, he removed the high places and Asherahs out of Judah.

7 And in the third year of his reign he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Micah, to teach in the cities of Judah;

8 and with them the Levites: Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jonathan, and Adonijah, and Tobijah, and Tob-Adonijah, Levites; and with them Elishama and Jehoram, the priests.

9 And they taught in Judah, and had the book of the law of Jehovah with them; and they went about through all the cities of Judah, and taught among the people.

10 And the terror of Jehovah was upon all the kingdoms of the lands that were round about Judah, and they made no war against Jehoshaphat.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And some of the Philistines brought Jehoshaphat gifts and tribute-silver. The Arabians also brought him flocks, seven thousand seven hundred rams, and seven thousand seven hundred he-goats.

12 And Jehoshaphat waxed exceeding great; and he built in Judah castles and store-cities.

13 And he had much business in the cities of Judah; and men of war, strong and valiant, in Jerusalem.

14 And these are the numbers of them according to their fathers' houses. Of Judah the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valour;

15 and next to him was Johanan the captain, and with him two hundred and eighty thousand;

16 and next to him, Amasiah the son of Zichri, who willingly offered himself to Jehovah; and with him two hundred thousand mighty men of valour.

17 And of Benjamin: Eliada, a mighty man of valour, and with him two hundred thousand, armed with bow and shield;

18 and next to him was Jehozabad, and with him a hundred and eighty thousand ready prepared for war.

19 These were they that waited on the king, besides those that the king had put in the fortified cities throughout Judah.

2 CHRONICLES CHAPTER 18

1 And Jehoshaphat had riches and honour in abundance; and he allied himself with Ahab by marriage.

2 And after [certain] years he went down to Ahab, to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that were with him, and urged him to go up against Ramoth-Gilead.

3 And Ahab king of Israel said to Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-Gilead? And he said to him, I am as thou, and my people as thy people; and [I will be] with thee in the war.

4 And Jehoshaphat said to the king of Israel, Inquire, I pray thee, this day of the word of Jehovah.

5 And the king of Israel assembled the prophets, four hundred men, and said to them, Shall we go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, and God will give it into the king's hand.

6 But Jehoshaphat said, Is there not here a prophet of Jehovah besides, that we might inquire of him?

7 And the king of Israel said to Jehoshaphat, There is yet one man by whom we may inquire of Jehovah; but I hate him, for he prophesies no good concerning me, but always evil: [it is] Micah the son of Imlah. And Jehoshaphat said, Let not the king say so.

8 Then the king of Israel called a chamberlain, and said, Fetch quickly Micah the son of Imlah.

9 And the king of Israel and Jehoshaphat the king of Judah, having put on their robes, sat each on his throne; and they sat in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah made for himself horns of iron, and he said, Thus saith Jehovah: With these shalt thou push the Syrians, until thou have exterminated them.

11 And all the prophets prophesied so, saying, Go up to Ramoth-Gilead, and prosper; for Jehovah will give it into the king's hand.

12 And the messenger that went to call Micah spoke to him saying, Behold, the words of the prophets [declare] good to the king with one assent: let thy word therefore, I pray thee, be like one of theirs, and declare good.

13 And Micah said, As Jehovah liveth, even what my God shall say, that will I declare.

14 And he came to the king. And the king said to him, Micah, shall we go against Ramoth-Gilead to battle, or shall I forbear? And he said, Go ye up, and prosper; and they will be given into your hands.

15 And the king said to him, How many times shall I adjure thee that thou tell me nothing but truth in the name of Jehovah?

16 And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd. And Jehovah said, These have no master: let them return every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he prophesies no good concerning me, but evil?

18 And he said, Hear ye therefore the word of Jehovah: I saw Jehovah sitting upon his throne, and all the host of heaven standing on his right hand and on his left;

19 and Jehovah said, Who shall entice Ahab king of Israel that he may go up and fall at Ramoth-Gilead? And one spoke saying after this manner, and another saying after that manner.

20 And there came forth a spirit, and stood before Jehovah and said, I will entice him. And Jehovah said unto him, Wherewith?

21 And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice [him], and also succeed: go forth, and do so.

22 And now, behold, Jehovah has put a lying spirit in the mouth of these thy prophets; and Jehovah has spoken evil concerning thee.

23 Then Zedekiah the son of Chenaanah went near, and smote Micah upon the cheek, and said, Which way now went the Spirit of Jehovah from me to speak to thee?

24 And Micah said, Behold, thou shalt see on that day when thou shalt go from chamber to chamber to hide thyself.

25 And the king of Israel said, Take ye Micah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 and ye shall say, Thus says the king: Put this [man] in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micah said, If thou return at all in peace, Jehovah has not spoken by me. And he said, Hearken, O peoples, all of you!

28 And the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-Gilead.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 And the king of Israel said to Jehoshaphat, I will disguise myself, and will enter into the battle; but put thou on thy robes. And the king of Israel disguised himself; and they went into the battle.

30 And the king of Syria commanded the captains of his chariots saying, Fight neither with small nor great, but with the king of Israel only.

31 And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, That is the king of Israel; and they surrounded him to fight; and Jehoshaphat cried out, and Jehovah helped him; and God diverted them from him.

32 And it came to pass that when the captains of the chariots perceived that it was not the king of Israel, they turned back from pursuing him.

33 And a man drew a bow at a venture, and smote the king of Israel between the fastenings and the corslet. And he said to the charioteer, Turn thy hand and drive me out of the camp; for I am wounded.

34 And the battle increased that day; and the king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the going down of the sun he died.

2 CHRONICLES CHAPTER 19

1 And Jehoshaphat king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani, the seer, went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate Jehovah? Therefore is wrath upon thee from Jehovah.

3 Nevertheless there are good things found in thee; for thou hast put away the Asherahs out of the land, and hast directed thy heart to seek God.

4 And Jehoshaphat dwelt in Jerusalem; and he went out again among the people from Beer-sheba to mount Ephraim, and brought them back to Jehovah the God of their fathers.

5 And he set judges in the land throughout the fortified cities of Judah, city by city.

6 And he said to the judges, Take heed what ye do; for ye judge not for man, but for Jehovah, who will be with you in the matter of judgment.

7 And now, let the terror of Jehovah be upon you; be careful what ye do, for there is no iniquity with Jehovah, nor respect of persons, nor taking of presents.

8 -- And moreover in Jerusalem did Jehoshaphat set some of the Levites and priests, and of the chief fathers of Israel, for the judgment of Jehovah and for causes. -- And they returned to Jerusalem.

9 And he charged them saying, Thus shall ye do in the fear of Jehovah faithfully and with a perfect heart.

10 And what cause soever comes to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, ye shall even warn them that they trespass not against Jehovah, and so wrath come upon you and upon your brethren: this do and ye shall not trespass.

11 And behold, Amariah the chief priest is over you in all matters of Jehovah, and Zebadiah the son of Ishmael, prince of the house of Judah, in all the king's matters; and ye have the Levites before you as officers. Be strong and do it, and Jehovah will be with the good.

2 CHRONICLES CHAPTER 20

1 And it came to pass after this [that] the children of Moab, and the children of Ammon, and with them certain of the Maonites, came against Jehoshaphat to battle.

2 And they came and told Jehoshaphat saying, A great multitude is come against thee from beyond the sea, from Syria; and behold, they are in Hazazon-tamar, which is Engedi.

3 And Jehoshaphat feared, and set himself to seek Jehovah, and proclaimed a fast throughout Judah.

4 And Judah gathered themselves together to ask [help] of Jehovah: even out of all the cities of Judah they came to seek Jehovah.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of Jehovah, before the new court;

6 and he said, Jehovah, God of our fathers, art not thou God in the heavens, and rulest thou not over all the kingdoms of the nations? And in thy hand there is power and might, and none can withstand thee.

7 Hast not thou, our God, dispossessed the inhabitants of this land before thy people Israel, and given it for ever to the seed of Abraham, thy friend?

8 And they have dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If evil come upon us, sword, judgment, or pestilence, or famine, and we stand before this house and before thee -- for thy name is in this house -- and cry unto thee in our distress, then thou wilt hear and save.

10 And now, behold, the children of Ammon and Moab, and those of mount Seir, amongst whom thou wouldest not let Israel go when they came out of the land of Egypt, (for they turned from them, and destroyed them not,)

11 behold, they reward us, in coming to cast us out of thy possession, which thou hast given us to possess.

12 Our God, wilt thou not judge them? for we have no might in presence of this great company which cometh against us, neither know we what to do; but our eyes are upon thee.

13 And all Judah stood before Jehovah, with their little ones, their wives, and their sons.

14 And upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, upon him came the Spirit of Jehovah, in the midst of the congregation;

15 and he said, Be attentive, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat! Thus saith Jehovah unto you: Fear not, nor be dismayed by reason of this great multitude; for the battle is not yours, but God's.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 To-morrow go down against them: behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel.

17 Ye shall not have to fight on this occasion: set yourselves, stand and see the salvation of Jehovah [who is] with you! Judah and Jerusalem, fear not nor be dismayed; to-morrow go out against them, and Jehovah will be with you.

18 And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before Jehovah, worshipping Jehovah.

19 And the Levites, of the sons of the Kohathites, and of the sons of the Korahites, stood up to praise Jehovah the God of Israel with an exceeding loud voice.

20 And they rose early in the morning, and went forth towards the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, Judah, and ye inhabitants of Jerusalem! Believe in Jehovah your God, and ye shall be established; believe his prophets, and ye shall prosper!

21 And he consulted with the people, and appointed singers to Jehovah, and those that should praise in holy splendour, as they went forth before the armed men, and say, Give thanks to Jehovah; for his loving-kindness [endureth] for ever!

22 And when they began the song of triumph and praise, Jehovah set liers-in-wait against the children of Ammon, Moab, and mount Seir, who had come against Judah, and they were smitten.

23 And the children of Ammon and Moab stood up against the inhabitants of mount Seir, to exterminate and destroy [them]; and when they had made an end of the inhabitants of Seir, they helped to destroy one another.

24 And Judah came on to the mountain-watch in the wilderness, and they looked toward the multitude; and behold, they were dead bodies fallen to the earth, and none had escaped.

25 And Jehoshaphat and his people came to plunder the spoil of them, and they found among them in abundance, both riches with the dead bodies, and precious things, and they stripped off for themselves more than they could carry away; and they were three days in plundering the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah, for there they blessed Jehovah; therefore the name of that place was called The valley of Berachah, to this day.

27 And they returned, all the men of Judah and Jerusalem, and Jehoshaphat at their head, to go again to Jerusalem with joy; for Jehovah had made them to rejoice over their enemies.

28 And they came to Jerusalem with lutes and harps and trumpets, to the house of Jehovah.

29 And the terror of God was on all the kingdoms of the lands, when they had heard that Jehovah fought against the enemies of Israel.

30 And the realm of Jehoshaphat was quiet; and his God gave him rest round about.

31 And Jehoshaphat reigned over Judah: he was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem; and his mother's name was Azubah, daughter of Shilhi.

32 And he walked in the way of Asa his father, and turned not aside from it, doing what was right in the sight of Jehovah.

33 Only, the high places were not removed; and as yet the people had not directed their hearts to the God of their fathers.

34 And the rest of the acts of Jehoshaphat, first and last, behold, they are written in the words of Jehu the son of Hanani, which are inserted in the book of the kings of Israel.

35 And after this Jehoshaphat king of Judah joined himself with Ahaziah king of Israel, who did very wickedly.

36 And he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-geber.

37 And Eliezer the son of Dodavah, of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, Jehovah has broken thy works. And the ships were broken, and could not go to Tarshish.

2 CHRONICLES CHAPTER 21

1 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat: Azariah and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were sons of Jehoshaphat king of Israel.

3 And their father had given them great gifts of silver and of gold and of precious things, besides fortified cities in Judah; but the kingdom he gave to Jehoram, for he was the firstborn.

4 And Jehoram established himself over the kingdom of his father, and strengthened himself; and he slew all his brethren with the sword, and [certain] also of the princes of Israel.

5 Jehoram was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, as did the house of Ahab, for the daughter of Ahab was his wife; and he did evil in the sight of Jehovah.

7 But Jehovah would not destroy the house of David, because of the covenant that he had made with David, and as he had promised to give to him always a lamp, and to his sons.

8 In his days Edom revolted from under the hand of Judah, and they set a king over themselves.

9 And Jehoram went over with his captains, and all the chariots with him; and he rose up by night, and smote the Edomites who had surrounded him, and the captains of the chariots.

10 But the Edomites revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time from under his hand, because he had forsaken Jehovah the God of his fathers.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Moreover he made high places on the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah [thereto].

12 And there came a writing to him from Elijah the prophet saying, Thus saith Jehovah, the God of David thy father: Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to commit fornication, like the fornications of the house of Ahab, and also hast slain thy brethren, thy father's house who were better than thyself:

14 behold, Jehovah will smite with a great stroke thy people, and thy children, and thy wives, and all thy substance,

15 and thyself with sore sicknesses, with a disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 And Jehovah stirred up against Jehoram the spirit of the Philistines, and of the Arabians, who [are] near the Ethiopians;

17 and they came up into Judah, and broke into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was no son left him, except Jehoahaz the youngest of his sons.

18 And after all this, Jehovah smote him in his bowels with an incurable sickness.

19 And it came to pass, from day to day, and at the time when the second year was drawing to a close, that his bowels fell out by reason of his sickness, and he died in cruel sufferings. And his people made no burning for him, like the burning of his fathers.

20 He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years, and departed without being regretted. And they buried him in the city of David, but not in the sepulchres of the kings.

2 CHRONICLES CHAPTER 22

1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead; for the band of men that came in the camp with the Arabians had slain all the elder ones. And Ahaziah the son of Jehoram king of Judah reigned.

2 Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem; and his mother's name was Athaliah, daughter of Omri.

3 He also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly.

4 And he did evil in the sight of Jehovah like the house of Ahab; for they were his counsellors after the death of his father, to his destruction.

5 He walked also after their counsel, and went with Jehoram the son of Ahab, king of Israel, to the war against Hazael the king of Syria at Ramoth-Gilead; and the Syrians wounded Joram.

6 And he returned to be healed in Jizreel because of the wounds that were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab at Jizreel; for he was sick.

7 But his coming to Joram was from God the complete ruin of Ahaziah. And when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom Jehovah had anointed to cut off the house of Ahab.

8 And it came to pass when Jehu was executing judgment upon the house of Ahab, that he found the princes of Judah, and the sons of the brethren of Ahaziah, that attended upon Ahaziah, and he slew them.

9 And he sought Ahaziah; and they caught him (for he had hid himself in Samaria), and brought him to Jehu, and slew him; and they buried him, for they said, He is a son of Jehoshaphat, who sought Jehovah with all his heart. And in the house of Ahaziah there was no one who was able to [hold] the kingdom.

10 And when Athaliah the mother of Ahaziah saw that her son was dead, she rose up and exterminated all the royal seed of the house of Judah.

11 But Jehoshabeath the daughter of the king took Joash the son of Ahaziah and stole him from among the king's sons that were slain, and put him and his nurse in the bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she did not slay him;

12 and he was with them hid in the house of God six years. And Athaliah reigned over the land.

2 CHRONICLES CHAPTER 23

1 And in the seventh year Jehoiada strengthened himself, and took the captains of the hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah and gathered together the Levites out of all the cities of Judah, and the chief fathers of Israel; and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said to them, Behold, the king's son shall reign, as Jehovah has said of the sons of David.

4 This is the thing which ye shall do: a third part of you that come in on the sabbath, of the priests and of the Levites, shall be keepers of the doors;

5 and a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of Jehovah.

6 But let none come into the house of Jehovah except the priests and those of the Levites that do the service; they shall go in, for they are holy; but all the people shall keep the watch of Jehovah.

7 And the Levites shall encompass the king round about, every man with his weapons in his hand; and he that comes into the house shall be put to death; and ye shall be with the king when he comes in and when he goes out.

8 And the Levites and all Judah did according to all that Jehoiada the priest commanded; and they took every man his

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

men, those that were to come in on the sabbath, with them that were to go forth on the sabbath; for Jehoiada the priest did not liberate the divisions.

9 And Jehoiada the priest gave to the captains of the hundreds king David's spears and shields and targets, which were in the house of God.

10 And he set all the people, every man with his javelin in his hand, from the right side of the house to the left side of the house, toward the altar and the house, by the king round about.

11 And they brought forth the king's son, and put the crown upon him, and [gave him] the testimony, and made him king. And Jehoiada and his sons anointed him, and said, Long live the king!

12 And Athaliah heard the noise of the people running and praising the king, and she came to the people into the house of Jehovah.

13 And she looked, and behold, the king stood on his dais at the entrance, and the princes and the trumpets were by the king; and all the people of the land rejoiced, and blew with trumpets; and the singers [were there] with the instruments of music, and such as taught to sing praise. And Athaliah rent her garments, and said, Conspiracy! Conspiracy!

14 And Jehoiada the priest brought out the captains of the hundreds that were set over the host, and said to them, Lead her forth without the ranks; and whosoever follows her, let him be slain with the sword; for the priest said, Ye shall not put her to death in the house of Jehovah.

15 And they made way for her, and she went through the entrance of the horse-gate into the king's house, and they put her to death there.

16 And Jehoiada made a covenant between himself and all the people and the king, that they should be the people of Jehovah.

17 And all the people went into the house of Baal, and broke it down; and they broke his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 And Jehoiada appointed the offices of the house of Jehovah under the hand of the priests, the Levites, whom David had set by classes over the house of Jehovah to offer up Jehovah's burnt-offerings, as it is written in the law of Moses, -- with rejoicing and with singing according to the directions of David.

19 And he set the doorkeepers at the gates of the house of Jehovah, that no one unclean in anything should enter in.

20 And he took the captains of the hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of Jehovah; and they came through the upper gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced, and the city was quiet; and they had slain Athaliah with the sword.

2 CHRONICLES CHAPTER 24

1 Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beer-sheba.

2 And Joash did what was right in the sight of Jehovah all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begot sons and daughters.

4 And it came to pass after this, that Joash was minded to renew the house of Jehovah.

5 And he gathered together the priests and the Levites, and said to them, Go out to the cities of Judah and collect of all Israel money for the repair of the house of your God from year to year, and ye shall hasten the matter. But the Levites hastened it not.

6 And the king called for Jehoiada the chief, and said to him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tribute of Moses the servant of Jehovah [laid upon] the congregation of Israel, for the tent of the testimony?

7 For the wicked Athaliah [and] her sons had devastated the house of God; and also all the hallowed things of the house of Jehovah had they employed for the Baals.

8 And the king commanded, and they made a chest, and set it at the gate of the house of Jehovah without,

9 and they made a proclamation through Judah and Jerusalem, to bring to Jehovah the tribute of Moses the servant of God [laid upon] Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in and cast into the chest, until they had finished.

11 And it came to pass at the time the chest was brought for the king's control by the hand of the Levites, and when they saw that there was much money, the king's scribe and high priest's officer came, and they emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of Jehovah, and they hired masons and carpenters to renew the house of Jehovah, and also such as wrought in iron and bronze, to repair the house of Jehovah.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in its state, and strengthened it.

14 And when they had finished, they brought the rest of the money before the king and Jehoiada; and they made of it vessels for the house of Jehovah, utensils to minister, and with which to offer up, and cups, and utensils of gold and silver. And they offered up burnt-offerings in the house of Jehovah continually all the days of Jehoiada.

15 And Jehoiada grew old and was full of days, and he died; he was a hundred and thirty years old when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And after the death of Jehoiada the princes of Judah came and made obeisance to the king; then the king hearkened to them.

18 And they forsook the house of Jehovah the God of their fathers, and served the Asherahs and idols; and wrath came upon Judah and Jerusalem for this their trespass.

19 And he sent prophets among them to bring them again to Jehovah, and they testified against them; but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood up above the people and said unto them, Thus saith God: Wherefore do ye transgress the commandments of Jehovah? And ye cannot prosper; for ye have forsaken Jehovah, and he hath forsaken you.

21 And they conspired against him, and stoned him with stones at the command of the king in the court of the house of Jehovah.

22 And king Joash remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, Jehovah see and require [it]!

23 And it came to pass at the end of the year [that] the army of Syria came up against him; and they entered into Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them to the king at Damascus.

24 Truly with a small company of men came the army of the Syrians, but Jehovah delivered a very great army into their hand, because they had forsaken Jehovah the God of their fathers; and they executed judgment upon Joash.

25 And when they had departed from him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they did not bury him in the sepulchres of the kings.

26 And these are they that conspired against him: Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 And as to his sons, and the greatness of the burdens [laid] upon him, and the building of the house of God, behold, they are written in the treatise of the book of the kings. And Amaziah his son reigned in his stead.

2 CHRONICLES CHAPTER 25

1 Amaziah was twenty-five years old [when] he began to reign; and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoaddan of Jerusalem.

2 And he did what was right in the sight of Jehovah, yet not with a perfect heart.

3 And it came to pass when the kingdom was established unto him, that he killed his servants who had smitten the king his father.

4 But their children he did not put to death, but [did] according to that which is written in the law in the book of Moses, wherein Jehovah commanded saying, The fathers shall not die for the children, nor shall the children die for the fathers, but every man shall die for his own sin.

5 And Amaziah gathered Judah together and arranged them according to the fathers' houses, according to the captains of thousands and the captains of hundreds, throughout Judah and Benjamin; and he numbered them from twenty years old and upwards, and found them three hundred thousand choice men, able for military service, that could handle spear and target.

6 He hired also a hundred thousand mighty men of valour out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the host of Israel go with thee; for Jehovah is not with Israel, [with] all the children of Ephraim.

8 But if thou wilt go, do [it]; be strong for the battle: God will make thee fall before the enemy, for there is with God power to help and to cast down.

9 And Amaziah said to the man of God, But what is to be done for the hundred talents which I have given to the troop of Israel? And the man of God said, Jehovah is able to give thee much more than this.

10 Then Amaziah separated them, -- the troop that was come to him out of Ephraim, -- to go home again. And their anger was greatly kindled against Judah, and they returned home in fierce anger.

11 But Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And the children of Judah took ten thousand captive, alive, and brought them to the top of the cliff, and cast them down from the top of the cliff, so that they all were broken in pieces.

13 But those of the troop that Amaziah had sent back, that they should not go with him to battle, fell upon the cities of Judah from Samaria as far as Beth-horon, and smote three thousand of them, and took much spoil.

14 And it came to pass after Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed himself down before them, and burned incense to them.

15 And the anger of Jehovah was kindled against Amaziah, and he sent to him a prophet, who said to him, Why dost thou seek after the gods of a people who have not delivered their own people out of thy hand?

16 And it came to pass as he talked with him, that [Amaziah] said to him, Hast thou been made the king's counsellor? Forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God has determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel.

17 And Amaziah king of Judah took counsel, and sent to Joash the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us look one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thorn-bush that is in Lebanon sent to the cedar that is in Lebanon, saying, Give thy daughter to my son as wife; and there passed by the wild beast that is in Lebanon, and trode down the thorn-bush.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Thou thinkest, Lo, thou hast smitten Edom; and thy heart has lifted thee up to boast: abide now at home; why shouldest thou contend with misfortune, that thou shouldest fall, thou and Judah with thee?

20 But Amaziah would not hear; for it was of God, that he might deliver them into [the enemy's] hand, because they had sought after the gods of Edom.

21 And Joash king of Israel went up; and they looked one another in the face, he and Amaziah king of Judah, at Beth-shemesh, which is in Judah.

22 And Judah was routed before Israel; and they fled every man to his tent.

23 And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and he broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And he [took] all the gold and the silver, and all the vessels that were found in the house of God with Obed-Edom, and the treasures of the king's house, and hostages, and returned to Samaria.

25 And Amaziah the son of Joash, king of Judah, lived after the death of Joash son of Jehoahaz, king of Israel, fifteen years.

26 And the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 And from the time that Amaziah turned aside from following Jehovah, they made a conspiracy against him in Jerusalem; and he fled to Lachish; and they sent after him to Lachish, and slew him there.

28 And they brought him on horses, and buried him with his fathers in the city of Judah.

2 CHRONICLES CHAPTER 26

1 And all the people of Judah took Uzziah, who was sixteen years old, and made him king instead of his father Amaziah.

2 It was he that built Eloth, and restored it to Judah, after the king slept with his fathers.

3 Uzziah was sixteen years old when he began to reign; and he reigned fifty-two years in Jerusalem; and his mother's name was Jecholiah of Jerusalem.

4 And he did what was right in the sight of Jehovah, according to all that his father Amaziah had done.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God; and in the days that he sought Jehovah, God made him to prosper.

6 And he went forth and fought against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-Baal, and the Maonites.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad to the entrance of Egypt; for he became exceeding strong.

9 And Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the angle, and fortified them.

10 And he built towers in the desert and digged many cisterns; for he had much cattle, both in the lowland and on the plateau, husbandmen [also] and vinedressers on the mountains and in Carmel; for he loved husbandry.

11 And Uzziah had an army of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief fathers of the mighty men of valour was two thousand six hundred.

13 And under their hand was an army-host of three hundred and seven thousand five hundred, that made war with mighty power to help the king against the enemy.

14 And Uzziah prepared for them, throughout the host, shields, and spears, and helmets, and coats of mail, and bows, and even slinging-stones.

15 And he made in Jerusalem machines invented by skilful men, to be upon the towers and upon the bulwarks, wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvellously helped, till he became strong.

16 But when he became strong his heart was lifted up to [his] downfall; and he transgressed against Jehovah his God, and went into the temple of Jehovah to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him priests of Jehovah, eighty valiant men;

18 and they withstood Uzziah the king, and said to him, It is not for thee, Uzziah, to burn incense to Jehovah, but for the priests the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary; for thou hast transgressed; neither shall it be for thine honour from Jehovah Elohim.

19 And Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy rose up in his forehead before the priests in the house of Jehovah, beside the incense altar.

20 And Azariah the chief priest and all the priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence; even he himself hasted to go out, because Jehovah had smitten him.

21 And Uzziah the king was a leper to the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah. And Jotham his son was over the king's house, judging the people of the land.

22 And the rest of the acts of Uzziah, first and last, did the prophet Isaiah the son of Amoz write.

23 And Uzziah slept with his fathers; and they buried him with his fathers in the burial-ground of the kings, for they said, He is a leper. And Jotham his son reigned in his stead.

2 CHRONICLES CHAPTER 27

1 Jotham was twenty-five years old when he began to reign; and he reigned sixteen years in Jerusalem; and his mother's name was Jerushah, daughter of Zadok.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And he did what was right in the sight of Jehovah, according to all that his father Uzziah had done; only he entered not into the temple of Jehovah. And the people still acted corruptly.

3 It was he who built the upper gate of the house of Jehovah, and on the wall of Ophel he built much.

4 And he built cities in the hill-country of Judah, and in the forests he built castles and towers.

5 And he fought against the king of the children of Ammon, and overcame them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. This the children of Ammon brought again to him also in the second year, and in the third.

6 And Jotham became strong, for he prepared his ways before Jehovah his God.

7 And the rest of the acts of Jotham, and all his wars, and his ways, behold, they are written in the book of the kings of Israel and Judah.

8 He was twenty-five years old when he began to reign; and he reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his stead.

2 CHRONICLES CHAPTER 28

1 Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem. And he did not what was right in the sight of Jehovah, like David his father,

2 but walked in the ways of the kings of Israel, and even made molten images for the Baals;

3 and he burned incense in the valley of the son of Hinnom, and burned his sons in the fire, according to the abominations of the nations that Jehovah had dispossessed from before the children of Israel.

4 And he sacrificed and burned incense on the high places, and on the hills, and under every green tree.

5 Therefore Jehovah his God gave him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also given into the hand of the king of Israel, who smote him with a great slaughter.

6 And Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, all valiant men, because they had forsaken Jehovah the God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah the second to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took away also much spoil from them, and brought the spoil to Samaria.

9 But a prophet of Jehovah was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, Behold, because Jehovah the God of your fathers was wroth with Judah, he gave them into your hand, and ye have slain them in a rage that reaches up to heaven.

10 And now ye think to subjugate the children of Judah and Jerusalem as your bondmen and bondwomen. Are there not with you, even with you, trespasses against Jehovah your God?

11 And now hear me, and send back the captives again, whom ye have taken captive of your brethren; for the fierce wrath of Jehovah is upon you.

12 And certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Hezekiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 and said to them, Ye shall not bring in the captives hither; because, for our guilt before Jehovah, ye think to increase our sins and our trespasses: for our trespass is great, and fierce wrath is upon Israel.

14 Then the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men that have been expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them on asses, and brought them to Jericho the city of palm-trees, to their brethren. And they returned to Samaria.

16 At that time king Ahaz sent to the kings of Assyria to help him.

17 And again the Edomites came and smote Judah, and carried away captives.

18 And the Philistines invaded the cities of the lowland, and of the south of Judah, and took Beth-shemesh, and Ajalon, and Gederoth, and Socho and its dependent villages, and Timnah and its dependent villages, and Guimzo and its dependent villages; and they dwelt there.

19 For Jehovah humbled Judah because of Ahaz king of Israel, for he had made Judah lawless, and transgressed much against Jehovah.

20 And Tilgath-Pilneser king of Assyria came to him, and troubled him, and did not support him.

21 For Ahaz stripped the house of Jehovah, and the house of the king and of the princes, and gave to the king of Assyria; but he was of no help to him.

22 And in the time of his trouble he transgressed yet more against Jehovah, this king Ahaz.

23 And he sacrificed to the gods of Damascus, which had smitten him; and he said, Since the gods of the kings of Syria help them, I will sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and cut in pieces the vessels of the house of God, and closed the doors of the house of Jehovah, and he made for himself altars in every corner of Jerusalem.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 And in every several city of Judah he made high places to burn incense to other gods, and provoked to anger Jehovah the God of his fathers.

26 And the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem; but they brought him not into the sepulchres of the kings of Israel. And Hezekiah his son reigned in his stead.

2 CHRONICLES CHAPTER 29

1 Hezekiah began to reign being twenty-five years old; and he reigned twenty-nine years in Jerusalem; and his mother's name was Abijah, daughter of Zechariah.

2 And he did what was right in the sight of Jehovah, according to all that David his father had done.

3 He, in the first year of his reign, in the first month, opened the doors of the house of Jehovah, and repaired them.

4 And he brought in the priests and the Levites, and gathered them into the open place eastward;

5 and he said to them, Hear me, ye Levites: hallow yourselves now, and hallow the house of Jehovah the God of your fathers, and carry forth the filthiness out of the sanctuary.

6 For our fathers have transgressed, and done evil in the sight of Jehovah our God, and have forsaken him and turned away their faces from the habitation of Jehovah, and have turned their backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered up burnt-offerings in the sanctuary to the God of Israel.

8 Therefore the wrath of Jehovah has been upon Judah and Jerusalem, and he has delivered them to vexation, to desolation, and to hissing, as ye see with your eyes.

9 And behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10 Now it is in my heart to make a covenant with Jehovah the God of Israel, that his fierce anger may turn away from us.

11 My sons, be not now negligent; for Jehovah has chosen you to stand before him, to do service unto him, and to be his ministers and incense-burners.

12 Then the Levites rose up, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalleleel; and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah;

13 and of the sons of Elizaphan, Shimri and Jeiel; and of the sons of Asaph, Zechariah and Mattaniah;

14 and of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.

15 And they gathered their brethren, and hallowed themselves, and came, according to the commandment of the king by the words of Jehovah, to cleanse the house of Jehovah.

16 And the priests went into the inner part of the house of Jehovah to cleanse it, and carried forth all the uncleanness that they found in the temple of Jehovah, into the court of the house of Jehovah. And the Levites took it to carry it forth into the brook Kidron.

17 And they began on the first of the first month to hallow, and on the eighth day of the month they came to the porch of Jehovah; and they hallowed the house of Jehovah eight days; and on the sixteenth day of the first month they made an end.

18 And they went in to king Hezekiah, and said, We have cleansed all the house of Jehovah, and the altar of burnt-offering with all its vessels, and the table of the [bread] to be set in rows, and all its vessels;

19 and all the vessels that king Ahaz in his reign cast away in his transgression have we prepared and hallowed, and behold, they are before the altar of Jehovah.

20 And Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of Jehovah.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer [them] upon the altar of Jehovah.

22 And they slaughtered the bullocks, and the priests received the blood, and sprinkled it on the altar; and they slaughtered the rams, and sprinkled the blood on the altar; and they slaughtered the lambs, and sprinkled the blood on the altar.

23 And they brought near the he-goats of the sin-offering before the king and the congregation; and they laid their hands upon them.

24 And the priests slaughtered them, and they made purification for sin with their blood upon the altar, to make an atonement for all Israel; because for all Israel, said the king, is the burnt-offering and the sin-offering.

25 And he set the Levites in the house of Jehovah with cymbals, with lutes, and with harps, according to the commandment of David, and of Gad the king's seer, and of Nathan the prophet; for the commandment was of Jehovah through his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer up the burnt-offering on the altar. And at the moment the burnt-offering began, the song of Jehovah began, and the trumpets, accompanied by the instruments of David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded, all [the time] until the burnt-offering was finished.

29 And when they had ended offering the burnt-offering, the king and all that were present with him bowed themselves and worshipped.

30 And king Hezekiah and the princes commanded the Levites to sing praise to Jehovah with the words of David, and of Asaph the seer. And they sang praises with gladness, and bowed their heads and worshipped.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 And Hezekiah answered and said, Now ye have consecrated yourselves to Jehovah, come near and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and as many as were of a willing heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was seventy bullocks, a hundred rams, two hundred lambs: all these were for a burnt-offering to Jehovah.

33 And the consecrated things were six hundred oxen and three thousand sheep.

34 Only the priests were too few, and they could not flay all the burnt-offerings; therefore their brethren the Levites helped them, until the work was ended, and until the priests had hallowed themselves; for the Levites were more upright in heart to hallow themselves than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and with the drink-offerings for the burnt-offering. And the service of the house of Jehovah was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly.

2 CHRONICLES CHAPTER 30

1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to hold the passover to Jehovah the God of Israel.

2 And the king took counsel, and his princes, and the whole congregation in Jerusalem, to hold the passover in the second month.

3 For they could not keep it at that time, because the priests had not hallowed themselves in sufficient number, neither had the people been gathered together to Jerusalem.

4 And the thing pleased the king and the whole congregation.

5 So they established a decree to make proclamation throughout Israel from Beer-sheba even to Dan, that they should come to hold the passover to Jehovah the God of Israel, at Jerusalem; because they had not held it for a long time as it was written.

6 And the couriers went with the letters from the king and his princes throughout Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, return to Jehovah the God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not like your fathers and like your brethren, who transgressed against Jehovah the God of their fathers, so that he gave them up to desolation, as ye see.

8 Now, harden not your necks, as your fathers; yield yourselves to Jehovah, and come to his sanctuary, which he has sanctified for ever; and serve Jehovah your God, that the fierceness of his anger may turn away from you.

9 For if ye return to Jehovah, your brethren and your children shall find compassion with those that have carried them captive, so that they shall come again unto this land; for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return to him.

10 And the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun; but they laughed them to scorn and mocked them.

11 Nevertheless certain of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem.

12 The hand of God was also upon Judah to give them one heart to do the commandment of the king and of the princes, by the word of Jehovah.

13 And there assembled at Jerusalem much people to hold the feast of unleavened bread in the second month, a very great congregation.

14 And they rose up and took away the altars that were in Jerusalem; and they took away all the incense-altars, and cast them into the torrent Kidron.

15 And they slaughtered the passover on the fourteenth of the second month; and the priests and the Levites were ashamed, and hallowed themselves; and they brought the burnt-offerings into the house of Jehovah.

16 And they stood in their place after their custom, according to the law of Moses the man of God: the priests sprinkled the blood [receiving it] from the hand of the Levites.

17 For there were many in the congregation that were not hallowed; therefore the Levites had the charge of the slaughtering of the passover-lambs for every one not clean, to hallow them unto Jehovah.

18 For a multitude of the people, many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, and they ate the passover otherwise than it was written. But Hezekiah prayed for them saying, Jehovah, who is good, forgive every one

19 that has directed his heart to seek God, Jehovah the God of his fathers, although not according to the purification of the sanctuary.

20 And Jehovah hearkened to Hezekiah, and healed the people.

21 And the children of Israel, that were present at Jerusalem, held the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah day by day, with the instruments of praise to Jehovah.

22 And Hezekiah spoke consolingly to all the Levites that had understanding in the good knowledge of Jehovah; and they ate the feast-offerings the seven days, sacrificing peace-offerings, and extolling Jehovah the God of their fathers.

23 And the whole congregation took counsel to observe other seven days; and they observed the seven days with gladness.

24 For Hezekiah king of Judah gave to the congregation as heave-offering: a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

bullocks and ten thousand sheep; and a great number of priests hallowed themselves.

25 And the whole congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 And there was great joy in Jerusalem; for since the time of Solomon the son of David, king of Israel, there had not been the like in Jerusalem.

27 And the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to his holy habitation, to the heavens.

2 CHRONICLES CHAPTER 31

1 And when all this was finished, all Israel that were present went out to the cities of Judah, and broke the columns, and hewed down the Asherahs, and demolished the high places and the altars in all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all. And all the children of Israel returned every man to his possession, into their cities.

2 And Hezekiah appointed the divisions of the priests, and the Levites after their divisions, every man according to his service, as well the priests as the Levites, for burnt-offerings and for peace-offerings, to serve and to give thanks and to praise in the gates of the courts of Jehovah.

3 And [he ordered] that the king's portion [should be taken] from his substance for the burnt-offerings: for the morning and evening burnt-offerings, for the burnt-offerings of the sabbaths, and of the new moons, and of the set feasts, as it is written in the law of Jehovah.

4 And he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of Jehovah.

5 And as soon as the commandment was published, the children of Israel gave in abundance the firstfruits of corn, new wine and oil and honey, and of all the increase of the field; and they brought in abundantly the tithe of all [things].

6 And the children of Israel and of Judah, that dwelt in the cities of Judah, they also brought the tithe of oxen and sheep, and the tithe of holy things which were consecrated to Jehovah their God, and laid them by heaps.

7 In the third month they began to lay the heaps, and finished them in the seventh month.

8 And Hezekiah and the princes came and saw the heaps, and they blessed Jehovah, and his people Israel.

9 And Hezekiah questioned the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok spoke to him and said, Since they began to bring the heave-offerings into the house of Jehovah, we have eaten and been satisfied and have left plenty; for Jehovah has blessed his people; and what is left is this great store.

11 And Hezekiah commanded to prepare chambers in the house of Jehovah; and they prepared [them],

12 and brought in the heave-offerings and the tithes and the dedicated things faithfully; and over these Cononiah the Levite was ruler, and Shimei his brother was second.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Jismachiah, and Mahath, and Benaiah were overseers under the hand of Cononiah and Shimei his brother, at the command of Hezekiah the king and Azariah the ruler of the house of God.

14 And Kore the son of Jimnah the Levite, the doorkeeper toward the east, was over the voluntary-offerings of God, to distribute the heave-offerings of Jehovah, and the most holy things.

15 And under him were Eden and Miniamin and Jeshua and Shemaiah, Amariah and Shecaniah, in the cities of the priests, in [their] set trust, to make distributions to their brethren by [their] divisions, to the great as to the small,

16 besides those from three years old and upward who as males were entered in the genealogical register, -- all that came into the house of Jehovah, as the duty of every day required, for their service in their charges, according to their divisions,

17 -- both to the priests enregistered according to their fathers' houses, and to the Levites from twenty years old and upward, in their charges, by their divisions;

18 and to all their little ones, their wives, and their sons, and their daughters, the whole congregation of those entered in the register; for in their trust they hallowed themselves to be holy.

19 And for the sons of Aaron the priests who were in the country, in the suburbs of their cities, there were, in every several city, men expressed by name, to give portions to all the males among the priests, and to all the Levites that were entered in the register.

20 And thus did Hezekiah throughout Judah, and wrought what was good and right and true before Jehovah his God.

21 And in every work that he undertook in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.

2 CHRONICLES CHAPTER 32

1 After these things and this faithfulness, Sennacherib king of Assyria came and entered into Judah, and encamped against the fortified cities, and thought to break into them.

2 And when Hezekiah saw that Sennacherib was come, and that he was minded to fight against Jerusalem,

3 he took counsel with his princes and his mighty men to stop the fountains of waters that were outside the city; and they helped him.

4 And there was gathered together much people, and they stopped all the fountains, and the torrent that flows through the midst of the land, saying, Why should the kings of Assyria come and find much water?

5 And he strengthened himself, and built up all the wall that was broken down, and raised it up to the towers, and [built] another wall outside, and fortified the Millo of the city of David, and made darts and shields in abundance.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And he set captains of war over the people, and assembled them to him on the open place at the gate of the city, and spoke consolingly to them saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there are more with us than with him:

8 with him is an arm of flesh, but with us is Jehovah our God to help us and to fight our battles. And the people depended upon the words of Hezekiah king of Judah.

9 After this, Sennacherib king of Assyria sent his servants to Jerusalem (but he himself was before Lachish, and all his power with him), unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus says Sennacherib king of Assyria: On what do ye rely that ye abide in the siege in Jerusalem?

11 Does not Hezekiah persuade you, to give yourselves over to die by famine and by thirst, saying, Jehovah our God will deliver us out of the hand of the king of Assyria?

12 Has not the same Hezekiah removed his high places and his altars, and commanded Judah and Jerusalem saying, Ye shall worship before *one* altar, and burn incense upon it?

13 Do ye not know what I and my fathers have done to all the peoples of the countries? Were the gods of the nations of the countries in any wise able to deliver their country out of my hand?

14 Who is there among all the gods of those nations that my fathers have utterly destroyed, that was able to deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15 And now, let not Hezekiah deceive you, nor persuade you in this manner, neither yet believe him; for no +god of any nation or kingdom was able to deliver his people out of my hand, nor out of the hand of my fathers: how much less shall your God deliver you out of my hand?

16 And his servants spoke yet more against Jehovah, the [true] God, and against his servant Hezekiah.

17 And he wrote a letter to rail at Jehovah the God of Israel, and to speak against him saying, As the gods of the nations of the countries have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand.

18 And they cried with a loud voice in the Jewish [language] to the people of Jerusalem that were on the wall, to frighten them and to trouble them; that they might take the city.

19 And they spoke of the God of Jerusalem as of the gods of the peoples of the earth, the work of man's hand.

20 And because of this, king Hezekiah and the prophet Isaiah the son of Amoz prayed and cried to heaven.

21 And Jehovah sent an angel, who cut off all the mighty men of valour, and the princes and the captains in the camp of the king of Assyria. And he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels made him fall there with the sword.

22 And Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all, and protected them on every side.

23 And many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah; and he was thenceforth magnified in the sight of all the nations.

24 In those days Hezekiah was sick unto death, and he prayed to Jehovah; and he spoke to him and gave him a sign.

25 But Hezekiah rendered not again according to the benefit [done] to him, for his heart was lifted up; and there was wrath upon him, and upon Judah and Jerusalem.

26 And Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of Jehovah came not upon them in the days of Hezekiah.

27 And Hezekiah had very much riches and honour; and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant vessels;

28 storehouses also for the increase of corn and new wine and oil, and stalls for all manner of beasts, and [he procured] flocks for the stalls.

29 And he provided for himself cities, and possessions of flocks and herds in abundance; for God gave him very much substance.

30 And he, Hezekiah, stopped the upper outlet of the waters of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 However in [the matter of] the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all [that was] in his heart.

32 And the rest of the acts of Hezekiah and his good deeds, behold, they are written in the vision of the prophet Isaiah the son of Amoz in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the highest place of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

2 CHRONICLES CHAPTER 33

1 Manasseh was twelve years old when he began to reign; and he reigned fifty-five years in Jerusalem.

2 And he did evil in the sight of Jehovah, like the abominations of the nations that Jehovah had dispossessed from before the children of Israel.

3 And he built again the high places that Hezekiah his father had broken down; and he reared up altars to the Baals, and made Asherahs, and worshipped all the host of heaven and served them.

4 And he built altars in the house of Jehovah, of which Jehovah had said, In Jerusalem shall my name be for ever.

5 And he built altars to all the host of heaven in both courts of the house of Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 He also caused his children to pass through the fire in the valley of the son of Hinnom; and he used magic and divination and sorcery, and appointed necromancers and soothsayers: he wrought evil beyond measure in the sight of Jehovah, to provoke him to anger.

7 And he set the graven image of the idol that he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever;

8 neither will I any more remove the foot of Israel from out of the land that I have appointed to your fathers; if they will only take heed to do all that I commanded them through Moses, according to all the law and the statutes and the ordinances.

9 And Manasseh led Judah and the inhabitants of Jerusalem astray, to do more evil than the nations that Jehovah had destroyed from before the children of Israel.

10 And Jehovah spoke to Manasseh and to his people; but they did not hearken.

11 And Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh with fetters, and bound him with chains of brass, and carried him to Babylon.

12 And when he was in affliction, he besought Jehovah his God, and humbled himself greatly before the God of his fathers,

13 and prayed to him. And he was intreated of him and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah, he was God.

14 And after this he built the outer wall of the city of David, on the west, toward Gihon, in the valley, even to the entrance of the fish-gate, and carried it round Ophel, and raised it up a very great height; and he put captains of war in all the fortified cities of Judah.

15 And he removed the strange gods, and the idol out of the house of Jehovah, and all the altars that he had built on the mount of the house of Jehovah and in Jerusalem, and cast [them] out of the city.

16 And he reinstated the altar of Jehovah, and sacrificed on it peace-offerings and thank-offerings, and commanded Judah to serve Jehovah the God of Israel.

17 Nevertheless, the people sacrificed still on the high places, although to Jehovah their God only.

18 And the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers that spoke to him in the name of Jehovah the God of Israel, behold, they [are written] in the acts of the kings of Israel.

19 And his prayer, and [how God] was intreated of him, and all his sin and his unfaithfulness, and the places in which he built high places, and set up Asherahs and graven images, before he was humbled, behold, they are written among the words of Hozai.

20 And Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his stead.

21 Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem.

22 And he did evil in the sight of Jehovah, as Manasseh his father had done; and Amon sacrificed to all the graven images that Manasseh his father had made, and served them.

23 And he did not humble himself before Jehovah, as Manasseh his father had humbled himself; for he, Amon, multiplied trespass.

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land smote all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

2 CHRONICLES CHAPTER 34

1 Josiah was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem.

2 And he did what was right in the sight of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand nor to the left.

3 And in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherahs, and the graven images, and the molten images.

4 And they broke down the altars of the Baals in his presence; and the sun-pillars that were on high above them he cut down; and the Asherahs and the graven images and the molten images he broke in pieces, and made dust [of them] and strewed it upon the graves of those that had sacrificed to them;

5 and he burned the bones of the priests upon their altars, and purged Judah and Jerusalem.

6 And [so did he] in the cities of Manasseh and Ephraim and Simeon, even to Naphtali, in their ruins round about;

7 and he broke down the altars, and beat the Asherahs and the graven images into powder, and cut down all the sun-pillars throughout the land of Israel, and returned to Jerusalem.

8 And in the eighteenth year of his reign, when he purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the chronicler, to repair the house of Jehovah his God.

9 And they came to Hilkijah the high priest, and they delivered [to them] the money that had been brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10 And they gave [it] into the hand of them that did the work, that had the oversight of the house of Jehovah; and they gave it to the workmen who wrought in the house of Jehovah to reinstate and repair the house:

11 they gave [it] to the carpenters and the builders, to buy hewn stone, and timber for the joists, and to floor the houses that the kings of Judah had destroyed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And the men did the work faithfully. And over them were appointed Jahath and Obadiah, Levites, of the children of Merari, and Zechariah and Meshullam, of the children of the Kohathites, for the oversight; and all these Levites were skilled in instruments of music.

13 They were also over the bearers of burdens, and were overseers of all that worked in any manner of service. And of the Levites were the scribes, and officers, and doorkeepers.

14 And when they brought out the money that had been brought into the house of Jehovah, Hilkijah the priest found the book of the law of Jehovah by Moses.

15 Then Hilkijah spoke and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkijah gave the book to Shaphan.

16 And Shaphan carried the book to the king. And moreover he brought the king word again saying, All that was committed to the hand of thy servants, they do;

17 and they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen.

18 And Shaphan the scribe informed the king saying, Hilkijah the priest has given me a book. And Shaphan read out of it before the king.

19 And it came to pass when the king heard the words of the law, that he rent his garments.

20 And the king commanded Hilkijah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king, saying,

21 Go, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book which is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according to all that is written in this book.

22 And Hilkijah and they that the king [had appointed] went to Huldah the prophetess, the wife of Shallum the son of Tokehath, son of Hasrah, keeper of the wardrobe: now she dwelt in Jerusalem in the second quarter [of the town]; and they spoke with her to that effect.

23 And she said to them, Thus saith Jehovah the God of Israel: Tell the man that sent you to me,

24 Thus saith Jehovah: Behold, I will bring evil upon this place, and upon the inhabitants thereof, all the curses that are written in the book which they have read before the king of Judah.

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my fury shall be poured out upon this place, and shall not be quenched.

26 But to the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him: Thus saith Jehovah the God of Israel touching the words which thou hast heard:

27 Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy garments and weep before me, I also have heard [thee], saith Jehovah.

28 Behold, I will gather thee unto thy fathers, and thou shalt be gathered to thy grave in peace; and thine eyes shall not see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought the king word again.

29 And the king sent and gathered all the elders of Judah and of Jerusalem.

30 And the king went up into the house of Jehovah, and all the men of Judah and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant which had been found in the house of Jehovah.

31 And the king stood in his place, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all his heart and with all his soul, to perform the words of the covenant that are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand [to it]. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah removed all the abominations out of all the countries that belonged to the children of Israel, and made to serve all that were found in Israel, -- to serve Jehovah their God: all his days they did not depart from following Jehovah, the God of their fathers.

2 CHRONICLES CHAPTER 35

31 And Josiah held a passover to Jehovah in Jerusalem; and they slaughtered the passover on the fourteenth of the first month.

32 And he set the priests in their charges, and encouraged them to the service of the house of Jehovah.

33 And he said to the Levites, that taught all Israel, [and] who were holy to Jehovah, Put the holy ark in the house that Solomon the son of David, king of Israel, built; ye have not to carry it upon your shoulders. Serve now Jehovah your God, and his people Israel;

34 and prepare yourselves by your fathers' houses, in your divisions, according to the writing of David king of Israel, and according to the writing of Solomon his son;

35 and stand in the sanctuary for the classes of the fathers' houses, for your brethren, the children of the people, and [according] to the divisions of the fathers' houses of the Levites;

36 and slaughter the passover, and hallow yourselves, and prepare it for your brethren, that they may do according to the word of Jehovah through Moses.

37 And Josiah gave for the children of the people a heave-offering of the flocks, lambs and goats, all for the passover-offerings, for all that were present -- to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

38 And his princes gave a voluntary heave-offering for the people, for the priests, and for the Levites: Hilkijah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the passover-offerings two thousand six hundred [small cattle] and three hundred oxen;

39 and Conaniah, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave as heave-offering to the Levites for the passover-offerings five thousand [small cattle] and five hundred oxen.

310 And the service was prepared, and the priests stood in their place, and the Levites in their divisions, according to the king's commandment.

311 And they slaughtered the passover, and the priests sprinkled [the blood] from their hand, and the Levites flayed them.

312 And they set apart the burnt-offerings to give them to the classes of the fathers' houses of the children of the people, to present them to Jehovah, as it is written in the book of Moses. And so [did they] with the oxen.

313 And they roasted the passover with fire according to the ordinance; and the consecrated things they boiled in pots and in cauldrons and in pans, and divided them speedily among all the children of the people.

314 And afterwards they made ready for themselves and for the priests; because the priests, the sons of Aaron, [were engaged] in offering up the burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests, the sons of Aaron.

315 And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the doorkeepers were at every gate; they had not to depart from their service, for their brethren the Levites prepared for them.

316 And all the service of Jehovah was prepared the same day, to hold the passover, and to offer burnt-offerings on the altar of Jehovah according to the commandment of king Josiah.

317 And the children of Israel that were present held the passover at that time, and the feast of unleavened bread seven days.

318 And there was no passover like to that holden in Israel from the days of Samuel the prophet; neither did all the kings of Israel hold such a passover as Josiah held, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

319 In the eighteenth year of the reign of Josiah was this passover holden.

320 After all this, when Josiah had arranged the house, Necho king of Egypt came up to fight against Karkemish at the Euphrates; and Josiah went out against him.

321 And he sent messengers to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house with which I have war; and God has told me to make haste: keep aloof from God who is with me, that he destroy thee not.

322 But Josiah would not turn his face from him, but disguised himself, that he might fight against him; and he hearkened not to the words of Necho from the mouth of God; and he came to fight in the valley of Megiddo.

323 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore wounded.

324 And his servants took him out from the chariot, and put him in the second chariot that he had, and brought him to Jerusalem. And he died, and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

325 And Jeremiah lamented for Josiah; and all the singing men and singing women spoke of Josiah in their lamentations to this day; and they made them an ordinance for Israel. And behold, they are written in the lamentations.

326 And the rest of the acts of Josiah, and his good deeds, according to that which is written in the law of Jehovah,

327 and his acts, first and last, behold, they are written in the book of the kings of Israel and Judah.

2 CHRONICLES CHAPTER 36

1 And the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead, in Jerusalem.

2 Jehoahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and imposed a fine upon the land of a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem; and he did evil in the sight of Jehovah his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him with chains of brass to carry him to Babylon.

7 And Nebuchadnezzar carried [part] of the vessels of the house of Jehovah to Babylon, and put them in his temple at Babylon.

8 And the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah. And Jehoiachin his son reigned in his stead.

9 Jehoiachin was eighteen years old when he began to reign; and he reigned three months and ten days in Jerusalem; and he did evil in the sight of Jehovah.

10 And at the turn of the year king Nebuchadnezzar sent and had him brought to Babylon, with the precious vessels of the house of Jehovah; and he made Zedekiah his brother king over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem.

12 And he did evil in the sight of Jehovah his God; he humbled not himself before the prophet Jeremiah speaking from the mouth of Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And he also rebelled against king Nebuchadnezzar, who had made him take oath by God; and he stiffened his neck, and hardened his heart from returning to Jehovah the God of Israel.

14 All the chiefs of the priests also, and the people, increased their transgressions, according to all the abominations of the nations; and they defiled the house of Jehovah which he had hallowed in Jerusalem.

15 And Jehovah the God of their fathers sent to them by his messengers, rising up early and sending; because he had compassion on his people and on his dwelling-place.

16 But they mocked at the messengers of God, and despised his words, and scoffed at his prophets, until the fury of Jehovah rose against his people, and there was no remedy.

17 And he brought up [against] them the king of the Chaldees, and slew their young men with the sword in the house of their sanctuary, and spared not young man nor maiden, old man nor him of hoary head: he gave [them] all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king and of his princes, he brought all to Babylon.

19 And they burned the house of God, and broke down the wall of Jerusalem, and burned all the palaces thereof with fire, and all the precious vessels thereof were given up to destruction.

20 And them that had escaped from the sword he carried away to Babylon; and they became servants to him and his sons, until the reign of the kingdom of Persia;

21 to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath, to fulfil seventy years.

22 And in the first year of Cyrus king of Persia (Kurush II, emperor of the Persian Empire), that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout his kingdom, and also in writing, saying,

23 Thus says Cyrus king of Persia: All the kingdoms of the earth has Jehovah the God of the heavens given to me, and he has charged me to build him a house at Jerusalem, which is in Judah. Whosoever there is among you of all his people, Jehovah his God be with him, and let him go up.

THE BOOK OF EZRA

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer) and priest (kohen) in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."
5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.
6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:
7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.
8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.
9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."
10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

EZRA CHAPTER 1

1 And in the first year of Cyrus king of Persia (Kurush II, emperor of the Persian Empire), that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout his kingdom, and also in writing, saying,

2 Thus says Cyrus king of Persia: All the kingdoms of the earth has Jehovah the God of the heavens given to me, and he has charged me to build him a house at Jerusalem, which is in Judah.

3 Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah the God of Israel -- he is God -- which is at Jerusalem.

4 And whosoever remains in any place where he sojourns, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the voluntary offering for the house of God which is at Jerusalem.

5 And the chief fathers of Judah and Benjamin rose up, and the priests, and the Levites, even all those whose spirit God had stirred, to go up to build the house of Jehovah which is at Jerusalem.

6 And all they that were about them strengthened their hands with articles of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7 And king Cyrus brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem and had put in the house of his god.

8 And Cyrus king of Persia brought them forth by the hand of Mithredath the treasurer, who counted them out to Sheshbazzar the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine-and-twenty knives,

10 thirty basons of gold, silver basons of a second [sort] four hundred and ten, [and] other vessels a thousand.

11 All the vessels of gold and of silver were five thousand four hundred. The whole did Sheshbazzar bring up, when they of the captivity were brought up from Babylon to Jerusalem.

EZRA CHAPTER 2

1 And these are the children of the province, that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who came again to Jerusalem and to Judah, every one to his city,

2 who came with Zerubbabel, Jeshua, Nehemiah, Saraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand one hundred and seventy-two.

4 The children of Shephatiah, three hundred and seventy-two.

5 The children of Arah, seven hundred and seventy-five.

6 The children of Pahath-Moab, of the children of Jeshua [and] Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred and fifty-four.

8 The children of Zattu, nine hundred and forty-five.

9 The children of Zaccai, seven hundred and sixty.

10 The children of Bani, six hundred and forty-two.

11 The children of Bebai, six hundred and twenty-three.

12 The children of Azgad, a thousand two hundred and twenty-two.

13 The children of Adonikam, six hundred and sixty-six.

14 The children of Bigvai, two thousand and fifty-six.

15 The children of Adin, four hundred and fifty-four.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 The children of Ater of [the family of] Hezekiah, ninety-eight.
17 The children of Bezai, three hundred and twenty-three.
18 The children of Jorah, a hundred and twelve.
19 The children of Hashum, two hundred and twenty-three.
20 The children of Gibbar, ninety-five.
21 The children of Bethlehem, a hundred and twenty-three.
22 The men of Netophah, fifty-six.
23 The men of Anathoth, a hundred and twenty-eight.
24 The children of Azmaveth, forty-two.
25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty-three.
26 The children of Ramah and Geba, six hundred and twenty-one.
27 The men of Michmas, a hundred and twenty-two.
28 The men of Bethel and Ai, two hundred and twenty-three.
29 The children of Nebo, fifty-two.
30 The children of Magbish, a hundred and fifty-six.
31 The children of the other Elam, a thousand two hundred and fifty-four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, Hadid, and Ono, seven hundred and twenty-five.
34 The children of Jericho, three hundred and forty-five.
35 The children of Senaah, three thousand six hundred and thirty.
36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred and seventy-three.
37 The children of Immer, a thousand and fifty-two.
38 The children of Pashhur, a thousand two hundred and forty-seven.
39 The children of Harim, a thousand and seventeen.
40 The Levites: the children of Jeshua and of Kadmiel, of the children of Hodaviah, seventy-four.
41 The singers: the children of Asaph, a hundred and twenty-eight.
42 The children of the doorkeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred and thirty-nine.
43 The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 the children of Keros, the children of Siaha, the children of Padon,
45 the children of Lebanah, the children of Hagabah, the children of Akkub,
46 the children of Hagab, the children of Shamlai, the children of Hanan,
47 the children of Giddel, the children of Gahar, the children of Reaiah,
48 the children of Rezin, the children of Nekoda, the children of Gazzam,
49 the children of Uzza, the children of Phaseah, the children of Besai,
50 the children of Asnah, the children of Meunim, the children of Nephusim,
51 the children of Bakbuk, the children of Hakupha, the children of Harhur,
52 the children of Bazluth, the children of Mehida, the children of Harsha,
53 the children of Barkos, the children of Sisera, the children of Thamah,
54 the children of Neziah, the children of Hatipha.
55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 the children of Jaalah, the children of Darkon, the children of Giddel,
57 the children of Shephatiah, the children of Hattil, the children of Pochereth-Hazzebaim, the children of Ami.
58 All the Nethinim and the children of Solomon's servants, three hundred and ninety-two.
59 And these are they that went up from Tel-melah, Tel-harsha, Cherub-Addan, Immer; but they could not shew their fathers' house, nor their seed, whether they were of Israel.
60 The children of Delaiah, the children of Tobijah, the children of Nekoda, six hundred and fifty-two.
61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; who took a wife of the daughters of Barzillai the Gileadite, and was called after their name.
62 These sought their genealogical register, but they were not found; therefore were they, as polluted, removed from the priesthood.
63 And the Tirshatha said to them that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
64 The whole congregation together was forty-two thousand three hundred and sixty,
65 besides their servants and their maids, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred singing men and singing women.
66 Their horses were seven hundred and thirty-six; their mules two hundred and forty-five;
67 their camels four hundred and thirty-five; the asses six thousand seven hundred and twenty.
68 And some of the chief fathers, when they came to the house of Jehovah which is at Jerusalem, offered freely for the house of God to set it up in its place.
69 They gave after their ability to the treasure of the work sixty-one thousand darics of gold, and five thousand pounds of silver, and one hundred priests' coats.
70 And the priests, and the Levites, and [some] of the people, and the singers, and the doorkeepers, and the Nethinim dwelt in their cities, and all Israel in their cities.

EZRA CHAPTER 3

1 And when the seventh month came, and the children of Israel were in the cities, the people gathered together as one man to Jerusalem.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and built the altar of the God of Israel, to offer up burnt-offerings on it, as it is written in the law of Moses the man of God.

3 And they set the altar on its base; for fear was upon them because of the people of the countries; and they offered up burnt-offerings on it to Jehovah, the morning and evening burnt-offerings.

4 And they held the feast of tabernacles as it is written, and [offered] daily burnt-offerings by number, according to the ordinance, as the duty of every day required;

5 and afterwards the continual burnt-offering, and those of the new moons, and of all the set feasts of Jehovah that were consecrated, and of every one that willingly offered a voluntary offering to Jehovah.

6 From the first day of the seventh month they began to offer up burnt-offerings to Jehovah. But the foundation of the temple of Jehovah was not [yet] laid.

7 And they gave money to the masons and to the carpenters; and meat and drink and oil to the Zidonians and to the Tyrians, to bring cedar-trees from Lebanon to the sea at Joppa, according to the grant that they had of Cyrus king of Persia.

8 And in the second year of their coming to the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that had come out of the captivity to Jerusalem; and they appointed the Levites, from twenty years old and upward, to superintend the work of the house of Jehovah.

9 And Jeshua stood up, his sons and his brethren, Kadmiel and his sons, the sons of Judah, as one [man], to superintend the workmen in the house of God; [also] the sons of Henadad, their sons and their brethren, the Levites.

10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel, with trumpets, and the Levites the sons of Asaph, with cymbals, to praise Jehovah according to the directions of David king of Israel.

11 And they sang alternately together in praising and giving thanks to Jehovah: For he is good, for his loving-kindness [endureth] for ever toward Israel. And all the people shouted with a great shout to the praise of Jehovah, because the foundation of the house of Jehovah was laid.

12 But many of the priests and Levites and chief fathers, the ancient men that had seen the first house, wept with a loud voice, [when] the foundation of this house was laid in their sight; and many shouted aloud for joy.

13 And the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a great shout, and the noise was heard afar off.

EZRA CHAPTER 4

1 And the adversaries of Judah and Benjamin heard that the children of the captivity were building the temple to Jehovah the God of Israel;

2 and they came to Zerubbabel and to the chief fathers, and said to them, We would build with you; for we seek your God, as ye; and we have sacrificed to him since the days of Esar-haddon king of Assyria, who brought us up hither.

3 But Zerubbabel and Jeshua and the rest of the chief fathers of Israel said to them, Ye have nothing to do with us to build a house to our God, but we alone will build to Jehovah the God of Israel, as king Cyrus, the king of Persia, has commanded us.

4 And the people of the land weakened the hands of the people of Judah, and troubled them in building;

5 and they hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his companions, wrote to Artaxerxes king of Persia; and the writing of the letter was written in Aramaic, and interpreted in Aramaic.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king after this sort:

9 Rehum the chancellor, and Shimshai the scribe, and the rest of their companions, the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites,

10 and the rest of the peoples whom the great and noble Osnappar brought over and settled in the cities of Samaria, and the rest [of the country] on this side the river, and so forth.

11 This is the copy of the letter that they sent to him: To Artaxerxes the king: Thy servants the men on this side the river, and so forth.

12 Be it known to the king that the Jews who came up from thee unto us have come to Jerusalem; they are building the rebellious and the bad city, and they complete the walls and join up the foundations.

13 Be it known therefore unto the king, that, if this city be built and the walls be completed, they will not pay tribute, tax, and toll, and in the end it will bring damage to the kings.

14 Now, since we eat the salt of the palace, and it is not right for us to see the king's injury, therefore have we sent and informed the king;

15 that search may be made in the book of the annals of thy fathers: so shalt thou find in the book of the annals and know that this city is a rebellious city, which has done damage to kings and provinces, and that they have raised sedition within the same of old time, for which cause this city was destroyed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 We inform the king that if this city be built and its walls be completed, by this means thou shalt have no portion on this side the river.

17 The king sent an answer to Rehum the chancellor, and Shimshai the scribe, and the rest of their companions that dwell in Samaria, and the other places beyond the river: Peace, and so forth.

18 The letter that ye sent to us has been read before me distinctly.

19 And I gave orders, and search has been made, and it has been found that this city of old time has made insurrection against the kings, and that rebellion and sedition have been raised therein.

20 And there have been mighty kings over Jerusalem, who have ruled over all beyond the river; and tribute, tax, and toll were paid to them.

21 Now give order to make these men to cease, and that this city be not built, until the order shall be given from me;

22 and take heed that ye fail not to do this: why should harm grow to the damage of the kings?

23 As soon as the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews, and made them cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem; and it ceased until the second year of the reign of Darius king of Persia.

EZRA CHAPTER 5

1 Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews that were in Judah and Jerusalem; in the name of the God of Israel [did they prophesy] to them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God, who helped them.

3 At that time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus to them: Who gave you orders to build this house and to complete this wall?

4 And they said to them after this manner: What are the names of the men that build this building?

5 But the eye of their God was upon the elders of the Jews, and they did not make them cease till the matter came to Darius; and then they returned answer by letter concerning it.

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, who were on this side the river, sent to Darius the king.

7 They sent a report to him in which was written thus: To Darius the king, all peace!

8 Be it known to the king that we went into the province of Judah, to the house of the great God, which is being built with great stones, and timber is laid in the walls, and this work is being carried on with diligence, and prospers in their hand.

9 Then asked we those elders: thus we said to them, Who gave you orders to build this house and to complete this wall?

10 We asked their names also, to inform thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of the heavens and the earth, and build the house that was built these many years ago; and a great king of Israel built and completed it.

12 But after that our fathers had provoked the God of the heavens to wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, and he destroyed this house, and carried the people away unto Babylon.

13 But in the first year of Cyrus king of Babylon, king Cyrus gave orders to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was at Jerusalem and brought into the temple of Babylon, those did king Cyrus take out of the temple of Babylon, and they were delivered to one Sheshbazzar by name, whom he had appointed governor.

15 And he said to him, Take these vessels, go, carry them into the temple that is at Jerusalem, and let the house of God be built in its place.

16 Then came the same Sheshbazzar, [and] laid the foundation of the house of God which is at Jerusalem; and since that time even until now has it been in building, and it is not completed.

17 And now, if it seem good to the king, let search be made in the king's treasure-house, which is there at Babylon, whether it be so, that orders were given by king Cyrus to build this house of God at Jerusalem; and let the king send his pleasure to us concerning this matter.

EZRA CHAPTER 6

1 Then king Darius gave orders, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha in the fortress that is in the province of Media a roll, and therein was a record thus written:

3 In the first year of king Cyrus, king Cyrus made a decree [concerning] the house of God at Jerusalem: Let the house be built for a place where they offer sacrifices, and let its foundations be solidly laid; its height sixty cubits, its breadth sixty cubits,

4 [with] three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house:

5 and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took out of the temple that is at Jerusalem and brought to Babylon, be restored and brought again to the temple that is at Jerusalem, in their place; and thou shalt put [them] in the house of God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, who are beyond the river, be ye far from thence:

7 let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place.

8 Moreover, I give orders what ye shall do to these elders of the Jews, for the building of this house of God: that of the king's goods, of the tribute beyond the river, expenses be diligently given to these men, that they be not hindered.

9 And that which they have need of, both young bullocks and rams and lambs, for the burnt-offerings to the God of the heavens, wheat, salt, wine, and oil, according to the appointment of the priests that are at Jerusalem, let it be given them day by day without fail;

10 that they may present sweet odours to the God of the heavens, and pray for the life of the king and of his sons.

11 Also I have given order that whosoever shall alter this rescript, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this.

12 And the God that has caused his name to dwell there overthrow every king and people that shall put forth their hand to alter [or] to destroy this house of God which is at Jerusalem. I Darius have given [this] order; let it be done diligently.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, because of that which king Darius had sent, did so diligently.

14 And the elders of the Jews built; and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and completed [it] according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of king Darius.

16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy;

17 and they presented at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their classes, and the Levites in their divisions, for the service of God, which is at Jerusalem: as it is written in the book of Moses.

19 And the children of the captivity held the passover upon the fourteenth of the first month.

20 For the priests and the Levites had purified themselves as one [man]: they were all pure; and they killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel that were come back out of captivity, and all such as had separated themselves to them from the filthiness of the nations of the land, to seek Jehovah the God of Israel, did eat;

22 and they kept the feast of unleavened bread seven days with joy; for Jehovah had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

EZRA CHAPTER 7

1 And after these things, in the reign of Artaxerxes, king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkijah,

2 the son of Shallum, the son of Zadok, the son of Ahitub,

3 the son of Amariah, the son of Azariah, the son of Meraioth,

4 the son of Zerahiah, the son of Uzzi, the son of Bukki,

5 the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest,

6 -- this Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which Jehovah the God of Israel had given. And the king granted him all his request, according to the hand of Jehovah his God upon him.

7 (And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the doorkeepers, and the Nethinim, to Jerusalem, in the seventh year of Artaxerxes the king.)

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first of the first month the project of going up from Babylon was determined on, and on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had directed his heart to seek the law of Jehovah and to do it, and to teach in Israel the statutes and the ordinances.

11 And this is the copy of the letter that king Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah, and of his statutes to Israel:

12 Artaxerxes, king of kings, to Ezra the priest, an accomplished scribe of the law of the God of the heavens, and so forth.

13 I have given orders that all they of the people of Israel, and of their priests and the Levites, in my realm, who are disposed to go to Jerusalem, go with thee.

14 Because thou art sent by the king, and by his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thy hand;

15 and to carry the silver and gold which the king and his counsellors have freely offered to the God of Israel, whose habitation is at Jerusalem,

16 and all the silver and gold that thou canst find in all the province of Babylon, besides the voluntary offering of the people, and of the priests, who offer willingly for the house of their God which is at Jerusalem.

17 Therefore thou shalt buy diligently with this money bullocks, rams, lambs, with their oblations and their drink-

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

offerings, and offer them upon the altar of the house of your God which is at Jerusalem.

18 And whatever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do according to the will of your God.

19 And the vessels that have been given thee for the service of the house of thy God, deliver before the God of Jerusalem.

20 And whatever more shall be needful for the house of thy God which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

21 And I, I Artaxerxes the king, do give orders to all the treasurers that are beyond the river, that whatever Ezra the priest and scribe of the law of the God of the heavens shall require of you, it be done diligently,

22 unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing [how much].

23 Whatever is commanded by the God of the heavens, let it be carefully done for the house of the God of the heavens; for why should there be wrath against the realm of the king and his sons?

24 Also we inform you, as regards all the priests and Levites, singers, doorkeepers, Nethinim, and ministers of this house of God, it shall not be lawful to impose tribute, tax, and toll upon them.

25 And thou, Ezra, after the wisdom of thy God, which is in thy hand, set magistrates and judges who may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye him that knows [them] not.

26 And whosoever will not do the law of thy God and the law of the king, let judgment be executed diligently upon him, whether unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be Jehovah the God of our fathers, who has put [such a thing] as this in the king's heart, to beautify the house of Jehovah which is at Jerusalem;

28 and has extended mercy to me before the king and his counsellors, and before all the king's mighty princes. And I was strengthened, as the hand of Jehovah my God was upon me; and I gathered together out of Israel chief men to go up with me.

EZRA CHAPTER 8

1 And these are the chief fathers, and their genealogy, who went up with me from Babylon in the reign of Artaxerxes the king.

2 Of the children of Phinehas, Gershom; of the children of Ithamar, Daniel; of the children of David, Hattush;

3 of the children of Shecaniah, of the children of Parosh, Zechariah, and with him were registered by genealogy of the males a hundred and fifty.

4 Of the children of Pahath-Moab, Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the children of Shechaniah, the son of Jahaziel, and with him three hundred males.

6 And of the children of Adin, Ebed the son of Jonathan, and with him fifty males.

7 And of the children of Elam, Isaiah the son of Athaliah, and with him seventy males.

8 And of the children of Shephatiah, Zebadiah the son of Michael, and with him eighty males.

9 Of the children of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the children of Shelomith, the son of Josiphiah, and with him a hundred and sixty males.

11 And of the children of Bebai, Zechariah the son of Bebai, and with him twenty-eight males.

12 And of the children of Azgad, Johanan the son of Hakkatan, and with him a hundred and ten males.

13 And of the children of Adonikam, the last ones, whose names are these: Eliphelet, Jeiel, and Shemaiah, and with them sixty males.

14 And of the children of Bigvai, Uthai and Zabbud, and with them seventy males.

15 And I gathered them together at the river that runs to Ahava; and there we encamped three days; and I surveyed the people and the priests, and found none of the sons of Levi there.

16 And I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men, and for Joiarib and for Elnathan, men of understanding.

17 And I gave them a commission to Iddo the chief, at the place Casiphia, and I put words in their mouths to say to Iddo [and] his brethren the Nethinim, at the place Casiphia, that they should bring to us ministers for the house of our God.

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel, namely, Sherebiah, with his sons and his brethren, eighteen;

19 and Hashabiah, and with him Isaiah of the sons of Merari, his brethren and their sons, twenty;

20 and of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.

21 And I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; for we had spoken to the king saying, The hand of our God is upon all them for good that seek him; but his power and his anger is against all them that forsake him.

23 And we fasted, and besought our God for this; and he was entreated of us.

24 And I separated twelve of the chiefs of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 and I weighed to them the silver and the gold and the vessels, the heave-offering for the house of our God, which

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the king and his counsellors and his princes, and all Israel present, had offered.

26 And I weighed into their hand six hundred and fifty talents of silver; and silver vessels a hundred talents, [and] of gold a hundred talents;

27 and twenty basons of gold, of a thousand darics; and two vessels of shining copper, precious as gold.

28 And I said to them, Ye are holy unto Jehovah; the vessels also are holy; and the silver and the gold is a voluntary offering to Jehovah the God of your fathers.

29 Watch and keep [them] until ye weigh them before the chiefs of the priests and the Levites, and the chiefs of the fathers of Israel, at Jerusalem, in the chambers of the house of Jehovah.

30 And the priests and the Levites received by weight the silver and the gold and the vessels, to bring them to Jerusalem unto the house of our God.

31 And we departed from the river Ahava on the twelfth of the first month, to go to Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 And on the fourth day the silver and the gold and the vessels were weighed in the house of our God into the hand of Meremoth the son of Urijah the priest; and with him was Eleazar the son of Phinehas; and with them were Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 the whole by number and by weight; and all the weight was written down at that time.

35 The children of those that had been carried away, who had come out of the captivity, presented burnt-offerings to the God of Israel, twelve bullocks for all Israel, ninety-six rams, seventy-seven lambs, twelve he-goats for a sin-offering: all for a burnt-offering to Jehovah.

36 And they delivered the king's edicts to the king's satraps, and to the governors on this side the river. And they furthered the people and the house of God.

EZRA CHAPTER 9

1 Now when these things were completed, the princes came to me, saying, The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, according to their abominations, [even] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites;

2 for they have taken of their daughters for themselves and for their sons, and have mingled the holy seed with the peoples of the lands; and the hand of the princes and rulers has been chief in this unfaithfulness.

3 And when I heard this thing, I rent my mantle and my garment, and plucked off the hair of my head and of my beard, and sat down overwhelmed.

4 Then were assembled to me every one that trembled at the words of the God of Israel, because of the unfaithfulness of those that had been carried away; and I sat overwhelmed until the evening oblation.

5 And at the evening oblation I arose up from my humiliation; and with my mantle and my garment rent, I fell on my knees, and spread out my hands to Jehovah my God,

6 and said: O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over [our] head, and our trespass is grown up to the heavens.

7 Since the days of our fathers, we have been in great trespass to this day; and for our iniquities we, our kings, our priests, have been given into the hand of the kings of the lands, to the sword, and to captivity, and to spoil, and to confusion of face, as it is this day.

8 And now for a little space there hath been favour from Jehovah our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us before the kings of Persia, to give us a reviving, to set up the house of our God and to repair the ruins thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, what shall we say, our God, after this? for we have forsaken thy commandments,

11 which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess [it], is an unclean land through the filthiness of the peoples of the lands, through their abominations with which they have filled it from one end to another through their uncleanness.

12 Now therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their peace or their prosperity for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds and for our great trespass, seeing that thou our God hast punished us less than our iniquities [deserve], and hast given us such deliverance as this,

14 should we again break thy commandments, and join in affinity with the peoples of these abominations? wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor any to escape?

15 Jehovah, God of Israel, thou art righteous; for we are a remnant that is escaped, as [it is] this day. Behold, we are before thee in our trespasses; for there is no standing before thee because of this.

EZRA CHAPTER 10

1 And while Ezra prayed, and made confession, weeping and falling down before the house of God, there were gathered to him out of Israel a very great congregation of men and women and children; for the people wept very much.

2 And Shechaniah the son of Jehiel, of the sons of Elam, answered and said to Ezra, We have acted unfaithfully toward our God, and have taken foreign wives of the peoples of the land; yet now there is hope for Israel concerning this thing.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And now let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of [my] lord, and of those that tremble at the commandments of our God; and let it be done according to the law.

4 Arise, for this matter is incumbent on thee, and we will be with thee: be of good courage, and do [it].

5 Then Ezra arose, and made the chiefs of the priests, of the Levites, and of all Israel, to swear that they would do according to this word. And they swore.

6 And Ezra arose from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and when he came thither, he ate no bread and drank no water; for he mourned because of the unfaithfulness of them that had been carried away.

7 And they made proclamation in Judah and Jerusalem to all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 and that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be confiscated, and himself separated from the congregation of those that had been carried away.

9 Then were all the men of Judah and Benjamin gathered together at Jerusalem within three days. It was the ninth month, on the twentieth of the month; and all the people sat in the open space of the house of God, trembling because of the matter, and because of the pouring rain.

10 And Ezra the priest stood up and said to them, Ye have acted unfaithfully, and have taken foreign wives, to increase the trespass of Israel.

11 And now make confession to Jehovah the God of your fathers, and do his pleasure, and separate yourselves from the peoples of the land, and from the foreign wives.

12 And the whole congregation answered and said with a loud voice, Yes, it is for us to do according to thy words.

13 But the people are many, and it is a time of pouring rain, and it is not possible to stand without: neither is this a work for one day or two; for we are many that have transgressed in this thing.

14 Let now our princes, while this matter is going on, stand for all the congregation, and let all those that have taken foreign wives in our cities come at the appointed times, and with them the elders of every city, and the judges thereof, until the fierce anger of our God be turned from us.

15 Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this; and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest [and] certain of the chief fathers were separated according to their fathers' houses, and all of them [expressed] by name; and they sat down on the first day of the tenth month to examine the matter.

17 And they ended with all the men that had taken foreign wives by the first day of the first month.

18 And among the sons of the priests there were found that had taken foreign wives, of the sons of Jeshua the son of Jozadak, and his brethren: Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hand to send away their wives; and they offered a ram of the flock, as trespass-offering for their guilt.

20 And of the children of Immer: Hanani, and Zebadiah.

21 And of the children of Harim: Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the children of Pashhur: Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 And of the Levites: Jozabad, and Shimei, and Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer.

24 And of the singers: Eliashib. And of the doorkeepers: Shallum, and Telem, and Uri.

25 And of Israel; of the children of Parosh: Ramiah, and Jizzijah, and Malchijah, and Mijamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the children of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the children of Zattu: Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the children of Bebai: Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the children of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the children of Pahath-Moab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And the children of Harim: Eliezer, Jishijah, Malchijah, Shemaiah, Simeon,

32 Benjamin, Malluch, Shemariah.

33 Of the children of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sons of Bani: Maadai, Amram, and Uel,

35 Benaiah, Bediah, Cheluhu,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasai,

38 and Bani, and Binnui, Shimei,

39 and Shelemiah, and Nathan, and Adaiah,

40 Machnadbai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Joseph.

43 Of the children of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, and Joel, Benaiah.

44 All these had taken foreign wives; and there were among them wives who had had children.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF NEHEMIAH

or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. Yje Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

NEHEMIAH CHAPTER 1

1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the fortress,

2 that Hanani, one of my brethren, came, he and [certain] men of Judah. And I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem.

3 And they said to me, Those who remain, that are left of the captivity there in the province, are in great affliction and reproach; and the wall of Jerusalem is in ruins, and its gates are burned with fire.

4 And it came to pass, when I heard these words, that I sat and wept, and mourned for days, and fasted, and prayed before the God of the heavens,

5 and said, I beseech thee, Jehovah, God of the heavens, the great and terrible God, that keepeth covenant and mercy for them that love him and keep his commandments.

6 Let thine ear now be attentive, and thine eyes open, to hear the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, confessing the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have acted very perversely against thee, and have not kept the commandments, nor the statutes, nor the ordinances that thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye act unfaithfully, I will scatter you among the peoples;

9 but if ye return to me, and keep my commandments and do them, though there were of you cast out unto the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 And they are thy servants and thy people, whom thou hast redeemed by thy great power and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. Now I was the king's cupbearer.

NEHEMIAH CHAPTER 2

1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, [that] wine was before him, and I took up the wine and gave it to the king. Now, I had never been sad in his presence.

2 And the king said to me, Why is thy face sad, seeing thou art not sick? this is nothing else but sadness of heart. And I was very sore afraid.

3 And I said to the king, Let the king live for ever! Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lies waste, and its gates are consumed with fire?

4 And the king said to me, For what dost thou make request? So I prayed to the God of the heavens.

5 And I said to the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me to Judah, to the city of my fathers' sepulchres, that I may build it.

6 And the king said to me -- the queen also sitting by him, -- For how long shall thy journey be, and when wilt thou return? And it pleased the king to send me; and I set him a time.

7 And I said to the king, If it please the king, let letters be given me to the governors beyond the river, that they may set me forward till I come into Judah;

8 and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertains] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 And I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of a force and horsemen with me.

10 And when Sanballat the Horonite, and Tobijah the servant, the Ammonite, heard [of it], it grieved them exceedingly that there had come a man to seek the welfare of the children of Israel.

11 And I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me -- but I told no man what my God had put in my heart to do for Jerusalem -- and there was no beast with me, except the beast that I rode upon.

13 And I went out by night by the valley-gate, even toward the jackal-fountain, and to the dung-gate; and I viewed the walls of Jerusalem, which were in ruins, and its gates were consumed with fire.

14 And I went on to the fountain-gate, and to the king's pool; and there was no place for the beast under me to pass.

15 And I went up in the night through the valley, and viewed the wall, and turned back, and entered by the valley-gate and returned.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And the rulers did not know whither I went or what I did, for I had not as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 And I said to them, Ye see the distress that we are in, that Jerusalem lies waste, and its gates are burned with fire. Come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 And I told them of the hand of my God which had been good upon me; as also of the king's words which he had said unto me. And they said, Let us rise up and build. And they strengthened their hands for the good [work].

19 And Sanballat the Horonite, and Tobijah the servant, the Ammonite, and Geshem the Arabian, heard it; and they mocked us and despised us, and said, What is this thing which ye do? will ye rebel against the king?

20 And I answered them, and said to them, The God of the heavens, he will prosper us, and we his servants will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem.

NEHEMIAH CHAPTER 3

1 And Eliashib the high priest rose up with his brethren the priests, and they built the sheep-gate. They hallowed it, and set up its doors; and they hallowed it even to the tower of Meah, to the tower of Hananeel.

2 And next to them built the men of Jericho. And next to them built Zaccur the son of Imri.

3 And the fish-gate did the sons of Senaah build: they laid its beams, and set up its doors, its locks and its bars.

4 And next to them repaired Meremoth the son of Urijah, the son of Koz. And next to them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next to them repaired Zadok the son of Baana.

5 And next to them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 And the gate of the old [wall] repaired Jehoiada the son of Paseah, and Meshullam the son of Besodiah; they laid its beams, and set up its doors, and its locks, and its bars.

7 And next to them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah, to the seat of the governor on this side the river.

8 Next to them repaired Uzziel the son of Harhaiah, of the goldsmiths; and next to him repaired Hananiah of the perfumers, and they left Jerusalem [in its state] as far as the broad wall.

9 And next to them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next to them repaired Jedaiah the son of Harumaph, even over against his house. And next to him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim and Hasshub the son of Pahath-Moab repaired a second piece, and the tower of the furnaces.

12 And next to them repaired Shallum the son of Hallohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up its doors, its locks and its bars, and a thousand cubits of the wall as far as the dung-gate.

14 And the dung-gate repaired Malchijah the son of Rechab, the chief of the district of Beth-haccerem; he built it, and set up its doors, its locks and its bars.

15 And the fountain-gate repaired Shallun the son of Colhozeh, the chief of the district of Mizpah; he built it, and covered it, and set up its doors, its locks and its bars, and the wall of the pool of Shelah by the king's garden, and to the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the chief of the half district of Beth-zur, even over against the sepulchres of David, and to the pool that was made, and to the house of the mighty [men].

17 After him repaired the Levites, Rehum the son of Bani. Next to him repaired Hashabiah, the chief of the half district of Keilah, for his district.

18 After him repaired their brethren, Bavvai the son of Henadad, the chief of the half district of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, a second piece over against the going up to the armoury at the angle.

20 After him Baruch the son of Zabbai earnestly repaired another piece, from the angle to the entry of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib as far as the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain [of Jordan].

23 After them repaired Benjamin and Hasshub over against their house. After them repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah to the angle, as far as the corner.

25 Palal the son of Uzai, over against the angle, and the high tower that lies out from the king's house, which was by the court of the prison. After him, Pedaiah the son of Parosh.

26 (Now the Nethinim dwelt in Ophel, even over against the water-gate toward the east, and the tower which lies out.)

27 After him the Tekoites repaired a second piece, over against the great tower which lies out, as far as the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. And after him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, a second piece. After them repaired Meshullam the son of Berechiah over against his chamber.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 After him repaired Malchijah of the goldsmiths to the place of the Nethinim and of the dealers, over against the gate Miphkad, and to the ascent of the corner.

32 And between the ascent of the corner and the sheep-gate repaired the goldsmiths and the dealers.

NEHEMIAH CHAPTER 4

1 And it came to pass that when Sanballat heard that we built the wall, he was angry and very indignant, and mocked the Jews.

2 And he spoke before his brethren and the army of Samaria, and said, What do these feeble Jews? shall they be permitted to go on? Will they offer sacrifices? Will they finish in a day? Will they revive the stones out of the heaps of rubbish, when they are burned?

3 And Tobijah the Ammonite was by him, and he said, Even that which they build, if a fox went up, it would break down their stone wall. --

4 Hear, our God, for we are despised, and turn their reproach upon their own head, and give them for a prey in a land of captivity!

5 And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked the builders.

6 But we built the wall; and all the wall was joined together to the half thereof; for the people had a mind to work.

7 And it came to pass, when Sanballat, and Tobijah, and the Arabians, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem were being repaired, that the breaches began to be stopped, then they were very wroth,

8 and conspired all of them together to come to fight against Jerusalem, and to hinder it.

9 Then we prayed to our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens faileth, and there is much rubbish; so that we are not able to build at the wall.

11 And our adversaries said, They shall not know, neither see, till we come into the midst of them and kill them, and put an end to the work.

12 And it came to pass that when the Jews that dwelt by them came and told us so ten times, from all the places whence they returned to us,

13 I set in the lower places behind the wall in exposed places, I even set the people, according to their families, with their swords, their spears and their bows.

14 And I looked, and rose up, and said to the nobles, and to the rulers, and to the rest of the people, Be not afraid of them: remember the Lord who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass that when our enemies heard that it was known to us, and that God had defeated their counsel, we returned all of us to the wall, every one to his work.

16 And from that time forth the half of my servants wrought in the work, and the other half of them held the spears, and the shields, and the bows, and the corslets; and the captains were behind all the house of Judah.

17 They that built on the wall, and they that bore burdens, with those that loaded, wrought in the work with one hand, and with the other they held a weapon.

18 And the builders had every one his sword girded by his side, and built. And he that sounded the trumpet was by me.

19 And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and extended, and we are scattered upon the wall, one far from another:

20 in what place ye hear the sound of the trumpet, thither shall ye assemble to us; our God will fight for us.

21 And we laboured in the work; and half of them held the spears from the rising of the dawn till the stars appeared.

22 Likewise at the same time I said to the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and [be for] labour in the day.

23 And neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our garments: every one had his weapon on his right side.

NEHEMIAH CHAPTER 5

1 And there was a great cry of the people and of their wives against their brethren the Jews.

2 And there were that said, We, our sons and our daughters, are many, and we must procure corn that we may eat and live.

3 And there were that said, We have had to pledge our fields, and our vineyards, and our houses, that we might procure corn in the dearth.

4 And there were that said, We have borrowed money for the king's tribute upon our fields and vineyards;

5 yet now our flesh is as the flesh of our brethren, our children as their children; and behold, we must bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage [already]; neither is it in the power of our hand [to redeem them], for other men have our fields and our vineyards.

6 And I was very angry when I heard their cry and these words.

7 And I consulted with myself; and I remonstrated with the nobles and the rulers, and said to them, Ye exact usury, every one of his brother! And I set a great assembly against them.

8 And I said to them, We, according to our ability, have redeemed our brethren the Jews, who were sold to the nations; and will ye even sell your brethren? or shall they be sold unto us? And they were silent and found no answer.

9 And I said, The thing that ye do is not good. Ought ye not to walk in the fear of our God, so as not to be the reproach of the nations our enemies?

10 I also, my brethren and my servants, we might exact usury of them, money and corn. I pray you, let us leave off this usury.

11 Restore, I pray you, to them this very day their fields, their vineyards, their olive-gardens, and their houses, also

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the hundredth [part] of the money, and of the corn, the wine and the oil, that ye have exacted of them.

12 And they said, We will restore [them], and will require nothing of them; so will we do, as thou hast said. And I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house and from his earnings, that performeth not this promise: even thus be he shaken out and emptied! And all the congregation said, Amen! And they praised Jehovah. And the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that were before me had been chargeable to the people, and had taken of them bread and wine, besides forty shekels of silver: even their servants bore rule over the people. But I did not so, because of the fear of God.

16 Yea, also I applied myself to this work of the wall, and we bought no fields; and all my servants were gathered thither for the work.

17 And there were at my table a hundred and fifty of the Jews and the rulers, besides those that came to us from among the nations that were about us.

18 And that which was prepared daily was one ox [and] six choice sheep; also fowls were prepared for me, and once in ten days all sorts of wine in abundance. Yet for all this I demanded not the bread of the governor; for the service was heavy upon this people.

19 Remember for me, my God, for good, all that I have done for this people.

NEHEMIAH CHAPTER 6

1 And it came to pass when Sanballat, and Tobijah, and Geshem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it (though at that time I had not set up the doors in the gates),

2 that Sanballat and Geshem sent to me, saying, Come, let us meet together in the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers to them, saying, I am doing a great work, and I cannot come down. Why should the work cease, whilst I leave it and come down to you?

4 And they sent to me four times after this sort; and I answered them in the same manner.

5 Then sent Sanballat his servant to me in this manner the fifth time, with an open letter in his hand,

6 in which was written: It is reported among the nations, and Gashmu says [it, that] thou and the Jews think to rebel, for which cause thou buildest the wall, and according to these words thou wilt become their king.

7 And thou hast also appointed prophets to proclaim concerning thee at Jerusalem saying, There is a king in Judah! And now it will be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 And I sent to him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all would have made us afraid, saying, Their hands shall be slackened from the work, that it be not carried out. -- Now therefore strengthen my hands!

10 And I came to the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who had shut himself up. And he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they are coming to kill thee; even in the night are they coming to kill thee.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, could go into the temple, and live? I will not go in.

12 And I perceived, and behold, God had not sent him; for he pronounced this prophecy against me; and Tobijah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have wherewith to spread an evil report, that they might reproach me.

14 My God, remember Tobijah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets who would have put me in fear.

15 So the wall was finished on the twenty-fifth of Elul, in fifty-two days.

16 And it came to pass that when all our enemies heard [of it], all the nations that were about us were afraid and were much cast down in their own eyes, and they perceived that this work was wrought by our God.

17 Moreover in those days the nobles of Judah sent many letters to Tobijah, and those of Tobijah came to them.

18 For there were many in Judah sworn to him; for he was a son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they spoke of his good deeds before me, and reported my words to him. [And] Tobijah sent letters to put me in fear.

NEHEMIAH CHAPTER 7

1 And it came to pass when the wall was built, and I had set up the doors, that the doorkeepers and the singers and the Levites were appointed.

2 And I gave my brother Hanani, and Hananiah the ruler of the citadel, charge over Jerusalem; for he was a faithful man and feared God above many.

3 And I said to them that the gates of Jerusalem should not be opened until the sun was hot, and that they should shut the doors and bar them while they stood by; and that there should be appointed watches of the inhabitants of Jerusalem, every one in his watch, and every one over against his house.

4 Now the city was large and great; but the people in it were few, and no houses were built.

5 And my God put into my heart to gather together the nobles, and the rulers, and the people, for registration by

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

genealogy. And I found a genealogical register of those that had come up at the first, and I found written in it:

6 These are the children of the province that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who came again to Jerusalem and to Judah, every one to his city;

7 those who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel:

8 The children of Parosh, two thousand one hundred and seventy-two.

9 The children of Shephatiah, three hundred and seventy-two.

10 The children of Arah, six hundred and fifty-two.

11 The children of Pahath-Moab, of the children of Jeshua and Joab, two thousand eight hundred and eighteen.

12 The children of Elam, a thousand two hundred and fifty-four.

13 The children of Zattu, eight hundred and forty-five.

14 The children of Zaccai, seven hundred and sixty.

15 The children of Binnui, six hundred and forty-eight.

16 The children of Bebai, six hundred and twenty-eight.

17 The children of Azgad, two thousand three hundred and twenty-two.

18 The children of Adonikam, six hundred and sixty-seven.

19 The children of Bigvai, two thousand and sixty-seven.

20 The children of Adin, six hundred and fifty-five.

21 The children of Ater of [the family of] Hezekiah, ninety-eight.

22 The children of Hashum, three hundred and twenty-eight.

23 The children of Bezai, three hundred and twenty-four.

24 The children of Hariph, a hundred and twelve.

25 The children of Gibeon, ninety-five.

26 The men of Bethlehem and Netophah, a hundred and eighty-eight.

27 The men of Anathoth, a hundred and twenty-eight.

28 The men of Beth-azmaveth, forty-two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred and forty-three.

30 The men of Ramah and Geba, six hundred and twenty-one.

31 The men of Michmas, a hundred and twenty-two.

32 The men of Bethel and Ai, a hundred and twenty-three.

33 The men of the other Nebo, fifty-two.

34 The children of the other Elam, a thousand two hundred and fifty-four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred and forty-five.

37 The children of Lod, Hadid, and Ono, seven hundred and twenty-one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred and seventy-three.

40 The children of Immer, a thousand and fifty-two.

41 The children of Pashhur, a thousand two hundred and forty-seven.

42 The children of Harim, a thousand and seventeen.

43 The Levites: the children of Jeshua [and] of Kadmiel, of the children of Hodvah, seventy-four.

44 The singers: the children of Asaph, a hundred and forty-eight.

45 The doorkeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred and thirty-eight.

46 The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

47 the children of Keros, the children of Sia, the children of Padon,

48 the children of Lebana, the children of Hagaba, the children of Salmai,

49 the children of Hanan, the children of Giddel, the children of Gahar,

50 the children of Reaiah, the children of Rezin, the children of Nekoda,

51 the children of Gazzam, the children of Uzza, the children of Phaseah,

52 the children of Besai, the children of Meunim, the children of Nephishesim,

53 the children of Bakbuk, the children of Hakupha, the children of Harhur,

54 the children of Bazlith, the children of Mehida, the children of Harsha,

55 the children of Barkos, the children of Sisera, the children of Thamah,

56 the children of Neziah, the children of Hatipha.

57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 the children of Jaala, the children of Darkon, the children of Giddel,

59 the children of Shephatiah, the children of Hattil, the children of Pochereth-Hazzebaim, the children of Amon.

60 All the Nethinim, and the children of Solomon's servants, three hundred and ninety-two.

61 And these are they that went up from Tel-melah, Tel-harsha, Cherub-Addon and Immer; but they could not shew their father's house, nor their seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobijah, the children of Nekoda, six hundred and forty-two.

63 And of the priests: the children of Hobaiah, the children of Koz, the children of Barzillai, who took a wife of the daughters of Barzillai the Gileadite and was called after their name.

64 These sought their genealogical register, but it was not found; therefore were they, as polluted, removed from the priesthood.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

65 And the Tirshatha said to them that they should not eat of the most holy things, till there stood up the priest with Urim and Thummim.

66 The whole congregation together was forty-two thousand three hundred and sixty,

67 besides their servants and their maids, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred and forty-five singing-men and singing-women.

68 Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five;

69 the camels, four hundred and thirty-five; the asses, six thousand seven hundred and twenty.

70 And some of the chief fathers gave to the work. The Tirshatha gave to the treasure a thousand darics of gold, fifty basons, five hundred and thirty priests' coats.

71 And [some] of the chief fathers gave to the treasure of the work twenty thousand darics of gold, and two thousand two hundred pounds of silver.

72 And that which the rest of the people gave was twenty thousand darics of gold, and two thousand pounds of silver, and sixty-seven priests' coats.

73 And the priests, and the Levites, and the doorkeepers, and the singers, and [some] of the people, and the Nethinim, and all Israel, dwelt in their cities. And when the seventh month came, and the children of Israel were in their cities,

NEHEMIAH CHAPTER 8

1 all the people gathered together as one man to the open place that was before the water-gate; and they spoke to Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded Israel.

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, on the first day of the seventh month.

3 And he read in it before the open place that was before the water-gate from the morning until midday, in presence of the men and the women, and those that could understand. And the ears of all the people were [attentive] to the book of the law.

4 And Ezra the scribe stood upon a high stage of wood, which they had made for the purpose. And beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkijah, and Maaseiah on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbaddana, Zechariah, Meshullam.

5 And Ezra opened the book in the sight of all the people, for he was above all the people; and when he opened it, all the people stood up.

6 And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen! with lifting up of their hands; and they bowed their heads, and worshipped Jehovah with their faces to the ground.

7 And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people [stood] in their place.

8 And they read in the law of God distinctly out of the book, and gave the sense, and caused [them] to understand the reading.

9 And Nehemiah, that is, the Tirshatha, and Ezra the priest the scribe, and the Levites that explained to the people, said to all the people, This day is holy to Jehovah your God: mourn not, nor weep. For all the people wept when they heard the words of the law.

10 And he said to them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared; for the day is holy to our Lord; and be not grieved, for the joy of Jehovah is your strength.

11 And the Levites quieted all the people, saying, Be still! for the day is holy; neither be grieved.

12 And all the people went their way, to eat and to drink, and to send portions, and to make great rejoicing. For they had understood the words that were declared to them.

13 And on the second day were gathered together the chief fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to gain wisdom as to the words of the law.

14 And they found written in the law which Jehovah had commanded through Moses, that the children of Israel should dwell in booths in the feast of the seventh month,

15 and that they should publish and proclaim through all their cities, and at Jerusalem, saying, Go forth to the mount, and fetch olive-branches, and wild olive-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written.

16 And the people went forth and brought [them], and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the house of God, and in the open space of the water-gate, and in the open space of the gate of Ephraim.

17 And all the congregation of them that had come back from the captivity made booths, and dwelt in the booths. For since the days of Jeshua the son of Nun until that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day to the last day, he read in the book of the law of God. And they observed the feast seven days; and on the eighth day was a solemn assembly, according to the ordinance.

NEHEMIAH CHAPTER 9

1 And on the twenty-fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all foreigners, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of Jehovah their God a fourth part of the day; and a fourth part they confessed, and worshipped Jehovah their God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 Then stood up upon the platform of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, Chenani, and cried with a loud voice to Jehovah their God.

5 And the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, Pethahiah, said, Stand up, bless Jehovah your God from eternity to eternity. And let [men] bless the name of thy glory, which is exalted above all blessing and praise.

6 Thou art the Same, thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein. And thou quickenest them all; and the host of heaven worshippeth thee.

7 Thou art the Same, Jehovah Elohim, who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 and foundest his heart faithful before thee, and madest the covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, -- to give it to his seed; and thou hast performed thy words, for thou art righteous.

9 And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea;

10 and didst shew signs and wonders upon Pharaoh, and upon all his servants, and upon all the people of his land; for thou knewest that they dealt proudly against them, and thou didst make thee a name, as it is this day.

11 And thou didst divide the sea before them, and they went through the midst of the sea on dry [ground]; and their pursuers thou threwest into the depths, as a stone into the mighty waters.

12 And thou leddest them in the day by a pillar of cloud, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 And thou camest down on mount Sinai, and didst speak with them from the heavens, and gavest them right judgments and true laws, good statutes and commandments.

14 And thou madest known unto them thy holy sabbath, and prescribedst for them commandments and statutes and a law, through Moses thy servant.

15 And thou gavest them bread from the heavens for their hunger, and broughtest forth water for them out of the rock for their thirst, and didst say to them that they should go in to possess the land which thou hadst sworn to give them.

16 But they, our fathers, dealt proudly, and hardened their neck, and hearkened not to thy commandments,

17 and refused to obey, neither were they mindful of thy wonders which thou hadst done among them; but hardened their neck, and in their rebellion made a captain to return to their bondage. But thou art a +God ready to forgive, gracious and merciful, slow to anger and of great loving-kindness, and thou forsookest them not.

18 Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt! and they had wrought great provocation,

19 yet thou in thy manifold mercies forsookest them not in the wilderness. The pillar of the cloud departed not from over them by day, to lead them on the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness; they lacked nothing; their clothes grew not old, and their feet swelled not.

22 And thou gavest them kingdoms and peoples, and didst divide them by countries; and they possessed the land of Sihon, as well the land of the king of Heshbon, as the land of Og king of Bashan.

23 And their children thou didst multiply as the stars of heaven, and thou broughtest them into the land concerning which thou didst say to their fathers that they should go in to possess it.

24 And the children went in and possessed the land; and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, both their kings and the peoples of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all good things, wells digged, vineyards and olive-gardens, and fruit trees in abundance. And they did eat and were filled, and became fat, and delighted themselves in thy great goodness.

26 But they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who testified against them to turn them to thee, and they wrought great provocations.

27 And thou gavest them into the hand of their oppressors, and they oppressed them; and in the time of their distress, when they cried unto thee, thou heardest them from the heavens, and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their oppressors.

28 But when they had rest, they did evil again before thee; and thou didst leave them in the hand of their enemies, and they had dominion over them; and again they cried unto thee, and thou heardest [them] from the heavens, and many times didst thou deliver them, according to thy mercies.

29 And thou testifiedst against them, that thou mightest bring them again unto thy law; but they dealt proudly, and hearkened not unto thy commandments, but sinned against thine ordinances (which if a man do, he shall live in them); and they withdrew the shoulder, and hardened their neck, and would not hear.

30 And many years didst thou forbear with them, and testifiedst against them by thy Spirit through thy prophets; but they would not give ear: and thou gavest them into the hand of the peoples of the lands.

31 Nevertheless for thy manifold mercies' sake, thou didst not make a full end of them nor forsake them; for thou art a gracious and merciful God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 And now, our God, the great, the mighty, and the terrible God, who keepest covenant and loving-kindness, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the days of the kings of Assyria unto this day.

33 But thou art just in all that is come upon us; for thou hast acted according to truth, and we have done wickedly.

34 And our kings, our princes, our priests, and our fathers, have not performed thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 And they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land that thou didst set before them, neither turned they from their wicked works.

36 Behold, we are servants this day, and the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are bondmen in it.

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: and they have dominion over our bodies, and over our cattle, at their pleasure; and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, our Levites, [and] our priests are at the sealing.

NEHEMIAH CHAPTER 10

1 And at the head of those that sealed were Nehemiah the Tirshatha, the son of Hachaliah, and Zedekiah.

2 -- Seraiah, Azariah, Jeremiah,

3 Pashhur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 -- And the Levites: Jeshua the son of Azaniah; Binnui, of the sons of Henadad; Kadmiel,

10 and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Mica, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 -- The chief of the people: Parosh, Pahath-Moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hezekiah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pilha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 and Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the doorkeepers, the singers, the Nethinim, and all they that had separated themselves from the peoples of the lands to the law of God, their wives, their sons and their daughters, every one having knowledge [and] having understanding,

29 joined with their brethren, their nobles, and entered into a curse and into an oath, to walk in the law of God, which had been given by Moses the servant of God, and to keep and do all the commandments of Jehovah our Lord, and his ordinances and his statutes;

30 and that we would not give our daughters to the peoples of the land, nor take their daughters for our sons:

31 and that if the peoples of the land brought wares or any grain on the sabbath day to sell, we would not take it of them on the sabbath, or on [any] holy day; and that we would leave [the land uncultivated] the seventh year, and the exaction of every debt.

32 And we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God,

33 for the bread to be set in rows, and for the continual oblation, and for the continual burnt-offering, [for that] of the sabbaths [and] of the new moons, for the set feasts and for the holy [things], and for the sin-offerings to make an atonement for Israel, and [for] all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring [it] into the house of our God, according to our fathers' houses, at times appointed year by year, to burn upon the altar of Jehovah our God, as it is written in the law;

35 and to bring the first-fruits of our land, and the first-fruits of all fruit of all trees, year by year to the house of Jehovah,

36 and the firstborn of our sons and of our cattle, as it is written in the law; and to bring the firstlings of our herds and of our flocks to the house of our God, to the priests that minister in the house of our God;

37 and that we should bring the first-fruits of our coarse meal and our heave-offerings, and the fruit of all manner of trees, new wine and oil, to the priests, into the chambers of the house of our God, and the tithes of our ground to the Levites, that they, the Levites, should take the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithes to the house of our God, into the chambers of the treasure-house.

39 For the children of Israel and the children of Levi shall bring the heave-offering of the corn, of the new wine and the oil, into the chambers, where are the vessels of the sanctuary, and the priests that minister, and the doorkeepers and the singers. And we will not forsake the house of our God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

NEHEMIAH CHAPTER 11

1 And the princes of the people dwelt in Jerusalem; and the rest of the people cast lots, to bring one of ten to dwell in Jerusalem, the holy city, and nine parts in the cities.

2 And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

3 And these are the chiefs of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, Israel, the priests, and the Levites, and the Nethinim, and the children of Solomon's servants.

4 And in Jerusalem dwelt some of the children of Judah and of the children of Benjamin. Of the children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Pherez;

5 and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the children of Pherez that dwelt in Jerusalem were four hundred and sixty-eight valiant men.

7 And these are the children of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Isaiah;

8 and after him, Gabbai, Sallai, nine hundred and twenty-eight:

9 and Joel the son of Zicri was their overseer, and Judah the son of Senuah was second over the city.

10 Of the priests: Jedaiah [the son of] Joiarib, Jachin,

11 Seraiah the son of Hilkijah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God.

12 And their brethren that did the work of the house, eight hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah;

13 and his brethren, chief fathers, two hundred and forty-two; and Amassai the son of Azareel, the son of Ahzai, the son of Meshillemoth, the son of Immer;

14 and their brethren, mighty men of valour, a hundred and twenty-eight: and their overseer was Zabdiel the son of Gedolim.

15 And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 and Shabbethai and Jozabad, of the chiefs of the Levites, [who were] over the outward work of the house of God;

17 and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, [who was] the principal to begin the thanksgiving in prayer; and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun:

18 all the Levites in the holy city were two hundred and eighty-four.

19 And the doorkeepers, Akkub, Talmon, and their brethren, that kept watch at the gates, were a hundred and seventy-two.

20 And the residue of Israel, the priests, [and] the Levites, were in all the cities of Judah, every one in his inheritance.

21 And the Nethinim dwelt in Ophel; and Ziha and Gispa were over the Nethinim.

22 And the overseer of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, for the work of the house of God.

23 For it was the king's commandment concerning them, and there was a settled portion for the singers, due for each day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

25 And as to the hamlets in their fields, [some] of the children of Judah dwelt in Kirjath-Arba and its dependent villages, and in Dibon and its dependent villages, and in Jekabzeel and its dependent villages,

26 and in Jeshua, and in Moladah, and in Beth-phelet,

27 and in Hazar-Shual, and in Beer-sheba and its dependent villages,

28 and in Ziklag, and in Meconah and its dependent villages;

29 and in En-Rimmon, and in Zorah, and in Jarmuth,

30 Zanoah, Adullam, and their hamlets, in Lachish and its fields, in Azekah and its dependent villages: and they encamped from Beer-sheba unto the valley of Hinnom.

31 And the children of Benjamin from Geba [dwelt] in Michmash and Aija and Bethel, and their dependent villages,

32 in Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites there were divisions of Judah [dwelling] in Benjamin.

NEHEMIAH CHAPTER 12

1 And these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnethoi, Abijah,

5 Mijamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkijah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.

8 And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, [who was] over the thanksgiving, he and his brethren;

9 and Bakbukiah and Unni, their brethren, were over against them as watches.

10 And Jeshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib begot Joiada,

11 and Joiada begot Jonathan, and Jonathan begot Jaddua.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And in the days of Joiakim were priests, chief fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;
13 of Ezra, Meshullam; of Amariah, Jehohanan;
14 of Melicu, Jonathan; of Shebaniah, Joseph;
15 of Harim, Adna; of Meraioth, Helkai;
16 of Iddo, Zechariah; of Ginnethon, Meshullam;
17 of Abijah, Zichri; of Miniamin [and] Moadiah, Piltai;
18 of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 and of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 of Sallai, Kallai; of Amok, Eber;
21 of Hilkijah, Hashabiah; of Jedaiah, Nethaneel.
22 of the Levites, the chief fathers were recorded in the days of Eliashib, Joiada, and Johanan, and Jaddua, and the priests, until the reign of Darius the Persian.
23 The children of Levi, the chief fathers, were recorded in the book of the chronicles, even until the days of Johanan the son of Eliashib.
24 And the chief Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise [and] to give thanks, according to the commandment of David the man of God, ward over against ward.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were doorkeepers keeping the ward at the storehouses of the gates.
26 These were in the days of Joiakim the son of Jeshua the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.
27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to hold the dedication with gladness, both with thanksgivings, and with singing, [with] cymbals, lutes and harps.
28 And the children of the singers were assembled, both from the plain [of Jordan] round about Jerusalem, and from the villages of the Netophathites,
29 also from Beth-Gilgal, and out of the fields of Geba and Azmaveth; for the singers had built themselves hamlets round about Jerusalem.
30 And the priests and the Levites purified themselves; and they purified the people, and the gates and the wall.
31 And I brought up the princes of Judah upon the wall, and appointed two great choirs and processions, on the right hand upon the wall towards the dung-gate.
32 And after them went Hoshaiah, and half of the princes of Judah,
33 and Azariah, Ezra, and Meshullam,
34 Judah and Benjamin, and Shemaiah, and Jeremiah,
35 and [certain] of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph;
36 and his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God; and Ezra the scribe before them.
37 And at the fountain-gate, and over against them, they went up by the stairs of the city of David, at the ascent of the wall, above the house of David, even to the water-gate eastward.
38 And the second choir went in the opposite direction upon the wall, and I after them, and the half of the people, from beyond the tower of the furnaces even to the broad wall;
39 and from above the gate of Ephraim, and above the gate of the old [wall], and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even to the sheep-gate; and they stood still in the prison-gate.
40 And both choirs stood in the house of God, and I, and the half of the rulers with me;
41 and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, Hananiah, with trumpets;
42 and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud; and Jizrahiah was their overseer.
43 And that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy; and also the women and the children rejoiced. And the joy of Jerusalem was heard even afar off.
44 And at that time men were appointed over the chambers of the treasures for the heave-offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions assigned by the law for the priests and the Levites; for Judah rejoiced over the priests, and over the Levites that waited.
45 And, with the singers and the doorkeepers, they kept the ward of their God, and the ward of the purification, according to the commandment of David [and] of Solomon his son.
46 For of old, in the days of David and Asaph, there were the chiefs of the singers, and songs of praise and thanksgivings to God.
47 And all Israel, in the days of Zerubbabel and in the days of Nehemiah, gave the portions of the singers and the doorkeepers, every day what was needed, and they consecrated things for the Levites; and the Levites consecrated for the children of Aaron.

NEHEMIAH CHAPTER 13

1 On that day they read in the book of Moses in the audience of the people; and there was found written in it that the Ammonite and the Moabite should not come into the congregation of God for ever;
2 because they had not met the children of Israel with bread and with water, and had hired Balaam against them, to curse them; but our God turned the curse into blessing.
3 And it came to pass, when they heard the law, that they separated from Israel all the mixed multitude.
4 And before this, Eliashib the priest, who had the oversight of the chambers of the house of our God, a kinsman of Tobijah,
5 had prepared for him a great chamber, where formerly they laid the oblations, the frankincense, and the vessels, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the tithes of the corn, the new wine and the oil, which was commanded for the Levites and the singers and the doorkeepers, and the heave-offerings of the priests.

6 And during all that [time] I was not at Jerusalem; for in the two-and-thirtieth year of Artaxerxes king of Babylon I came to the king; and after some time I obtained leave of the king.

7 And I came to Jerusalem, and observed the evil that Eliashib had done for Tobijah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me much, and I cast forth all the household stuff of Tobijah out of the chamber.

9 And I commanded, and they purified the chambers; and thither brought I again the vessels of the house of God, the oblation and the frankincense.

10 And I perceived that the portions of the Levites had not been given, and that the Levites and the singers that did the work had fled every one to his field.

11 Then I contended with the rulers, and said, Why is the house of God forsaken? And I gathered them together and set them in their place.

12 And all Judah brought the tithe of the corn and the new wine and the oil into the storehouses.

13 And I made storekeepers over the storehouses: Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and subordinate to them, Hanan the son of Zaccur, the son of Mattaniah; for they were esteemed faithful, and their office was to distribute to their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds which I have done for the house of my God, and for the charges thereof!

15 In those days I saw in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading them on asses; as also wine, grapes and figs, and all manner of burdens; and they brought them into Jerusalem on the sabbath day; and I protested in the day on which they sold the victuals.

16 Men of Tyre also dwelt therein, who brought fish and all manner of ware, and sold it on the sabbath to the children of Judah, and in Jerusalem.

17 And I contended with the nobles of Judah, and said to them, What evil thing is this which ye do, profaning the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? And ye will bring more wrath against Israel by profaning the sabbath.

19 And it came to pass, that when it began to be dark in the gates of Jerusalem before the sabbath, I commanded that the gates should be shut; and I commanded that they should not be opened till after the sabbath. And I set [some] of my servants at the gates, so that no burden should be brought in on the sabbath day.

20 And the dealers and sellers of all kind of ware passed the night without Jerusalem once or twice.

21 And I testified against them, and said to them, Why do ye pass the night before the wall? if ye do so again, I will lay hands on you. From that time forth they came not on the sabbath.

22 And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to hallow the sabbath day. Remember this also for me, my God, and spare me according to thy great loving-kindness!

23 In those days also I saw Jews that had married wives of Ashdod, of Ammon, [and] of Moab.

24 And their children spoke half in the language of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them and plucked off their hair, and adjured them by God [saying], Ye shall not give your daughters to their sons, nor take their daughters for your sons or for yourselves.

26 Did not Solomon king of Israel sin by these things? Yet among the many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; but even him did foreign wives cause to sin.

27 And should we hearken to you to do all this great evil, to act unfaithfully to our God by marrying foreign wives?

28 And [one] of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; and I chased him from me.

29 Remember them, my God, for they are polluters of the priesthood, and of the covenant of the priesthood and of the Levites!

30 And I purified them from all foreigners, and appointed the charges of the priests and the Levites, every one in his service;

31 and for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

ESTHER CHAPTER 1

1 And it came to pass in the days of Ahasuerus (that is, the Ahasuerus that reigned from India even to Ethiopia, over a hundred and twenty-seven provinces),

2 in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the fortress,

3 in the third year of his reign, he made a feast to all his princes and his servants; the power of Persia and Media, the nobles and the princes of the provinces being before him;

4 when he shewed the glorious wealth of his kingdom and the splendid magnificence of his grandeur many days, a hundred and eighty days.

5 And when these days were expired, the king made a feast to all the people that were present in Shushan the fortress, both to great and small, seven days, in the court of the garden of the king's palace.

6 White, green, and blue [hangings] were fastened with cords of byssus and purple to silver rings and pillars of white marble; couches of gold and silver [lay] upon a pavement of red and white marble, and alabaster, and black marble.

7 And they gave drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the king's bounty.

8 And the drinking was, according to commandment, without constraint; for so the king had appointed to all the magnates of his house, that they should do according to every man's pleasure.

9 Also the queen Vashti made a feast for the women of the royal house which belonged to king Ahasuerus.

10 On the seventh day, when the king's heart was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of king Ahasuerus,

11 to bring Vashti the queen before the king with the royal crown to shew the peoples and the princes her beauty; for she was of beautiful countenance.

12 But the queen Vashti refused to come at the word of the king which was [sent] by the chamberlains; and the king was very wroth, and his fury burned in him.

13 And the king said to the wise men who knew the times (for so was the king's business [conducted] before all that knew law and judgment;

14 and the next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, [and] Memucan, the seven princes of Persia and Media, who saw the king's face, and who sat first in the kingdom),

15 What shall be done to the queen Vashti according to law, because she has not performed the word of the king Ahasuerus by the chamberlains?

16 Then said Memucan before the king and the princes, The queen Vashti has not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus.

17 For the act of the queen will come abroad to all women, so as to render their husbands contemptible in their eyes, when they shall say, The king Ahasuerus commanded the queen Vashti to be brought in before him, and she came not!

18 And the princesses of Persia and Media who have heard of the queen's act, will say it this day to all the king's princes, and there will be contempt and anger enough.

19 If it please the king, let a royal order go forth from him, and let it be written among the laws of the Persians and the Medes, that it may not pass, That Vashti come no more before king Ahasuerus; and let the king give her royal estate to another that is better than she;

20 and when the king's edict which he shall make shall be heard throughout his realm -- for it is great -- all the wives shall give to their husbands honour, from the greatest to the least.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people according to their language, That every man should bear rule in his own house, and should speak according to the language of his people.

ESTHER CHAPTER 2

1 After these things, when the fury of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that attended upon him, Let there be maidens, virgins of beautiful countenance, sought for the king;

3 and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins of beautiful countenance to Shushan the fortress, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given.

4 And let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 There was in Shushan the fortress a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjaminite,

6 who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother -- and the maiden was fair and beautiful -- and when her father and mother were dead, Mordecai took her for his own daughter.

8 And it came to pass when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the fortress, unto the custody of Hegai, that Esther also was brought into the king's house, unto the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and obtained favour before him; and he speedily gave her her things for purification, and her portions, and the seven maidens selected to be given her, out of the king's house; and he removed her and her maids to the best [place] of the house of the women.

10 Esther had not made known her people nor her birth; for Mordecai had charged her that she should not make it known.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 And when every maiden's turn came to go in to king Ahasuerus after that she had been treated for twelve months, according to the manner of the women (for so were the days of their purification accomplished -- six months with oil of myrrh, and six months with spices, and with things for the purifying of the women,

13 and thus came the maiden in unto the king), whatever she desired was given her to go with her out of the house of the women to the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, unto the custody of Shaashgaz, the king's chamberlain, keeper of the concubines. She came in to the king no more, unless the king delighted in her, and she were called by name.

15 And when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's chamberlain, keeper of the women, appointed. And Esther obtained grace in the sight of all them that saw her.

16 So Esther was taken to king Ahasuerus, into his royal house, in the tenth month, that is, the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins, and he set the royal crown upon her head, and made her queen instead of Vashti.

18 And the king made a great feast to all his princes and his servants, Esther's feast; and he made a release to the provinces, and gave presents according to the king's bounty.

19 And when the virgins were gathered together the second time, Mordecai sat in the king's gate.

20 (Esther, as Mordecai had charged her, had not yet made known her birth nor her people; for Esther did what Mordecai told her, like as when she was brought up with him.)

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the threshold, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing became known to Mordecai, and he related it to Esther the queen, and Esther told it to the king in Mordecai's name.

23 And the matter was investigated and found out; and they were both hanged on a tree. And it was written in the book of the chronicles before the king.

ESTHER CHAPTER 3

1 After these things king Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants that were in the king's gate bowed and did Haman reverence, for the king had so commanded concerning him. But Mordecai bowed not, nor did [him] reverence.

3 Then the king's servants, who were in the king's gate, said to Mordecai, Why transgressest thou the king's commandment?

4 And it came to pass as they spoke daily to him, and he hearkened not to them, that they informed Haman, to see whether Mordecai's matters would stand; for he had told them that he was a Jew.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And when Haman saw that Mordecai bowed not, nor did him reverence, Haman was full of fury.

6 But he scorned to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; therefore Haman sought to destroy all the Jews that were in all the kingdom of Ahasuerus -- the people of Mordecai.

7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman for each day and for each month, to the twelfth [month], that is, the month Adar.

8 And Haman said to king Ahasuerus, There is a people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from [those of] every people, and they keep not the king's laws; and it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of silver into the hands of those that have charge of the affairs, to bring [it] into the king's treasuries.

10 And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said to Haman, The silver is given to thee, the people also, to do with them as seems good to thee.

12 Then were the king's scribes called, in the first month, on the thirteenth day of the [month], and there was written according to all that Haman commanded unto the king's satraps, and to the governors over every province, and to the princes of every people; to every province according to the writing thereof, and to every people according to their language: in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by couriers into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, upon the thirteenth of the twelfth month, that is, the month Adar, and [to take] the spoil of them for a prey.

14 That the decree might be given in every province, a copy of the writing was published to all peoples, that they should be ready against that day.

15 The couriers went out, being hastened by the king's commandment, and the decree was given in Shushan the fortress. And the king and Haman sat down to drink; but the city of Shushan was in consternation.

ESTHER CHAPTER 4

1 And when Mordecai knew all that was done, Mordecai rent his garments, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry,

2 and came even before the king's gate; for none might enter into the king's gate clothed with sackcloth.

3 And in every province, wherever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing: many lay in sackcloth and ashes.

4 And Esther's maids and her chamberlains came and told [it] her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received [it] not.

5 Then Esther called for Hatach, [one] of the king's chamberlains, whom he had appointed to wait upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 And Hatach went forth to Mordecai, unto the public place of the city which was before the king's gate.

7 And Mordecai told him of all that had happened to him, and of the sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 And he gave him a copy of the writing of the decree that had been given at Shushan to destroy them, to shew [it] to Esther, and to declare [it] to her, and to charge her that she should go in unto the king, to make supplication to him, and to make request before him, for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 And Esther spoke to Hatach, and gave him commandment unto Mordecai:

11 All the king's servants and the people of the king's provinces do know that whoever, whether man or woman, shall come to the king into the inner court, who is not called, there is *one* law, to put [him] to death, except [such] to whom the king shall hold out the golden sceptre, that he may live; and I have not been called to come in unto the king these thirty days.

12 And they told Mordecai Esther's words.

13 And Mordecai bade to answer Esther: Imagine not in thy heart that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there arise relief and deliverance to the Jews from another place; but thou and thy father's house shall perish. And who knows whether thou art [not] come to the kingdom for such a time as this?

15 And Esther bade to answer Mordecai:

16 Go, gather together all the Jews that are found in Shushan, and fast for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17 And Mordecai went his way, and did according to all that Esther had commanded him.

ESTHER CHAPTER 5

1 And it came to pass on the third day, that Esther put on royal apparel, and stood in the inner court of the king's house, over against the king's house. And the king sat upon his royal throne in the royal house, over against the entrance to the house.

2 And it was so, when the king saw the queen Esther standing in the court, that she obtained grace in his sight; and the king held out to Esther the golden sceptre that was

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

in his hand; and Esther drew near, and touched the top of the sceptre.

3 And the king said to her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

4 And Esther said, If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for him.

5 And the king said, Hasten Haman, that it may be done as Esther has said. And the king and Haman came to the banquet that Esther had prepared.

6 And the king said to Esther at the banquet of wine, What is thy petition? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be done.

7 And Esther answered and said, My petition and my request is,

8 If I have found grace in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow according to the king's word.

9 And Haman went forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was full of fury against Mordecai.

10 But Haman controlled himself, and came home; and he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 And Haman said, Yea, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and to-morrow also I am invited to her with the king.

13 Yet all this is of no avail to me so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends to him, Let a gallows be made of fifty cubits high, and in the morning speak to the king that Mordecai may be hanged on it: then go in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made.

ESTHER CHAPTER 6

1 On that night sleep fled from the king. And he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, keepers of the threshold, who had sought to lay hand on king Ahasuerus.

3 And the king said, What honour and dignity has been done to Mordecai for this? And the king's servants that attended upon him said, Nothing has been done for him.

4 And the king said, Who is in the court? Now Haman had come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said to him, Behold, Haman is standing in the court. And the king said, Let him come in.

6 So Haman came in. And the king said to him, What is to be done with the man whom the king delights to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to me?

7 And Haman answered the king, For the man whom the king delights to honour,

8 let the royal apparel be brought with which the king arrays himself, and the horse that the king rides upon, and on the head of which the royal crown is set;

9 and let the apparel and horse be delivered into the hand of one of the king's most noble princes, and let them array the man whom the king delights to honour, and cause him to ride on the horse through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delights to honour!

10 And the king said to Haman, Make haste, take the apparel and the horse, as thou hast said, and do so to Mordecai the Jew, who sits at the king's gate: let nothing fail of all that thou hast said.

11 And Haman took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king delights to honour!

12 And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered.

13 And Haman recounted to Zeresh his wife and to all his friends all that had befallen him. Then said his wise men and Zeresh his wife to him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but wilt certainly fall before him.

14 While they were yet talking with him, the king's chamberlains came, and hasted to bring Haman to the banquet that Esther had prepared.

ESTHER CHAPTER 7

1 And the king and Haman came to drink with Esther the queen.

2 And the king said again to Esther on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be done.

3 And Esther the queen answered and said, If I have found grace in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request;

4 for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the adversary could not compensate the king's damage.

5 And king Ahasuerus spoke and said to Esther the queen, Who is he, and where is he that has filled his heart to do so?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was terrified before the king and the queen.

7 And the king in his wrath rose up from the banquet of wine, [and went] into the palace garden; but Haman stayed to make request for his life to Esther the queen, for he saw that there was evil determined against him by the king.

8 And the king returned out of the palace garden into the house of the banquet of wine, and Haman was fallen upon the couch on which Esther was. And the king said, Will he even force the queen before me in the house? The word went forth out of the king's mouth, and they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold, also, the gallows fifty cubits high, that Haman made for Mordecai, who spoke good for the king, stands in the house of Haman. And the king said, Hang him on it!

10 So they hanged Haman on the gallows that he had prepared for Mordecai. And the king's wrath was appeased.

ESTHER CHAPTER 8

1 On that day did king Ahasuerus give the house of Haman the Jews' oppressor to Esther the queen. And Mordecai came before the king; for Esther had told what he was to her.

2 And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device which he had devised against the Jews.

4 And the king held out the golden sceptre toward Esther. And Esther arose and stood before the king,

5 and said, If it please the king and if I have found grace before him, and the thing seem right to the king, and I be pleasing in his sight, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces.

6 For how shall I endure to see the evil that shall befall my people? and how shall I endure to see the destruction of my kindred?

7 And king Ahasuerus said to queen Esther and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he stretched forth his hand against the Jews.

8 Write ye then for the Jews as seems good to you, in the king's name, and seal [it] with the king's ring. For a writing that is written in the king's name, and sealed with the king's ring, cannot be reversed.

9 Then were the king's scribes called at that time, in the third month, that is, the month Sivan, on the three and twentieth [day] thereof; and it was written according to all that Mordecai commanded, to the Jews, and to the satraps, and the governors, and the princes of the provinces which are from India even to Ethiopia, a hundred and twenty-seven provinces, to every province according to the writing thereof, and to every people according to their language, and to the Jews according to their writing and according to their language.

10 And he wrote in the name of king Ahasuerus, and sealed [it] with the king's ring, and sent letters by couriers on horseback riding on coursers, horses of blood reared in the breeding studs:

11 [stating] that the king granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that might assault them, [their] little ones and women, and to [take] the spoil of them for a prey,

12 upon one day in all the provinces of king Ahasuerus, upon the thirteenth of the twelfth month, that is, the month Adar.

13 That the decree might be given in every province, a copy of the writing was published to all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 The couriers mounted on coursers [and] horses of blood went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the fortress.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a mantle of byssus and purple; and the city of Shushan shouted and was glad.

16 The Jews had light, and joy, and gladness, and honour.

17 And in every province, and in every city, wherever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many among the peoples of the land became Jews; for the fear of the Jews had fallen upon them.

ESTHER CHAPTER 9

1 And in the twelfth month, that is, the month Adar, on the thirteenth day thereof, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (but it was turned to the contrary, that the Jews had power over them that hated them),

2 the Jews gathered themselves together in their cities throughout the provinces of king Ahasuerus, to lay hand on such as sought their hurt. And no man could withstand them; for the fear of them had fallen upon all the peoples.

3 And all the princes of the provinces, and the satraps, and the governors and officers of the king, helped the Jews; for the fear of Mordecai had fallen upon them.

4 For Mordecai was great in the king's house, and his fame went forth throughout the provinces; for the man Mordecai became continually greater.

5 And the Jews smote all their enemies with the stroke of the sword and slaughter and destruction, and did what they would to those that hated them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And in Shushan the fortress the Jews slew and destroyed five hundred men.
7 And Parshandatha, and Dalphon, and Aspatha,
8 and Poratha, and Adalia, and Aridatha,
9 and Parmashta, and Arisai, and Aridai, and Vajezatha,
10 the ten sons of Haman the son of Hammedatha, the oppressor of the Jews, they slew; but they laid not their hands on the prey.
11 On that day the number of those that were slain in Shushan the fortress was brought before the king.
12 And the king said to Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the fortress, and the ten sons of Haman; what have they done in the rest of the king's provinces? And what is thy petition? and it shall be granted thee; and what is thy request further? and it shall be done.
13 And Esther said, If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according to this day's decree, and let Haman's ten sons be hanged upon the gallows.
14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.
15 And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but they laid not their hand on the prey.
16 And the other Jews that were in the king's provinces gathered themselves together, and stood for their life, and had rest from their enemies; and they slew of them that hated them seventy-five thousand (but they laid not their hand on the prey),
17 on the thirteenth day of the month Adar; and on the fourteenth of the same they rested, and made it a day of feasting and joy.
18 But the Jews that were at Shushan gathered themselves together on the thirteenth [day] thereof, and on the fourteenth thereof; and on the fifteenth of the same they rested, and made it a day of feasting and joy.
19 Therefore the Jews of the villages that dwell in the country towns make the fourteenth of the month Adar a day of joy and feasting, and a good day, and on which they send portions one to another.
20 And Mordecai wrote these things, and sent letters to all the Jews near and far that were in all the provinces of king Ahasuerus,
21 to establish [this] among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,
22 as the days on which the Jews rested from their enemies, and the month that was turned to them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.
23 And the Jews undertook to do as they had begun, and as Mordecai had written to them.
24 For Haman the son of Hammedatha the Agagite, the oppressor of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them and to destroy them;
25 and when [Esther] came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and they hanged him and his sons on the gallows.
26 Therefore they called these days Purim after the name of Pur. Therefore, according to all the words of this letter, and for what they had seen concerning this matter and what had happened to them,
27 the Jews ordained and took upon them, and upon their seed, and upon all such as joined themselves to them, so that it should not fail, that they would observe these two days according to their writing and according to their fixed time, every year;
28 and that these days should be remembered and observed throughout every generation, in every family, every province, and every city, and that these days of Purim should not fail from among the Jews, nor the memorial of them cease from among their seed.
29 And queen Esther the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.
30 And he sent letters to all the Jews, to the hundred and twenty-seven provinces of the kingdom of Ahasuerus, words of peace and truth,
31 to confirm these days of Purim in their fixed times, according as Mordecai the Jew and queen Esther had enjoined them, and as they had decreed for themselves and for their seed, as to the matters of the fastings and their cry.
32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

ESTHER CHAPTER 10

1 And king Ahasuerus laid a tribute upon the land and the isles of the sea.
2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, to which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?
3 For Mordecai the Jew was second to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the welfare of his people, and speaking peace to all his seed.
[To be continued in: Additions to Esther, Apocrypha / Deuterocanon.]

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

BOOKS OF WISDOM
(OR BOOKS OF POETRY)

THE BOOK OF JOB
Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

JOB CHAPTER 1

1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and one that feared God and abstained from evil.

2 And there were born to him seven sons and three daughters.

3 And his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and very many servants; and this man was greater than all the children of the east.

4 And his sons went and made a feast in the house of each one on his day; and they sent and invited their three sisters to eat and to drink with them.

5 And it was so, when the days of the feasting were gone about, that Job sent and hallowed them; and he rose up early in the morning, and offered up burnt-offerings [according to] the number of them all; for Job said, It may be that my children have sinned, and cursed God in their hearts. Thus did Job continually.

6 And there was a day when the sons of God came to present themselves before Jehovah; and Satan came also among them.

7 And Jehovah said to Satan, Whence comest thou? And Satan answered Jehovah and said, From going to and fro in the earth, and from walking up and down in it.

8 And Jehovah said to Satan, Hast thou considered my servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God and abstaineth from evil?

9 And Satan answered Jehovah and said, Doth Job fear God for nought?

10 Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is spread abroad in the land.

11 But put forth thy hand now and touch all that he hath, [and see] if he will not curse thee to thy face!

12 And Jehovah said to Satan, Behold, all that he hath is in thy hand; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah.

13 And there was a day when his sons and his daughters were eating and drinking wine in the house of their brother, the firstborn.

14 And there came a messenger to Job and said, The oxen were ploughing, and the asses feeding beside them;

15 and [they of] Sheba fell [upon them] and took them, and the servants have they smitten with the edge of the sword; and I only am escaped, alone, to tell thee.

16 While he was yet speaking, there came another and said, The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I only am escaped, alone, to tell thee.

17 While he was yet speaking, there came another and said, The Chaldeans made three bands, and fell upon the camels and took them, and the servants have they smitten with the edge of the sword; and I only am escaped, alone, to tell thee.

18 While he was yet speaking, there came another and said, Thy sons and thy daughters were eating and drinking wine in the house of their brother, the firstborn;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 and behold, there came a great wind from over the wilderness, and smote the four corners of the house, and it fell upon the young men, and they died; and I only am escaped, alone, to tell thee.

20 And Job rose up, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped;

21 and he said, Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah!

22 In all this Job sinned not, nor ascribed anything unseemly to God.

JOB CHAPTER 2

1 And there was a day when the sons of God came to present themselves before Jehovah, and Satan also came among them to present himself before Jehovah.

2 And Jehovah said to Satan, From whence comest thou? And Satan answered Jehovah and said, From going to and fro in the earth, and from walking up and down in it.

3 And Jehovah said to Satan, Hast thou considered my servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God and abstaineth from evil? and still he remaineth firm in his integrity, though thou movedst me against him, to swallow him up without cause.

4 And Satan answered Jehovah and said, Skin for skin, yea, all that a man hath will he give for his life;

5 but put forth thy hand now, and touch his bone and his flesh, [and see] if he will not curse thee to thy face!

6 And Jehovah said to Satan, Behold, he is in thy hand; only spare his life.

7 And Satan went forth from the presence of Jehovah; and he smote Job with a grievous botch from the sole of his foot unto his crown.

8 And he took a potsherd to scrape himself with; and he sat among the ashes.

9 And his wife said to him, Dost thou still remain firm in thine integrity? curse God and die.

10 But he said to her, Thou speakest as one of the foolish women speaketh. We have also received good from God, and should we not receive evil? In all this Job did not sin with his lips.

11 And three friends of Job heard of all this evil that was come upon him. And they came each one from his place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to condole with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept. And they rent every one his mantle, and sprinkled dust upon their heads toward the heavens.

13 And they sat down with him on the ground seven days and seven nights; and none spoke a word to him; for they saw that [his] anguish was very great.

JOB CHAPTER 3

1 After this, Job opened his mouth and cursed his day.

2 And Job answered and said,

3 Let the day perish in which I was born, and the night that said, There is a man child conceived.

4 That day -- let it be darkness, let not +God care for it from above, neither let light shine upon it:

5 Let darkness and the shadow of death claim it; let clouds dwell upon it; let darkeners of the day terrify it.

6 That night -- let gloom seize upon it; let it not rejoice among the days of the year; let it not come into the number of the months.

7 Behold, let that night be barren; let no joyful sound come therein;

8 Let them curse it that curse the day, who are ready to rouse Leviathan;

9 Let the stars of its twilight be dark; let it wait for light, and have none, neither let it see the eyelids of the dawn:

10 Because it shut not up the doors of the womb that bore me, and hid not trouble from mine eyes.

11 Wherefore did I not die from the womb, -- come forth from the belly and expire?

12 Why did the knees meet me? and wherefore the breasts, that I should suck?

13 For now should I have lain down and been quiet; I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, who build desolate places for themselves,

15 Or with princes who had gold, who filled their houses with silver;

16 Or as a hidden untimely birth I had not been; as infants that have not seen the light.

17 There the wicked cease from troubling; and there the wearied are at rest.

18 The prisoners together are at ease; they hear not the voice of the taskmaster.

19 The small and great are there, and the bondman freed from his master.

20 Wherefore is light given to him that is in trouble, and life to those bitter of soul,

21 Who long for death, and it [cometh] not, and dig for it more than for hidden treasures;

22 Who rejoice even exultingly and are glad when they find the grave? --

23 To the man whose way is hidden, and whom +God hath hedged in?

24 For my sighing cometh before my bread, and my groanings are poured out like the waters.

25 For I feared a fear, and it hath come upon me, and that which I dreaded hath come to me.

26 I was not in safety, neither had I quietness, neither was I at rest, and trouble came.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JOB CHAPTER 4

1 And Eliphaz the Temanite answered and said,

2 If a word were essayed to thee, wouldest thou be grieved? But who can refrain from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands;

4 Thy words have upholden him that was stumbling, and thou hast braced up the bending knees:

5 But now it is come upon thee, and thou grievest; it toucheth thee, and thou art troubled.

6 Hath not thy piety been thy confidence, and the perfection of thy ways thy hope?

7 Remember, I pray thee, who that was innocent has perished? and where were the upright cut off?

8 Even as I have seen, they that plough iniquity and sow mischief, reap the same.

9 By the breath of +God they perish, and by the blast of his nostrils are they consumed.

10 The roar of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken;

11 The old lion perisheth for lack of prey, and the whelps of the lioness are scattered.

12 Now to me a word was secretly brought, and mine ear received a whisper thereof.

13 In thoughts from visions of the night, when deep sleep falleth on men: --

14 Fear came on me, and trembling, and made all my bones to shake;

15 And a spirit passed before my face -- the hair of my flesh stood up --

16 It stood still; I could not discern the appearance thereof: a form was before mine eyes; I heard a slight murmur and a voice:

17 Shall [mortal] man be more just than +God? Shall a man be purer than his Maker?

18 Lo, he trusteth not his servants, and his angels he chargeth with folly:

19 How much more them that dwell in houses of clay, whose foundation is in the dust, who are crushed as the moth!

20 From morning to evening are they smitten: without any heeding it, they perish for ever.

21 Is not their tent-cord torn away in them? they die, and without wisdom.

JOB CHAPTER 5

1 Call, I pray thee! Is there any that answereth thee? and to which of the holy ones wilt thou turn?

2 For vexation killeth the foolish man, and envy slayeth the simple.

3 I myself saw the foolish taking root, but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, and there is no deliverer:

5 Whose harvest the hungry eateth up, and taketh even out of the thorns; and the snare gapeth for his substance.

6 For evil cometh not forth from the dust, neither doth trouble spring out of the ground;

7 For man is born to trouble, as the sparks fly upwards.

8 But as for me I will seek unto God, and unto God commit my cause;

9 Who doeth great things and unsearchable, marvellous things without number;

10 Who giveth rain on the face of the earth, and sendeth waters on the face of the fields;

11 Setting up on high those that are low; and mourners are exalted to prosperity.

12 He disappointeth the devices of the crafty, and their hands carry not out the enterprise.

13 He taketh the wise in their own craftiness; and the counsel of the wily is carried headlong:

14 They meet with darkness in a the daytime, and grope at midday as in the night.

15 And he saveth the needy from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath what he hopeth for, and unrighteousness stoppeth her mouth.

17 Behold, happy is the man whom +God correcteth; therefore despise not the chastening of the Almighty.

18 For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

19 He will deliver thee in six troubles, and in seven there shall no evil touch thee.

20 In famine he will redeem thee from death, and in war from the power of the sword.

21 Thou shalt be hidden from the scourge of the tongue; and thou shalt not be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh, and of the beasts of the earth thou shalt not be afraid.

23 For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tent is in peace; and thou wilt survey thy fold, and miss nothing.

25 And thou shalt know that thy seed is numerous, and thine offspring as the herb of the earth.

26 Thou shalt come to the grave in a ripe age, as a shock of corn is brought in in its season.

27 Behold this, we have searched it out, so it is; hear it, and know thou it for thyself.

JOB CHAPTER 6

1 And Job answered and said,

2 Oh that my grief were thoroughly weighed, and all my calamity laid in the balances!

3 For now it would be heavier than the sand of the seas; therefore my words are vehement.

4 For the arrows of the Almighty are within me, their poison drinketh up my spirit: the terrors of +God are arrayed against me.

5 Doth the wild ass bray by the grass? loweth an ox over his fodder?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Shall that which is insipid be eaten without salt? Is there any taste in the white of an egg?
7 What my soul refuseth to touch, that is as my loathsome food.
8 Oh that I might have my request, and that +God would grant my desire!
9 And that it would please +God to crush me, that he would let loose his hand and cut me off!
10 Then should I yet have comfort; and in the pain which spareth not I would rejoice that I have not denied the words of the Holy One.
11 What is my strength, that I should hope? and what is mine end, that I should have patience?
12 Is my strength the strength of stones? is my flesh of brass?
13 Is it not that there is no help in me, and soundness is driven away from me?
14 For him that is fainting kindness [is meet] from his friend; or he forsaketh the fear of the Almighty.
15 My brethren have dealt deceitfully as a stream, as the channel of streams which pass away,
16 Which are turbid by reason of the ice, in which the snow hideth itself:
17 At the time they diminish, they are dried up; when heat affecteth them, they vanish from their place:
18 They wind about in the paths of their course, they go off into the waste and perish.
19 The caravans of Tema looked, the companies of Sheba counted on them:
20 They are ashamed at their hope; they come thither, and are confounded.
21 So now ye are nothing; ye see a terrible object and are afraid.
22 Did I say, Bring unto me, and make me a present from your substance?
23 Or, rescue me from the hand of the oppressor, and redeem me from the hand of the violent?
24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.
25 How forcible are right words! but what doth your upbraiding reprove?
26 Do ye imagine to reprove words? The speeches of one that is desperate are indeed for the wind.
27 Yea, ye overwhelm the fatherless, and dig [a pit] for your friend.
28 Now therefore if ye will, look upon me; and it shall be to your face if I lie.
29 Return, I pray you, let there be no wrong; yea, return again, my righteousness shall be in it.
30 Is there wrong in my tongue? cannot my taste discern mischievous things?

JOB CHAPTER 7

1 Hath not man a life of labour upon earth? and are not his days like the days of a hireling?
2 As a bondman earnestly desireth the shadow, and a hireling expecteth his wages,
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
4 If I lie down, I say, When shall I rise up, and the darkness be gone? and I am full of tossings until the dawn.
5 My flesh is clothed with worms and clods of dust; my skin is broken, and suppurates.
6 My days are swifter than a weaver's shuttle, and are spent without hope.
7 Remember thou that my life is wind; mine eye shall no more see good.
8 The eye of him that hath seen me shall behold me no [more]: thine eyes are upon me, and I am not.
9 The cloud consumeth and vanisheth away; so he that goeth down to Sheol shall not come up.
10 He shall return no more to his house, neither shall his place know him again.
11 Therefore I will not restrain my mouth: I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
12 Am I a sea, or a sea-monster, that thou settest a watch over me?
13 When I say, My bed shall comfort me, my couch shall ease my complaint;
14 Then thou scarest me with dreams, and terrifiest me through visions;
15 So that my soul chooseth strangling, death, rather than my bones.
16 I loathe it; I shall not live always: let me alone, for my days are a breath.
17 What is man, that thou makest much of him? and that thou settest thy heart upon him?
18 And that thou visitest him every morning, triest him every moment?
19 How long wilt thou not look away from me, nor let me alone till I swallow down my spittle?
20 Have I sinned, what do I unto thee, thou Observer of men? Why hast thou set me as an object of assault for thee, so that I am become a burden to myself?
21 And why dost not thou forgive my transgression and take away mine iniquity? for now shall I lie down in the dust, and thou shalt seek me early, and I shall not be.

JOB CHAPTER 8

1 And Bildad the Shuhite answered and said,
2 How long wilt thou speak these things? and the words of thy mouth be a strong wind?
3 Doth God pervert judgment, and the Almighty pervert justice?
4 If thy children have sinned against him, he hath also given them over into the hand of their transgression.
5 If thou seek earnestly unto God, and make thy supplication to the Almighty,
6 If thou be pure and upright, surely now he will awake for thee, and make the habitation of thy righteousness prosperous;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And though thy beginning was small, yet thine end shall be very great.
8 For inquire, I pray thee, of the former generation, and attend to the researches of their fathers;
9 For we are [but] of yesterday, and know nothing, for our days upon earth are a shadow.
10 Shall not they teach thee, [and] tell thee, and utter words out of their heart?
11 Doth the papyrus shoot up without mire? doth the reed-grass grow without water?
12 Whilst it is yet in its greenness [and] not cut down, it withereth before any [other] grass.
13 So are the paths of all that forget God; and the profane man's hope shall perish,
14 Whose confidence shall be cut off, and his reliance is a spider's web.
15 He shall lean upon his house, and it shall not stand; he shall lay hold on it, but it shall not endure.
16 He is full of sap before the sun, and his sprout shooteth forth over his garden;
17 His roots are entwined about the stoneheap; he seeth the place of stones.
18 If he destroy him from his place, then it shall deny him: I have not seen thee!
19 Behold, this is the joy of his way, and out of the dust shall others grow.
20 Behold, God will not cast off a perfect man, neither will he take evil-doers by the hand.
21 Whilst he would fill thy mouth with laughing and thy lips with shouting,
22 They that hate thee shall be clothed with shame, and the tent of the wicked be no more.

JOB CHAPTER 9

1 And Job answered and said,
2 Of a truth I know it is so; but how can man be just with God?
3 If he shall choose to strive with him, he cannot answer him one thing of a thousand.
4 He is wise in heart and mighty in strength: who hath hardened himself against him, and had peace?
5 Who removeth mountains, and they know it not, when he overturneth them in his anger;
6 Who shaketh the earth out of its place, and the pillars thereof tremble;
7 Who commandeth the sun, and it riseth not, and he sealeth up the stars;
8 Who alone spreadeth out the heavens, and treadeth upon the high waves of the sea;
9 Who maketh the Bear, Orion, and the Pleiades, and the chambers of the south;
10 Who doeth great things past finding out, and wonders without number.
11 Lo, he goeth by me, and I see [him] not; and he passeth along, and I perceive him not.
12 Behold, he taketh away: who will hinder him? Who will say unto him, What doest thou?
13 +God withdraweth not his anger; the proud helpers stoop under him:
14 How much less shall I answer him, choose out my words [to strive] with him?
15 Whom, though I were righteous, [yet] would I not answer; I would make supplication to my judge.
16 If I had called, and he had answered me, I would not believe that he hearkened to my voice, --
17 He, who crusheth me with a tempest, and multiplieth my wounds without cause.
18 He suffereth me not to take my breath, for he filleth me with bitternesses.
19 Be it a question of strength, lo, [he is] strong; and be it of judgment, who will set me a time?
20 If I justified myself, mine own mouth would condemn me; were I perfect, he would prove me perverse.
21 Were I perfect, [yet] would I not know my soul: I would despise my life.
22 It is all one; therefore I said, he destroyeth the perfect and the wicked.
23 If the scourge kill suddenly, he mocketh at the trial of the innocent.
24 The earth is given over into the hand of the wicked [man]; he covereth the faces of its judges. If not, who then is it?
25 And my days are swifter than a runner: they flee away, they see no good.
26 They pass by like skiffs of reed; as an eagle that swoops upon the prey.
27 If I say, I will forget my complaint, I will leave off my [sad] countenance, and brighten up,
28 I am afraid of all my sorrows; I know that thou wilt not hold me innocent.
29 Be it that I am wicked, why then do I labour in vain?
30 If I washed myself with snow-water, and cleansed my hands in purity,
31 Then wouldest thou plunge me in the ditch, and mine own clothes would abhor me.
32 For he is not a man, as I am, that I should answer him; that we should come together in judgment.
33 There is not an umpire between us, who should lay his hand upon us both.
34 Let him take his rod away from me, and let not his terror make me afraid,
35 [Then] I will speak, and not fear him; but it is not so with me.

JOB CHAPTER 10

1 My soul is weary of my life: I will give free course to my complaint; I will speak in the bitterness of my soul.
2 I will say unto +God, Do not condemn me; shew me wherefore thou strivest with me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Doth it please thee to oppress, that thou shouldest despise the work of thy hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy days as the days of a mortal? are thy years as a man's days,

6 That thou searchest after mine iniquity, and inquirest into my sin;

7 Since thou knowest that I am not wicked, and that there is none that delivereth out of thy hand?

8 Thy hands have bound me together and made me as one, round about; yet dost thou swallow me up!

9 Remember, I beseech thee, that thou hast made me as clay, and wilt bring me into dust again.

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and knit me together with bones and sinews;

12 Thou hast granted me life and favour, and thy care hath preserved my spirit;

13 And these things didst thou hide in thy heart; I know that this was with thee.

14 If I sinned, thou wouldest mark me, and thou wouldest not acquit me of mine iniquity.

15 If I were wicked, woe unto me! and righteous, I will not lift up my head, being [so] full of shame, and beholding mine affliction; --

16 And it increaseth: thou huntest me as a fierce lion; and ever again thou shewest thy marvellous power upon me.

17 Thou renewest thy witnesses before me and increasest thy displeasure against me; successions [of evil] and a time of toil are with me.

18 And wherefore didst thou bring me forth out of the womb? I had expired, and no eye had seen me.

19 I should be as though I had not been; I should have been carried from the womb to the grave.

20 Are not my days few? cease then and let me alone, that I may revive a little,

21 Before I go, and never to return, -- to the land of darkness and the shadow of death;

22 A land of gloom, as darkness itself; of the shadow of death, without any order, where the light is as thick darkness.

JOB CHAPTER 11

1 And Zophar the Naamathite answered and said,

2 Should not the multitude of words be answered? and should a man of much talk be justified?

3 Should thy fictions make men hold their peace? and shouldest thou mock, and no one make [thee] ashamed?

4 For thou sayest, My doctrine is pure, and I am clean in thine eyes.

5 But oh that +God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, how that they are the double of what is realised; and know that +God passeth by [much] of thine iniquity!

7 Canst thou by searching find out +God? canst thou find out the Almighty to perfection?

8 [It is as] the heights of heaven; what wilt thou do? deeper than Sheol; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he pass by, and shut up, and call to judgment, who can hinder him?

11 For he knoweth vain men, and seeth wickedness when [man] doth not consider it;

12 Yet a senseless man will make bold, though man be born [like] the foal of a wild ass.

13 If thou prepare thy heart and stretch out thy hands toward him,

14 If thou put far away the iniquity which is in thy hand, and let not wrong dwell in thy tents;

15 Surely then shalt thou lift up thy face without spot, and thou shalt be stedfast and shalt not fear:

16 For thou shalt forget misery; as waters that are passed away shalt thou remember it;

17 And life shall arise brighter than noonday; though thou be enshrouded in darkness, thou shalt be as the morning,

18 And thou shalt have confidence, because there shall be hope; and having searched about [thee], thou shalt take rest in safety.

19 Yea, thou shalt lie down, and none shall make thee afraid; and many shall seek thy favour.

20 But the eyes of the wicked shall fail, and [all] refuge shall vanish from them, and their hope [shall be] the breathing out of life.

JOB CHAPTER 12

1 And Job answered and said,

2 Truly ye are the people, and wisdom shall die with you!

3 I also have understanding as well as you; I am not inferior to you; and who knoweth not such things as these?

4 I am to be one that is a derision to his friend, I who call upon +God, and whom he will answer: a derision is the just upright [man].

5 He that is ready to stumble with the foot is a lamp despised in the thought of him that is at ease.

6 The tents of desolators are in peace, and they that provoke God are secure; into whose hand +God bringeth.

7 But ask now the beasts, and they shall teach thee; and the fowl of the heavens, and they shall tell thee;

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of Jehovah hath wrought this?

10 In whose hand is the soul of every living thing, and the spirit of all flesh of man.

11 Doth not the ear try words, as the palate tasteth food?

12 With the aged is wisdom, and in length of days understanding.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 With him is wisdom and might; he hath counsel and understanding.
14 Behold, he breaketh down, and it is not built again; he shutteth up a man, and there is no opening.
15 Behold, he withholdeth the waters, and they dry up; and he sendeth them out, and they overturn the earth.
16 With him is strength and effectual knowledge; the deceived and the deceiver are his.
17 He leadeth counsellors away spoiled, and judges maketh he fools;
18 He weakeneth the government of kings, and bindeth their loins with a fetter;
19 He leadeth priests away spoiled, and overthroweth the mighty;
20 He depriveth of speech the trusty, and taketh away the judgment of the elders;
21 He poureth contempt upon nobles, and slackeneth the girdle of the mighty;
22 He discovereth deep things out of darkness, and bringeth out into light the shadow of death;
23 He increaseth the nations, and destroyeth them; he spreadeth out the nations, and bringeth them in;
24 He taketh away the understanding of the chiefs of the people of the earth, and causeth them to wander in a pathless waste.
25 They grope in the dark without light, and he maketh them to stagger like a drunkard.

JOB CHAPTER 13

1 Lo, mine eye hath seen all [this], mine ear hath heard and understood it.
2 What ye know, I know also: I am not inferior to you.
3 But I will speak to the Almighty, and will find pleasure in reasoning with God;
4 For ye indeed are forgers of lies, ye are all physicians of no value.
5 Oh that ye would be altogether silent! and it would be your wisdom.
6 Hear now my defence, and hearken to the pleadings of my lips.
7 Will ye speak unrighteously for God? and for him speak deceit?
8 Will ye accept his person? will ye contend for God?
9 Will it be well if he should search you out? or as one mocketh at a man, will ye mock at him?
10 He will certainly reprove you, if ye do secretly accept persons.
11 Shall not his excellency terrify you? and his dread fall upon you?
12 Your memorable sayings are proverbs of ashes, your bulwarks are bulwarks of mire.
13 Hold your peace from me, and I will speak, and let come on me what [will]!
14 Wherefore should I take my flesh in my teeth, and put my life in my hand?
15 Behold, if he slay me, yet would I trust in him; but I will defend mine own ways before him.
16 This also shall be my salvation, that a profane man shall not come before his face.
17 Hear attentively my speech and my declaration with your ears.
18 Behold now, I have ordered the cause; I know that I shall be justified.
19 Who is he that contendeth with me? For if I were silent now, I should expire.
20 Only do not two things unto me; then will I not hide myself from thee.
21 Withdraw thy hand far from me; and let not thy terror make me afraid:
22 Then call, and I will answer; or I will speak, and answer thou me.
23 How many are mine iniquities and sins? Make me to know my transgression and my sin.
24 Wherefore dost thou hide thy face, and countest me for thine enemy?
25 Wilt thou terrify a driven leaf? and wilt thou pursue dry stubble?
26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth;
27 And thou puttest my feet in the stocks, and markest all my paths; thou settest a bound about the soles of my feet; --
28 One who, as a rotten thing consumeth, as a garment that the moth eateth.

JOB CHAPTER 14

1 Man, born of woman, is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down; and he fleeth as a shadow, and continueth not.
3 Yet dost thou open thine eyes upon such a one, and bringest me into judgment with thee?
4 Who can bring a clean [man] out of the unclean? Not one!
5 If his days are determined, if the number of his months is with thee, [and] thou hast appointed his bounds which he must not pass,
6 Look away from him; and let him rest, till he accomplish, as a hireling, his day.
7 For there is hope for a tree: if it be cut down, it will sprout again, and its tender branch will not cease;
8 Though its root grow old in the earth, and its stock die in the ground,
9 Yet through the scent of water it will bud, and put forth boughs like a young plant.
10 But a man dieth, and is prostrate; yea, man expireth, and where is he?
11 The waters recede from the lake, and the river wasteth and drieth up:
12 So man lieth down, and riseth not again; till the heavens be no more, they do not awake, nor are raised out of their sleep.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret until thine anger be past, that thou wouldest appoint me a set time, and remember me, --
14 (If a man die, shall he live [again]?) all the days of my time of toil would I wait, till my change should come:
15 Thou wouldest call, and I would answer thee; thou wouldest have a desire after the work of thy hands.
16 For now thou numberest my steps: dost thou not watch over my sin?
17 My transgression is sealed up in a bag, and thou heapest up mine iniquity.
18 And indeed a mountain falling cometh to nought, and the rock is removed out of its place;
19 The waters wear the stones, the floods thereof wash away the dust of the earth; and thou destroyest the hope of man.
20 Thou prevailest for ever against him, and he passeth away; thou changest his countenance, and dismissest him.
21 His sons come to honour, and he knoweth it not; and they are brought low, and he perceiveth it not.
22 But his flesh hath pain for himself alone, and his soul mourneth for himself.

JOB CHAPTER 15

1 And Eliphaz the Temanite answered and said,
2 Should a wise man answer with windy knowledge, and fill his belly with the east wind,
3 Reasoning with unprofitable talk, and with speeches which do no good?
4 Yea, thou makest piety of none effect, and restrainest meditation before God.
5 For thy mouth uttereth thine iniquity, and thou hast chosen the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I; and thy lips testify against thee.
7 Art thou the first man that was born? and wast thou brought forth before the hills?
8 Hast thou listened in the secret council of +God? And hast thou absorbed wisdom for thyself?
9 What knowest thou that we know not? [what] understandest thou which is not in us?
10 Both the greyheaded and the aged are with us, older than thy father.
11 Are the consolations of God too small for thee? and the word gently spoken to thee?
12 Why doth thy heart carry thee away? and why do thine eyes wink?
13 That thou turnest thy spirit against God, and lettest words go out of thy mouth?
14 What is man, that he should be pure? and he that is born of a woman, that he should be righteous?
15 Behold, he putteth no trust in his holy ones, and the heavens are not pure in his sight:
16 How much less the abominable and corrupt, -- man, that drinketh unrighteousness like water!
17 I will shew thee, listen to me; and what I have seen I will declare;
18 Which wise men have told from their fathers, and have not hidden;
19 Unto whom alone the earth was given, and no stranger passed among them.
20 All his days the wicked man is tormented, and numbered years are allotted to the violent.
21 The sound of terrors is in his ears: in prosperity the destroyer cometh upon him.
22 He believeth not that he shall return out of darkness, and he is singled out for the sword.
23 He wandereth abroad for bread, -- where may it be? He knoweth that the day of darkness is ready at his hand.
24 Distress and anguish make him afraid; they prevail against him, as a king ready for the battle.
25 For he hath stretched out his hand against God, and strengthened himself against the Almighty:
26 He runneth against him, with [outstretched] neck, with the thick bosses of his bucklers;
27 For he hath covered his face with his fatness, and gathered fat upon [his] flanks.
28 And he dwelleth in desolate cities, in houses that no man inhabiteth, which are destined to become heaps.
29 He shall not become rich, neither shall his substance continue, and their possessions shall not extend upon the earth.
30 He shall not depart out of darkness; the flame shall dry up his branches; and by the breath of his mouth shall he go away.
31 Let him not trust in vanity: he is deceived, for vanity shall be his recompense;
32 It shall be complete before his day, and his branch shall not be green.
33 He shall shake off his unripe grapes as a vine, and shall cast his flower as an olive.
34 For the family of the ungodly shall be barren, and fire shall consume the tents of bribery.
35 They conceive mischief, and bring forth iniquity, and their belly prepareth deceit.

JOB CHAPTER 16

1 And Job answered and said,
2 I have heard many such things: grievous comforters are ye all.
3 Shall words of wind have an end? or what provoketh thee that thou answerest?
4 I also could speak as ye: if your soul were in my soul's stead, I could join together words against you, and shake my head at you;
5 [But] I would encourage you with my mouth, and the solace of my lips should assuage [your pain].
6 If I speak, my pain is not assuaged; and if I forbear, what am I eased?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 But now he hath made me weary; ... thou hast made desolate all my family;
8 Thou hast shrivelled me up! it is become a witness; and my leanness riseth up against me, it beareth witness to my face.
9 His anger teareth and pursueth me; he gnasheth with his teeth against me; [as] mine adversary he sharpeneth his eyes at me.
10 They gape upon me with their mouth; they smite my cheeks reproachfully; they range themselves together against me.
11 God hath delivered me over to the iniquitous man, and hurled me into the hands of the wicked.
12 I was at rest, but he hath shattered me; he hath taken me by the neck and shaken me to pieces, and set me up for his mark.
13 His arrows encompass me round about, he cleaveth my reins asunder and doth not spare; he poureth out my gall upon the ground.
14 He breaketh me with breach upon breach; he runneth upon me like a mighty man.
15 I have sewed sackcloth upon my skin, and rolled my horn in the dust.
16 My face is red with weeping, and on my eyelids is the shadow of death;
17 Although there is no violence in my hands, and my prayer is pure.
18 O earth, cover not my blood, and let there be no place for my cry!
19 Even now, behold, my Witness is in the heavens, and he that voucheth for me is in the heights.
20 My friends are my mockers; mine eye poureth out tears unto +God.
21 Oh that there were arbitration for a man with +God, as a son of man for his friend!
22 For years [few] in number shall pass, -- and I shall go the way [whence] I shall not return.

JOB CHAPTER 17

1 My breath is corrupt, my days are extinct, the graves are mine.
2 Are there not mockers around me? and doth [not] mine eye abide in their provocation?
3 Lay down now [a pledge], be thou surety for me with thyself: who is he that striketh hands with me?
4 For thou hast hidden their heart from understanding; therefore thou wilt not exalt [them].
5 He that betrayeth friends for a prey -- even the eyes of his children shall fail.
6 And he hath made me a proverb of the peoples; and I am become one to be spit on in the face.
7 And mine eye is dim by reason of grief, and all my members are as a shadow.
8 Upright men [shall be] astonished at this, and the innocent shall be stirred up against the ungodly;
9 But the righteous shall hold on his way, and he that hath clean hands shall increase in strength.
10 But as for you all, pray come on again; and I shall not find one wise man among you.
11 My days are past, my purposes are broken off, the cherished thoughts of my heart.
12 They change the night into day; the light [they imagine] near in presence of the darkness.
13 If I wait, Sheol is my house; I spread my bed in the darkness:
14 I cry to the grave, Thou art my father! to the worm, My mother, and my sister!
15 And where is then my hope? yea, my hope, who shall see it?
16 It shall go down to the bars of Sheol, when [our] rest shall be together in the dust.

JOB CHAPTER 18

1 And Bildad the Shuhite answered and said,
2 How long will ye hunt for words? Be intelligent, and then we will speak.
3 Wherefore are we counted as beasts, and reputed stupid in your sight?
4 Thou that tearest thyself in thine anger, shall the earth be forsaken for thee? and shall the rock be removed out of its place?
5 Yea, the light of the wicked shall be put out, and the flame of his fire shall not shine.
6 The light shall become dark in his tent, and his lamp over him shall be put out.
7 The steps of his strength shall be straitened, and his own counsel shall cast him down.
8 For he is sent into the net by his own feet, and he walketh on the meshes;
9 The gin taketh [him] by the heel, the snare layeth hold on him;
10 A cord is hidden for him in the ground, and his trap in the way.
11 Terrors make him afraid on every side, and chase him at his footsteps.
12 His strength is hunger-bitten, and calamity is ready at his side.
13 The firstborn of death devoureth the members of his body; it will devour his members.
14 His confidence shall be rooted out of his tent, and it shall lead him away to the king of terrors:
15 They who are none of his shall dwell in his tent; brimstone shall be showered upon his habitation:
16 His roots shall be dried up beneath, and above shall his branch be cut off;
17 His remembrance shall perish from the earth, and he shall have no name on the pasture-grounds.
18 He is driven from light into darkness, and chased out of the world.
19 He hath neither son nor grandson among his people, nor any remaining in the places of his sojourn.
20 They that come after shall be astonished at his day, as they that went before [them] were affrighted.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 Surely, such are the dwellings of the unrighteous man, and such the place of him that knoweth not God.

JOB CHAPTER 19

1 And Job answered and said,
2 How long will ye vex my soul, and crush me with words?
3 These ten times have ye reproached me; ye are not ashamed to stupefy me.
4 And be it [that] I have erred, mine error remaineth with myself.
5 If indeed ye will magnify yourselves against me, and prove against me my reproach,
6 Know now that +God hath overthrown me, and hath surrounded me with his net.
7 Behold, I cry out of wrong, and I am not heard; I cry aloud, but there is no judgment.
8 He hath hedged up my way that I cannot pass, and he hath set darkness in my paths.
9 He hath stripped me of my glory, and taken the crown from my head.
10 He breaketh me down on every side, and I am gone; and my hope hath he torn up as a tree.
11 And he hath kindled his anger against me, and hath counted me unto him as one of his enemies.
12 His troops have come together and cast up their way against me, and have encamped round about my tent.
13 He hath put my brethren far from me, and mine acquaintance are quite estranged from me.
14 My kinsfolk have failed, and my known friends have forgotten me.
15 The sojourners in my house and my maids count me as a stranger; I am an alien in their sight.
16 I called my servant, and he answered not; I entreated him with my mouth.
17 My breath is strange to my wife, and my entreaties to the children of my [mother's] womb.
18 Even young children despise me; I rise up, and they speak against me.
19 All my intimate friends abhor me, and they whom I loved are turned against me.
20 My bones cleave to my skin and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, ye my friends; for the hand of +God hath touched me.
22 Why do ye persecute me as God, and are not satisfied with my flesh?
23 Oh would that my words were written! oh that they were inscribed in a book!
24 That with an iron style and lead they were graven in the rock for ever!
25 And [as for] me, I know that my Redeemer liveth, and the Last, he shall stand upon the earth;
26 And [if] after my skin this shall be destroyed, yet from out of my flesh shall I see +God;
27 Whom I shall see for myself, and mine eyes shall behold, and not another: -- my reins are consumed within me.
28 If ye say, How shall we persecute him? when the root of the matter is found in me,
29 Be ye yourselves afraid of the sword! for the sword is fury against misdeeds, that ye may know there is a judgment.

JOB CHAPTER 20

1 And Zophar the Naamathite answered and said,
2 Therefore do my thoughts give me an answer, and for this is my haste within me.
3 I hear a reproof putting me to shame; and [my] spirit answereth me by mine understanding.
4 Knowest thou [not] this, that of old, since man was placed upon earth,
5 The exultation of the wicked is short, and the joy of the ungodly man but for a moment?
6 Though his height mount up to the heavens, and his head reach unto the clouds,
7 Like his own dung doth he perish for ever; they which have seen him shall say, Where is he?
8 He flieth away as a dream, and is not found; and is chased away as a vision of the night.
9 The eye which saw him shall [see him] not again; and his place beholdeth him no more.
10 His children shall seek the favour of the poor, and his hands restore his wealth.
11 His bones were full of his youthful strength; but it shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth [and] he hide it under his tongue,
13 [Though] he spare it, and forsake it not, but keep it within his mouth,
14 His food is turned in his bowels; it is the gall of asps within him.
15 He hath swallowed down riches, but he shall vomit them up again: God shall cast them out of his belly.
16 He shall suck the poison of asps; the viper's tongue shall kill him.
17 He shall not see streams, rivers, brooks of honey and butter.
18 That which he laboured for shall he restore, and not swallow down; its restitution shall be according to the value, and he shall not rejoice [therein].
19 For he hath oppressed, hath forsaken the poor; he hath violently taken away a house that he did not build.
20 Because he knew no rest in his craving, he shall save nought of what he most desired.
21 Nothing escaped his greediness; therefore his prosperity shall not endure.
22 In the fulness of his sufficiency he shall be in straits; every hand of the wretched shall come upon him.
23 It shall be that, to fill his belly, he will cast his fierce anger upon him, and will rain it upon him into his flesh.
24 If he have fled from the iron weapon, the bow of brass shall strike him through.
25 He draweth it forth; it cometh out of his body, and the glittering point out of his gall: terrors are upon him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 All darkness is laid up for his treasures: a fire not blown shall devour him; it shall feed upon what is left in his tent.
27 The heavens shall reveal his iniquity, and the earth shall rise up against him.
28 The increase of his house shall depart, flowing away in the day of his anger.
29 This is the portion of the wicked man from God, and the heritage appointed to him by God.

JOB CHAPTER 21

1 And Job answered and said,
2 Hear attentively my speech, and let this replace your consolations.
3 Suffer me and I will speak; and after I have spoken, mock on!
4 As for me, is my complaint to a man? or wherefore should not my spirit be impatient?
5 Mark me, and be astonished, and lay the hand upon the mouth.
6 Even when I think [thereon], I am affrighted, and trembling taketh hold of my flesh.
7 Wherefore do the wicked live, grow old, yea, become mighty in power?
8 Their seed is established with them in their sight, and their offspring before their eyes.
9 Their houses are safe from fear, neither is the rod of +God upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock, and their children dance.
12 They shout to the tambour and harp, and rejoice at the sound of the pipe.
13 They spend their days in prosperity, and in a moment go down to Sheol.
14 And they say unto God, Depart from us, for we desire not the knowledge of thy ways!
15 What is the Almighty that we should serve him? and what are we profited if we pray unto him?
16 Behold, their prosperity is not in their hand. The counsel of the wicked be far from me!
17 How often is the lamp of the wicked put out, and cometh their calamity upon them? Doth he distribute sorrows [to them] in his anger?
18 Do they become as stubble before the wind, and as chaff that the storm carrieth away?
19 +God layeth up [the punishment of] his iniquity for his children; he rewardeth him, and he shall know [it]:
20 His eyes shall see his destruction, and he shall drink of the fury of the Almighty.
21 For what pleasure should he have in his house after him, when the number of his months is cut off?
22 Can any teach God knowledge? And he it is that judgeth those that are high.
23 One dieth in his full strength, being wholly at ease and quiet;
24 His sides are full of fat, and the marrow of his bones is moistened;
25 And another dieth in bitterness of soul, and hath not tasted good:
26 Together they lie down in the dust, and the worms cover them.
27 Lo, I know your thoughts, and the devices ye wrongfully imagine against me.
28 For ye say, Where is the house of the noble? and where the tent of the dwellings of the wicked?
29 Have ye not asked the wayfarers? and do ye not regard their tokens:
30 That the wicked is reserved for the day of calamity? They are led forth to the day of wrath.
31 Who shall declare his way to his face? and who shall repay him what he hath done?
32 Yet is he carried to the graves, and watch is kept over the tomb.
33 The clods of the valley are sweet unto him; and every man followeth suit after him, as there were innumerable before him.
34 How then comfort ye me in vain? Your answers remain perfidious.

JOB CHAPTER 22

1 And Eliphaz the Temanite answered and said,
2 Can a man be profitable to God? surely it is unto himself that the wise man is profitable.
3 Is it any pleasure to the Almighty if thou art righteous? And is it gain [to him] that thou makest thy ways perfect?
4 Will he reason with thee for fear of thee? Will he enter with thee into judgment?
5 Is not thy wickedness great? and thine iniquities without end?
6 For thou hast taken a pledge of thy brother for nought, and stripped off the clothing of the naked.
7 Thou hast not given water to the fainting to drink, and thou hast withholden bread from the hungry.
8 But the powerful man, he had the land; and the man of high rank dwelt in it.
9 Widows hast thou sent empty away, and the arms of the fatherless have been broken.
10 Therefore snares are round about thee, and sudden fear troubleth thee;
11 Or darkness, that thou canst not see, and floods of waters cover thee.
12 Is not +God in the height of the heavens? And behold the summit of the stars: how exalted are they!
13 And thou sayest, What doth God know? will he judge through the dark cloud?
14 Thick clouds are a covering to him, that he seeth not; and he walketh on the vault of the heavens.
15 Dost thou mark the ancient path which wicked men have trodden?
16 Who were carried off before the time, whose foundation was overflowed with a flood;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 Who said unto God, Depart from us! and what could the Almighty do to them?
18 Yet he filled their houses with good. But the counsel of the wicked is far from me.
19 The righteous see it, and are glad; and the innocent laugh them to scorn:
20 Is not he who rose against us destroyed, and doth not the fire consume his residue?
21 Reconcile thyself now with him, and be at peace: thereby good shall come unto thee.
22 Receive, I pray thee, instruction from his mouth, and lay up his words in thy heart.
23 If thou return to the Almighty, thou shalt be built up. If thou remove unrighteousness far from thy tents,
24 And put the precious ore with the dust, and [the gold of] Ophir among the stones of the torrents,
25 Then the Almighty will be thy precious ore, and silver heaped up unto thee;
26 Yea, then shalt thou delight thyself in the Almighty, and shalt lift up thy face unto +God:
27 Thou shalt make thy prayer unto him, and he will hear thee, and thou shalt pay thy vows;
28 And thou shalt decree a thing, and it shall be established unto thee; and light shall shine upon thy ways.
29 When they are made low, then thou shalt say, Rise up! and he shall save him that is of downcast eyes.
30 [Even] him that is not innocent shall he deliver; yea, he shall be delivered by the pureness of thy hands.

JOB CHAPTER 23

1 And Job answered and said,
2 Even to-day is my complaint bitter: my stroke is heavier than my groaning.
3 Oh that I knew where I might find him, that I might come to his seat!
4 I would order the cause before him, and fill my mouth with arguments;
5 I would know the words he would answer me, and understand what he would say unto me.
6 Would he plead against me with [his] great power? Nay; but he would give heed unto me.
7 There would an upright man reason with him; and I should be delivered for ever from my judge.
8 Lo, I go forward, but he is not there; and backward, but I do not perceive him;
9 On the left hand, where he doth work, but I behold [him] not; he hideth himself on the right hand, and I see [him] not.
10 But he knoweth the way that I take; he trieth me, I shall come forth as gold.
11 My foot hath held to his steps; his way have I kept, and not turned aside.
12 Neither have I gone back from the commandment of his lips; I have laid up the words of his mouth more than the purpose of my own heart.
13 But he is in one [mind], and who can turn him? And what his soul desireth, that will he do.
14 For he will perform [what] is appointed for me; and many such things are with him.
15 Therefore am I troubled at his presence; I consider, and I am afraid of him.
16 For God hath made my heart soft, and the Almighty troubleth me;
17 Because I was not cut off before the darkness, neither hath he hidden the gloom from me.

JOB CHAPTER 24

1 Why are not times treasured up with the Almighty? why do not they that know him see his days?
2 They remove the landmarks; they violently take away the flocks and pasture them;
3 They drive away the ass of the fatherless, they take the widow's ox for a pledge;
4 They turn the needy out of the way: the afflicted of the land all hide themselves.
5 Lo, [as] wild asses in the desert, they go forth to their work, seeking early for the prey: the wilderness [yieldeth] them food for [their] children.
6 They reap in the field the fodder thereof, and they gather the vintage of the wicked;
7 They pass the night naked without clothing, and have no covering in the cold;
8 They are wet with the showers of the mountains, and for want of a shelter embrace the rock ...
9 They pluck the fatherless from the breast, and take a pledge of the poor:
10 These go naked without clothing, and, hungry, they bear the sheaf;
11 They press out oil within their walls, they tread their winepresses, and suffer thirst.
12 Men groan from out of the city, and the soul of the wounded crieth out; and +God imputeth not the impiety.
13 There are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.
14 The murderer riseth with the light, killeth the afflicted and needy, and in the night is as a thief.
15 And the eye of the adulterer waiteth for the twilight, saying, No eye shall see me; and he putteth a covering on [his] face.
16 In the dark they dig through houses; by day they shut themselves in; they know not the light:
17 For the morning is to them all [as] the shadow of death; for they are familiar with the terrors of the shadow of death.
18 He is swift on the face of the waters; their portion is cursed on the earth: he turneth not unto the way of the vineyards.
19 Drought and heat consume snow waters; so doth Sheol those that have sinned.
20 The womb forgetteth him; the worm feedeth sweetly on him: he shall be no more remembered; and unrighteousness is broken as a tree, --
21 He that despoileth the barren that beareth not, and doeth not good to the widow:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 He draweth also the mighty with his power; he riseth up, and no [man] is sure of life.
23 [God] setteth him in safety, and he resteth thereon; but his eyes are upon their ways.
24 They are exalted for a little, and are no more; they are laid low; like all [other] are they gathered, and are cut off as the tops of the ears of corn.
25 If it be not so now, who will make me a liar, and make my speech nothing worth?

JOB CHAPTER 25

1 And Bildad the Shuhite answered and said,
2 Dominion and fear are with him; he maketh peace in his high places.
3 Is there any number of his troops? and upon whom doth not his light arise?
4 And how should man be just with God? Or how should he be clean that is born of a woman?
5 Lo, even the moon is not bright; and the stars are not pure in his sight:
6 How much less man, a worm, and the son of man, a worm!

JOB CHAPTER 26

1 And Job answered and said,
2 How hast thou helped the powerless; how saved the arm that is without strength!
3 How hast thou counselled him that hath no wisdom, and abundantly declared the thing as it is!
4 For whom hast thou uttered words? and whose spirit came from thee?
5 The shades tremble beneath the waters and the inhabitants thereof;
6 Sheol is naked before him, and destruction hath no covering.
7 He stretcheth out the north over empty space, he hangeth the earth upon nothing;
8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.
9 He covereth the face of his throne, he spreadeth his cloud upon it.
10 He hath traced a fixed circle over the waters, unto the confines of light and darkness.
11 The pillars of the heavens tremble and are astonished at his rebuke.
12 He stirreth up the sea by his power, and by his understanding he smiteth through Rahab.
13 By his Spirit the heavens are adorned; his hand hath formed the fleeing serpent.
14 Lo, these are the borders of his ways; but what a whisper of a word do we hear of him! And the thunder of his power, who can understand?

JOB CHAPTER 27

1 And Job continued his parable and said,
2 [As] God liveth, who hath taken away my right, and the Almighty, who hath embittered my soul,
3 All the while my breath is in me, and the spirit of +God is in my nostrils,
4 My lips shall not speak unrighteousness, nor my tongue utter deceit!
5 Be it far from me that I should justify you; till I die I will not remove my blamelessness from me.
6 My righteousness I hold fast, and will not let it go: my heart reproacheth [me] not one of my days.
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
8 For what is the hope of the ungodly, when [God] cutteth him off, when +God taketh away his soul?
9 Will God hear his cry when distress cometh upon him?
10 Doth he delight himself in the Almighty? will he at all times call upon +God?
11 I will teach you concerning the hand of God; what is with the Almighty will I not conceal.
12 Behold, ye yourselves have all seen [it]; and why are ye thus altogether vain?
13 This is the portion of the wicked man with God, and the heritage of the violent, which they receive from the Almighty: --
14 If his children be multiplied, it is for the sword, and his offspring shall not be satisfied with bread;
15 Those that remain of him shall be buried by death, and his widows shall not weep.
16 Though he heap up silver as the dust, and prepare clothing as the clay;
17 He may prepare it, but the just shall put it on; and the innocent shall divide the silver.
18 He buildeth his house as the moth, and as a booth that a keeper maketh.
19 He lieth down rich, but will do so no more; he openeth his eyes, and he is not.
20 Terrors overtake him like waters; a whirlwind stealeth him away in the night.
21 The east wind carrieth him away and he is gone; and as a storm it hurleth him out of his place.
22 And [God] shall cast upon him and not spare: he would fain flee out of his hand.
23 [Men] shall clap their hands at him, and shall hiss him out of his place.

JOB CHAPTER 28

1 Surely there is a vein for the silver, and a place for gold which they refine;
2 Iron is taken out of the dust, and copper is molten out of the stone.
3 [Man] putteth an end to the darkness, and exploreth to the utmost limit, the stones of darkness and of the shadow of death.
4 He openeth a shaft far from the inhabitants [of the earth]: forgotten of the foot, they hang suspended; away below men they hover.
5 As for the earth, out of it cometh bread, and underneath it is turned up as by fire;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 The stones of it are the place of sapphires, and it hath dust of gold.
7 It is a path no bird of prey knoweth, and the vulture's eye hath not seen it;
8 The proud beasts have not trodden it, nor the fierce lion passed over it.
9 [Man] putteth forth his hand upon the flinty rock, he overturneth the mountains by the root.
10 He cutteth out channels in the rocks, and his eye seeth every precious thing.
11 He bindeth the streams that they drip not, and what is hidden he bringeth forth to light.
12 But wisdom, where shall it be found? and where is the place of understanding?
13 Man knoweth not the value thereof; and it is not found in the land of the living.
14 The deep saith, It is not in me; and the sea saith, It is not with me.
15 Choice gold cannot be given for it, nor silver be weighed for its price.
16 It is not set in the balance with gold of Ophir, with the precious onyx, and the sapphire.
17 Gold and glass cannot be compared to it, nor vessels of fine gold be its exchange.
18 Corals and crystal are no more remembered; yea, the acquisition of wisdom is above rubies.
19 The topaz of Ethiopia shall not be compared to it, neither shall it be set in the balance with pure gold.
20 Whence then cometh wisdom? and where is the place of understanding?
21 For it is hidden from the eyes of all living, and concealed from the fowl of the heavens.
22 Destruction and death say, We have heard its report with our ears.
23 God understandeth the way thereof, and he knoweth its place:
24 For he looketh to the ends of the earth, he seeth under the whole heaven.
25 In making a weight for the wind, and meting out the waters by measure,
26 In appointing a statute for the rain, and a way for the thunder's flash:
27 Then did he see it, and declare it; he established it, yea, and searched it out;
28 And unto man he said, Lo, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

JOB CHAPTER 29

1 And Job continued his parable and said,
2 Oh that I were as in months past, as in the days when +God preserved me;
3 When his lamp shone over my head, [and] by his light I walked through darkness;
4 As I was in the days of my youth, when the secret counsel of +God was over my tent,
5 When the Almighty was yet with me, my young men round about me;
6 When my steps were bathed in milk, and the rock poured out beside me rivers of oil! ...
7 When I went out to the gate by the city, when I prepared my seat on the broadway,
8 The young men saw me, and hid themselves; and the aged arose [and] stood up;
9 Princes refrained from talking, and laid the hand on their mouth;
10 The voice of the nobles was hushed, and their tongue cleaved to their palate.
11 When the ear heard [me], then it blessed me, and when the eye saw [me], it gave witness to me;
12 For I delivered the afflicted that cried, and the fatherless who had no helper.
13 The blessing of him that was perishing came upon me, and I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me; my justice was as a mantle and a turban.
15 I was eyes to the blind, and feet was I to the lame;
16 I was a father to the needy, and the cause which I knew not I searched out;
17 And I broke the jaws of the unrighteous, and plucked the spoil out of his teeth.
18 And I said, I shall die in my nest, and multiply my days as the sand;
19 My root shall be spread out to the waters, and the dew will lie all night on my branch;
20 My glory shall be fresh in me, and my bow be renewed in my hand.
21 Unto me they listened, and waited, and kept silence for my counsel:
22 After my words they spoke not again, and my speech dropped upon them;
23 And they waited for me as for the rain, and they opened their mouth wide as for the latter rain.
24 [If] I laughed on them, they believed [it] not; and they troubled not the serenity of my countenance.
25 I chose their way, and sat as chief, and dwelt as a king in the army, as one that comforteth mourners.

JOB CHAPTER 30

1 But now they that are younger than I have me in derision, whose fathers I would have disdained to set with the dogs of my flock.
2 Yea, whereto [should] the strength of their hands [profit] me, [men] in whom vigour hath perished?
3 Withered up through want and hunger, they flee into waste places long since desolate and desert:
4 They gather the salt-wort among the bushes, and the roots of the broom for their food.
5 They are driven forth from among [men] -- they cry after them as after a thief --
6 To dwell in gloomy gorges, in caves of the earth and the rocks:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 They bray among the bushes; under the brambles they are gathered together:
8 Sons of fools, and sons of nameless sires, they are driven out of the land.
9 And now I am their song, yea, I am their byword.
10 They abhor me, they stand aloof from me, yea, they spare not to spit in my face.
11 For he hath loosed my cord and afflicted me; so they cast off the bridle before me.
12 At [my] right hand rise the young brood; they push away my feet, and raise up against me their pernicious ways;
13 They mar my path, they set forward my calamity, without any to help them;
14 They come in as through a wide breach: amid the confusion they roll themselves onward.
15 Terrors are turned against me; they pursue mine honour as the wind; and my welfare is passed away like a cloud.
16 And now my soul is poured out in me; days of affliction have taken hold upon me.
17 The night pierceth through my bones [and detacheth them] from me, and my gnawing pains take no rest:
18 By their great force they have become my raiment; they bind me about as the collar of my coat.
19 He hath cast me into the mire, and I have become like dust and ashes.
20 I cry unto thee, and thou answerest me not; I stand up, and thou lookest at me.
21 Thou art changed to a cruel one to me; with the strength of thy hand thou pursuest me.
22 Thou liftest me up to the wind; thou causest me to be borne away, and dissolvest my substance.
23 For I know that thou wilt bring me to death, and into the house of assemblage for all living.
24 Indeed, no prayer [availeth] when he stretcheth out [his] hand: though they cry when he destroyeth.
25 Did not I weep for him whose days were hard? was not my soul grieved for the needy?
26 For I expected good, and there came evil; and I waited for light, but there came darkness.
27 My bowels well up, and rest not; days of affliction have confronted me.
28 I go about blackened, but not by the sun; I stand up, I cry in the congregation.
29 I am become a brother to jackals, and a companion of ostriches.
30 My skin is become black [and falleth] off me, and my bones are parched with heat.
31 My harp also is [turned] to mourning, and my pipe into the voice of weepers.

JOB CHAPTER 31

1 I made a covenant with mine eyes; and how should I fix my regard upon a maid?
2 For what would have been [my] portion of +God from above, and what the heritage of the Almighty from on high?
3 Is not calamity for the unrighteous? and misfortune for the workers of iniquity?
4 Doth not he see my ways, and number all my steps?
5 If I have walked with falsehood, and my foot hath hasted to deceit,
6 (Let me be weighed in an even balance, and +God will take knowledge of my blamelessness;)
7 If my step have turned out of the way, and my heart followed mine eyes, and if any blot cleaveth to my hands;
8 Let me sow, and another eat; and let mine offspring be rooted out.
9 If my heart have been enticed unto a woman, so that I laid wait at my neighbour's door,
10 Let my wife grind for another, and let others bow down upon her.
11 For this is an infamy; yea, it is an iniquity [to be judged by] the judges:
12 For it is a fire that consumeth to destruction, and would root out all mine increase.
13 If I have despised the cause of my bondman or of my bondmaid, when they contended with me,
14 What then should I do when God riseth up? and if he visited, what should I answer him?
15 Did not he that made me in the womb make him? and did not One fashion us in the womb?
16 If I have withheld the poor from [their] desire, or caused the eyes of the widow to fail;
17 Or have eaten my morsel alone, so that the fatherless ate not thereof,
18 (For from my youth he grew up with me as with a father, and I have guided the [widow] from my mother's womb;)
19 If I have seen any perishing for want of clothing, or any needy without covering;
20 If his loins have not blessed me, and if he were not warmed with the fleece of my lambs;
21 If I have lifted up my hand against an orphan, because I saw my help in the gate:
22 [Then] let my shoulder fall from the shoulder-blade, and mine arm be broken from the bone!
23 For calamity from God was a terror to me, and by reason of his excellency I was powerless.
24 If I have made gold my hope, or said to the fine gold, My confidence!
25 If I rejoiced because my wealth was great, and because my hand had gotten much;
26 If I beheld the sun when it shone, or the moon walking in brightness,
27 And my heart have been secretly enticed, so that my mouth kissed my hand:
28 This also would be an iniquity for the judge, for I should have denied the God who is above.
29 If I rejoiced at the destruction of him that hated me, and exulted when evil befell him;
30 (Neither have I suffered my mouth to sin by asking his life with a curse;)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 If the men of my tent said not, Who shall find one that hath not been satisfied with his meat? --
32 The stranger did not lodge without; I opened my doors to the pathway.
33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom,
34 Because I feared the great multitude, and the contempt of families terrified me, so that I kept silence, and went not out of the door, ...
35 Oh that I had one to hear me! Behold my signature: let the Almighty answer me! And let mine opponent write an accusation!
36 Would I not take it upon my shoulder? I would bind it on to me [as] a crown;
37 I would declare unto him the number of my steps; as a prince would I come near to him.
38 If my land cry out against me, and its furrows weep together;
39 If I have eaten the fruits thereof without money, and have tormented to death the souls of its owners:
40 Let thistles grow instead of wheat, and tares instead of barley. The words of Job are ended.

JOB CHAPTER 32

1 And these three men ceased to answer Job, because he was righteous in his own eyes.
2 Then was kindled the anger of Elihu the son of Barachel, the Buzite, of the family of Ram: against Job was his anger kindled, because he justified himself rather than God;
3 and against his three friends was his anger kindled, because they found no answer, and [yet] condemned Job.
4 But Elihu had waited till Job had finished speaking, because they were older than he.
5 And Elihu saw that there was no answer in the mouth of the three men, and his anger was kindled.
6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are aged; wherefore I was timid, and feared to shew you what I know.
7 I said, Let days speak, and multitude of years teach wisdom.
8 But there is a spirit which is in man; and the breath of the Almighty giveth them understanding.
9 It is not the great that are wise; neither do the aged understand judgment.
10 Therefore I say, Hearken to me; I also will shew what I know.
11 Lo, I waited for your words; I gave ear to your reasonings, until ye searched out what to say.
12 Yea, I gave you mine attention, and behold, there was none of you that confuted Job, that answered his words;
13 That ye may not say, We have found out wisdom; God will make him yield, not man.
14 Now he hath not directed [his] words against me; and I will not answer him with your speeches. ...
15 They were amazed, they answered no more; words failed them.
16 And I waited, for they spoke not, but stood still, and answered no more; --
17 I will answer, I also in my turn, I also will shew what I know:
18 For I am full of matter, the spirit within me constraineth me.
19 Behold, my belly is as wine which hath no vent; like new flasks, it is ready to burst.
20 I will speak, that I may find relief; I will open my lips and answer.
21 Let me not, I pray you, accept any man's person; neither will I give flattery to man.
22 For I know not how to flatter; my Maker would soon take me away.

JOB CHAPTER 33

1 Howbeit, Job, I pray thee, hear mine utterances, and hearken to all my words.
2 Behold now, I have opened my mouth, my tongue speaketh in my palate,
3 My words shall be of the uprightness of my heart, and my lips shall utter knowledge purely.
4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.
5 If thou canst, answer me; array [thy words] before me: take thy stand.
6 Behold, before God I am as thou; I also am formed out of the clay.
7 Behold, my terror shall not make thee afraid, nor my burden be heavy upon thee.
8 Surely thou hast spoken in my hearing, and I have heard the voice of [thy] words: --
9 I am clean without transgression; I am pure, and there is no iniquity in me;
10 Lo, he findeth occasions of hostility against me, he counteth me for his enemy;
11 He putteth my feet in the stocks, he marketh all my paths.
12 Behold, I will answer thee in this, thou art not right; for +God is greater than man.
13 Why dost thou strive against him? for he giveth not account of any of his matters.
14 For God speaketh once, and twice, -- [and man] perceiveth it not --
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;
16 Then he openeth men's ears, and sealeth their instruction,
17 That he may withdraw man [from his] work, and hide pride from man.
18 He keepeth back his soul from the pit, and his life from passing away by the sword.
19 He is chastened also with pain upon his bed, and with constant strife in his bones;
20 And his life abhorreth bread, and his soul dainty food;
21 His flesh is consumed away from view, and his bones that were not seen stick out;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And his soul draweth near to the pit, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his duty;
24 Then he will be gracious unto him, and say, Deliver him from going down to the pit: I have found a ransom.
25 His flesh shall be fresher than in childhood; he shall return to the days of his youth.
26 He shall pray unto +God, and he will receive him with favour; and he shall see his face with shoutings, and he will render unto man his righteousness.
27 He will sing before men, and say, I have sinned, and perverted what was right, and it hath not been requited to me;
28 He hath delivered my soul from going into the pit, and my life shall see the light.
29 Lo, all these [things] worketh God twice, thrice, with man,
30 To bring back his soul from the pit, that he may be enlightened with the light of the living.
31 Mark well, Job, hearken unto me; be silent, and I will speak.
32 If thou hast anything to say, answer me; speak, for I desire to justify thee.
33 If not, hearken thou unto me; be silent, and I will teach thee wisdom.

JOB CHAPTER 34

1 Moreover Elihu answered and said,
2 Hear my words, ye wise [men]; and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the palate tasteth food.
4 Let us choose for ourselves what is right; let us know among ourselves what is good!
5 For Job hath said, I am righteous, and God hath taken away my judgment:
6 Should I lie against my right? My wound is incurable without transgression.
7 What man is like Job? he drinketh up scorning like water,
8 And goeth in company with workers of iniquity, and walketh with wicked men.
9 For he hath said, It profiteth not a man if he delight himself in God.
10 Therefore hearken unto me, ye men of understanding: Far be wickedness from God, and wrong from the Almighty!
11 For a man's work will he render to him, and cause every one to find according to [his] way.
12 Yea, surely, God acteth not wickedly, and the Almighty perverteth not judgment.
13 Who hath entrusted to him the earth? and who hath disposed the whole world?
14 If he only thought of himself, [and] gathered unto him his spirit and his breath,
15 All flesh would expire together, and man would return to the dust.
16 If now [thou hast] understanding, hear this: give ear to the voice of my words!
17 Should he that hateth right indeed govern? and wilt thou condemn the All-just?
18 Shall one say to a king, Belial? to nobles, Wicked?
19 [How then to him] that accepteth not the persons of princes, nor regardeth the rich man more than the poor? for they are all the work of his hands.
20 In a moment they die, even at midnight the people are convulsed and pass away; and the strong are taken away without hand.
21 For his eyes are upon the ways of man, and he seeth all his steps.
22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.
23 For he doth not long consider a man, to bring him before God in judgment.
24 He breaketh in pieces mighty men without inquiry, and setteth others in their stead;
25 Since he knoweth their actions; and he overthroweth [them] in the night, and they are crushed.
26 He striketh them as wicked men in the open sight of others,
27 Because they have turned back from him, and would consider none of his ways;
28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.
29 When he giveth quietness, who then will disturb? and when he hideth [his] face, who shall behold him? and this towards a nation, or towards a man alike;
30 That the ungodly man reign not, that the people be not ensnared.
31 For hath he said unto God, I bear [chastisement], I will not offend;
32 What I see not, teach thou me; if I have done wrong, I will do so no more?
33 Shall he recompense according to thy mind? for thou hast refused [his judgment]; for thou so choosest, and not I; speak then what thou knowest.
34 Men of understanding will say to me, and a wise man who heareth me:
35 Job hath spoken without knowledge, and his words were not with intelligence.
36 Would that Job may be tried unto the end, because of [his] answers after the manner of evil men!
37 For he addeth rebellion unto his sin, he clappeth [his hands] among us, and multiplieth his words against God.

JOB CHAPTER 35

31 Moreover Elihu answered and said,
32 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?
33 For thou hast asked of what profit it is unto thee: what do I gain more than if I had sinned?
34 I will reply to thee in words, and to thy companions with thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 Look unto the heavens and see; and survey the skies: they are higher than thou.
36 If thou sinnest, what doest thou against him? If thy transgressions be multiplied, what doest thou unto him?
37 If thou be righteous, what givest thou to him? or what doth he receive of thy hand?
38 Thy wickedness [may affect] a man as thou [art], and thy righteousness a son of man.
39 By reason of the multitude of oppressions they cry; they cry out by reason of the arm of the mighty:
310 But none saith, Where is +God my Maker, who giveth songs in the night,
311 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowl of the heavens?
312 There they cry, and he answereth not, because of the pride of evil men.
313 Surely God will not hear vanity, neither will the Almighty regard it.
314 Although thou sayest thou dost not see him, judgment is before him, therefore wait for him.
315 But now, because he hath not visited in his anger, doth not [Job] know [his] great arrogancy?
316 For Job hath opened his mouth in vanity, and made words abundant without knowledge.

JOB CHAPTER 36

1 And Elihu proceeded and said,
2 Suffer me a little, and I will shew thee that I have yet words for +God.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Creator.
4 For truly my words shall be no falsehood: one perfect in knowledge is with thee.
5 Lo, God is mighty, but despiseth not [any]; mighty in strength of understanding:
6 He saveth not the wicked alive; but he doeth justice to the afflicted.
7 He withdraweth not his eyes from the righteous, but with kings on the throne doth he even set them for ever; and they are exalted.
8 And if, bound in fetters, they be held in cords of affliction,
9 Then he sheweth them their work, and their transgressions, because they have increased.
10 And he openeth their ear to discipline, and commandeth that they return from iniquity.
11 If they hearken and serve [him], they shall accomplish their days in prosperity, and their years in pleasures.
12 But if they hearken not, they shall pass away by the sword, and expire without knowledge.
13 But the godless in heart heap up anger; they cry not when he bindeth them:
14 Their soul dieth in youth, and their life is among the unclean.
15 But he delivereth the afflicted in his affliction, and openeth their ear in [their] oppression.
16 Even so would he have allured thee out of the jaws of distress into a broad place, where there is no straitness; and the supply of thy table [would be] full of fatness.
17 But thou art full of the judgments of the wicked: judgment and justice take hold [on thee].
18 Because there is wrath, [beware] lest it take thee away through chastisement: then a great ransom could not avail thee.
19 Will he esteem thy riches? Not gold, nor all the resources of strength!
20 Desire not the night, when peoples are cut off from their place.
21 Take heed, turn not to iniquity; for this hast thou chosen rather than affliction.
22 Lo, God is exalted in his power: who teacheth as he?
23 Who hath appointed him his way? or who hath said, Thou hast wrought unrighteousness?
24 Remember that thou magnify his work, which men celebrate.
25 All men look at it; man beholdeth [it] afar off.
26 Lo, God is great, and we comprehend [him] not, neither can the number of his years be searched out.
27 For he draweth up the drops of water: they distil in rain from the vapour which he formeth,
28 Which the skies pour down [and] drop upon man abundantly.
29 But can any understand the spreadings of the clouds, [or] the crashing of his pavilion?
30 Lo, he spreadeth his light around him, and covereth the bottom of the sea.
31 For with them he judgeth the peoples; he giveth food in abundance.
32 [His] hands he covereth with lightning, and commandeth it where it is to strike.
33 His thundering declareth concerning him; the cattle even, concerning its coming.

JOB CHAPTER 37

1 Aye, my heart trembleth at this also, and leapeth up out of its place:
2 Hear attentively the roar of his voice, and the murmur going forth from his mouth.
3 He sendeth it forth under the whole heaven, and his lightning unto the ends of the earth.
4 After it a voice roareth: he thundereth with the voice of his excellency, and holdeth not back the flashes when his voice is heard.
5 God thundereth marvellously with his voice, doing great things which we do not comprehend.
6 For he saith to the snow, Fall on the earth! and to the pouring rain, even the pouring rains of his might.
7 He sealeth up the hand of every man; that all men may know his work.
8 And the wild beast goeth into its lair, and they remain in their dens.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 From the chamber [of the south] cometh the whirlwind; and cold from the winds of the north.
10 By the breath of God ice is given; and the breadth of the waters is straitened.
11 Also with plentiful moisture he loadeth the thick clouds, his light dispels the cloud;
12 And they are turned every way by his guidance, that they may do whatsoever he commandeth them upon the face of the circuit of the earth,
13 Whether he cause it to come as a rod, or for his land, or in mercy.
14 Hearken unto this, Job; stand still and discern the wondrous works of God.
15 Dost thou know how +God hath disposed them, and how he causeth the lightning of his cloud to flash?
16 Dost thou know about the balancings of the clouds, the wondrous works of him that is perfect in knowledge?
17 How thy garments become warm when he quieteth the earth by the south wind?
18 Hast thou with him spread out the sky, firm, like a molten mirror?
19 Teach us what we shall say unto him! We cannot order [our words] by reason of darkness.
20 Shall it be told him if I would speak? if a man [so] say, surely he shall be swallowed up.
21 And now [men] see not the light as it gleameth, it is [hidden] in the skies. But the wind passeth by and cleareth them.
22 From the north cometh gold; with +God is terrible majesty.
23 The Almighty, we cannot find him out: excellent in power, and in judgment, and in abundance of justice, he doth not afflict.
24 Men do therefore fear him: he respecteth not any that are wise of heart.

JOB CHAPTER 38

1 And Jehovah answered Job out of the whirlwind and said,
2 Who is this that darkeneth counsel by words without knowledge?
3 Gird up now thy loins like a man; and I will demand of thee, and inform thou me.
4 Where wast thou when I founded the earth? Declare, if thou hast understanding.
5 Who set the measures thereof -- if thou knowest? or who stretched a line upon it?
6 Whereupon were the foundations thereof sunken? or who laid its corner-stone,
7 When the morning stars sang together, and all the sons of God shouted for joy?
8 And who shut up the sea with doors, when it burst forth, issuing out of the womb?
9 When I made the cloud its garment, and thick darkness a swaddling band for it;
10 When I cut out for it my boundary, and set bars and doors,
11 And said, Hitherto shalt thou come and no further, and here shall thy proud waves be stayed?
12 Hast thou since thy days commanded the morning? hast thou caused the dawn to know its place,
13 That it might take hold of the ends of the earth, and the wicked might be shaken out of it?
14 It is changed like the signet-clay; and [all things] stand forth as in a garment:
15 And from the wicked their light is withholden, and the uplifted arm is broken.
16 Hast thou entered as far as the springs of the sea? and hast thou walked in the recesses of the deep?
17 Have the gates of death been revealed unto thee? and hast thou seen the gates of the shadow of death?
18 Hath thine understanding compassed the breadths of the earth? Declare if thou knowest it all.
19 Where is the way to where light dwelleth? and the darkness, where is its place,
20 That thou shouldest take it to its bound, and that thou shouldest know the paths to its house?
21 Thou knowest, for thou wast then born, and the number of thy days is great!
22 Hast thou entered into the storehouses of the snow, and hast thou seen the treasuries of the hail,
23 Which I have reserved for the time of distress, for the day of battle and war?
24 By what way is the light parted, [and] the east wind scattered upon the earth?
25 Who hath divided a channel for the rain-flood, and a way for the thunder's flash;
26 To cause it to rain on the earth, where no one is; on the wilderness wherein there is not a man;
27 To satisfy the desolate and waste [ground], and to cause the sprout of the grass to spring forth?
28 Hath the rain a father? or who begetteth the drops of dew?
29 Out of whose womb cometh the ice? and the hoary frost of heaven, who bringeth it forth?
30 When the waters lie hidden as in stone, and the face of the deep holdeth fast together.
31 Canst thou fasten the bands of the Pleiades, or loosen the cords of Orion?
32 Dost thou bring forth the constellations each in its season? or dost thou guide the Bear with her sons?
33 Knowest thou the ordinances of the heavens? dost thou determine their rule over the earth?
34 Dost thou lift up thy voice to the clouds, that floods of waters may cover thee?
35 Dost thou send forth lightnings that they may go, and say unto thee, Here we are?
36 Who hath put wisdom in the inward parts? or who hath given understanding to the mind?
37 Who numbereth the clouds with wisdom? or who poureth out the bottles of the heavens,
38 When the dust runneth as into a molten mass, and the clods cleave fast together?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

39 Dost thou hunt the prey for the lioness, and dost thou satisfy the appetite of the young lions,
40 When they crouch in [their] dens, [and] abide in the thicket to lie in wait?
41 Who provideth for the raven his food, when his young ones cry unto God, [and] they wander for lack of meat?

JOB CHAPTER 39

1 Knowest thou the time when the wild goats of the rock bring forth? dost thou mark the calving of the hinds?
2 Dost thou number the months that they fulfil? and knowest thou the time when they bring forth?
3 They bow themselves, they give birth to their young ones, they cast out their pains;
4 Their young ones become strong, they grow up in the open field, they go forth, and return not unto them.
5 Who hath sent out the wild ass free? and who hath loosed the bands of the onager,
6 Whose house I made the wilderness, and the salt plain his dwellings?
7 He laugheth at the tumult of the city, and heareth not the shouts of the driver;
8 The range of the mountains is his pasture, and he searcheth after every green thing.
9 Will the buffalo be willing to serve thee, or will he lodge by thy crib?
10 Canst thou bind the buffalo with his cord in the furrow? or will he harrow the valleys after thee?
11 Wilt thou put confidence in him, because his strength is great? and wilt thou leave thy labour to him?
12 Wilt thou trust him to bring home thy seed, and gather it into thy threshing-floor?
13 The wing of the ostrich beats joyously -- But is it the stork's pinion and plumage?
14 For she leaveth her eggs to the earth, and warmeth them in the dust,
15 And forgetteth that the foot may crush them, or that the beast of the field may trample them.
16 She is hardened against her young ones, as though they were not hers; her labour is in vain, without her concern.
17 For +God hath deprived her of wisdom, and hath not furnished her with understanding.
18 What time she lasheth herself on high, she scorneth the horse and his rider.
19 Hast thou given strength to the horse? hast thou clothed his neck with the quivering mane?
20 Dost thou make him to leap as a locust? His majestic snorting is terrible.
21 He paweth in the valley, and rejoiceth in [his] strength; he goeth forth to meet the armed host.
22 He laugheth at fear, and is not affrighted; neither turneth he back from before the sword.
23 The quiver rattleth upon him, the glittering spear and the javelin.
24 He swalloweth the ground with fierceness and rage, and cannot contain himself at the sound of the trumpet:
25 At the noise of the trumpets he saith, Aha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.
26 Doth the hawk fly by thine intelligence, [and] stretch his wings toward the south?
27 Doth the eagle mount up at thy command, and make his nest on high?
28 He inhabiteth the rock and maketh his dwelling on the point of the cliff, and the fastness:
29 From thence he spieth out the prey, his eyes look into the distance;
30 And his young ones suck up blood; and where the slain are, there is he.

JOB CHAPTER 40

1 And Jehovah answered Job and said,
2 Shall he that will contend with the Almighty instruct [him]? he that reproveth +God, let him answer it.
3 And Job answered Jehovah and said,
4 Behold, I am nought: what shall I answer thee? I will lay my hand upon my mouth.
5 Once have I spoken, and I will not answer; yea twice, but I will proceed no further.
6 And Jehovah answered Job out of the whirlwind and said,
7 Gird up now thy loins like a man: I will demand of thee, and inform thou me.
8 Wilt thou also annul my judgment? wilt thou condemn me that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now with glory and excellency, and clothe thyself with majesty and splendour.
11 Cast abroad the ragings of thine anger, and look on every one that is proud, and abase him:
12 Look on every one that is proud, bring him low, and tread down the wicked in their place:
13 Hide them in the dust together; bind their faces in secret.
14 Then will I also praise thee, because thy right hand saveth thee.
15 See now the behemoth, which I made with thee: he eateth grass as an ox.
16 Behold now, his strength is in his loins, and his force is in the muscles of his belly.
17 He bendeth his tail like a cedar; the sinews of his thighs are woven together.
18 His bones are tubes of bronze, his members are like bars of iron.
19 He is the chief of God's ways: he that made him gave him his sword.
20 For the mountains bring him forth food, where all the beasts of the field play.
21 He lieth under lotus-bushes, in the covert of the reed and fen:
22 Lotus-bushes cover him with their shade; the willows of the brook surround him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 Lo, the river overfloweth -- he startleth not: he is confident though a Jordan break forth against his mouth.
24 Shall he be taken in front? will they pierce through [his] nose in the trap?

JOB CHAPTER 41

1 Wilt thou draw out the leviathan with the hook, and press down his tongue with a cord?
2 Wilt thou put a rush-rope into his nose, and pierce his jaw with a spike?
3 Will he make many supplications unto thee? or will he speak softly unto thee?
4 Will he make a covenant with thee? wilt thou take him as a bondman for ever?
5 Wilt thou play with him as with a bird, and wilt thou bind him for thy maidens?
6 Shall partners make traffic of him, will they divide him among merchants?
7 Wilt thou fill his skin with darts, and his head with fish-spears?
8 Lay thy hand upon him; remember the battle, -- do no more!
9 Lo, hope as to him is belied: is not one cast down even at the sight of him?
10 None is so bold as to stir him up; and who is he that will stand before me?
11 Who hath first given to me, that I should repay [him]? [Whatsoever is] under the whole heaven is mine.
12 I will not be silent as to his parts, the story of his power, and the beauty of his structure.
13 Who can uncover the surface of his garment? who can come within his double jaws?
14 Who can open the doors of his face? Round about his teeth is terror.
15 The rows of his shields are a pride, shut up together [as with] a close seal.
16 One is so near to another that no air can come between them;
17 They are joined each to its fellow; they stick together, and cannot be sundered.
18 His sneezings flash light, and his eyes are like the eyelids of the morning.
19 Out of his mouth go forth flames; sparks of fire leap out:
20 Out of his nostrils goeth smoke, as out of a boiling pot and cauldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck lodgeth strength, and terror danceth before him.
23 The flakes of his flesh are joined together: they are fused upon him, they cannot be moved.
24 His heart is firm as a stone, yea, firm as the nether [millstone].
25 When he raiseth himself up, the mighty are afraid: they are beside themselves with consternation.
26 If any reach him with a sword, it cannot hold; neither spear, nor dart, nor harpoon.
27 He esteemeth iron as straw, bronze as rotten wood.
28 The arrow will not make him flee; slingstones are turned with him into stubble.
29 Clubs are counted as stubble; he laugheth at the shaking of a javelin.
30 His under parts are sharp potsherds: he spreadeth a threshing-sledge upon the mire.
31 He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment;
32 He maketh the path to shine after him: one would think the deep to be hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high things; he is king over all the proud beasts.

JOB CHAPTER 42

1 And Job answered Jehovah and said,
2 I know that thou canst do everything, and that thou canst be hindered in no thought of thine.
3 Who is he that obscureth counsel without knowledge? therefore have I uttered what I did not understand; things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and inform me.
5 I had heard of thee by the hearing of the ear, but now mine eye seeth thee:
6 Wherefore I abhor [myself], and repent in dust and ashes.
7 And it came to pass after Jehovah had spoken these words to Job, that Jehovah said to Eliphaz the Temanite, Mine anger is kindled against thee, and against thy two friends; for ye have not spoken rightly of me, like my servant Job.
8 And now, take for yourselves seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you, for him will I accept: lest I deal with you [after your] folly, for ye have not spoken of me rightly, like my servant Job.
9 Then Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as Jehovah had said unto them; and Jehovah accepted Job.
10 And Jehovah turned the captivity of Job, when he had prayed for his friends; and Jehovah gave Job twice as much as he had before.
11 And all his brethren, and all his sisters, and all they that had been of his acquaintance before, came to him, and they ate bread with him in his house, and they condoled with him, and comforted him concerning all the evil that Jehovah had brought upon him; and every one gave him a piece of money, and every one a golden ring.
12 And Jehovah blessed the latter end of Job more than his beginning; and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And he had seven sons and three daughters.
14 And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch.
15 And in all the land were no women found [so] fair as the daughters of Job; and their father gave them inheritance among their brethren.
16 And Job lived after this a hundred and forty years, and saw his sons, and his sons' sons, four generations.
17 And Job died, old and full of days.

THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS

(The Psalms are prayers and poetry for singing. Most of the following chapters have a brief introcuction giving advice to the chief musician of the congregation. These very old musical notes belong to the original Bible text.)

PSALMS CHAPTER 1

1 Blessed is the man that walketh not in the counsel of the wicked, and standeth not in the way of sinners, and sitteth not in the seat of scorners;

2 But his delight is in Jehovah's law, and in his law doth he meditate day and night.

3 And he [is] as a tree planted by brooks of water, which giveth its fruit in its season, and whose leaf fadeth not; and all that he doeth prospereth.

4 The wicked are not so; but are as the chaff which the wind driveth away.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Therefore the wicked shall not stand in the judgment, nor sinners in the assembly of the righteous.

6 For Jehovah knoweth the way of the righteous, but the way of the wicked shall perish.

PSALMS CHAPTER 2

1 Why are the nations in tumultuous agitation, and [why] do the peoples meditate a vain thing?

2 The kings of the earth set themselves, and the princes plot together, against Jehovah and against his anointed:

3 Let us break their bonds asunder, and cast away their cords from us!

4 He that dwelleth in the heavens shall laugh, the Lord shall have them in derision.

5 Then will he speak to them in his anger, and in his fierce displeasure will he terrify them:

6 And *I* have anointed my king upon Zion, the hill of my holiness.

7 I will declare the decree: Jehovah hath said unto me, Thou art my Son; *I* this day have begotten thee.

8 Ask of me, and I will give thee nations for an inheritance, and for thy possession the ends of the earth:

9 Thou shalt break them with a sceptre of iron, as a potter's vessel thou shalt dash them in pieces.

10 And now, O kings, be ye wise, be admonished, ye judges of the earth.

11 Serve Jehovah with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish in the way, though his anger burn but a little. Blessed are all who have their trust in him.

PSALMS CHAPTER 3

{A Psalm of David, when he fled from Absalom his son.}

1 Jehovah, how many are they that trouble me, many they that rise up against me!

2 Many say of my soul, There is no salvation for him in God. Selah.

3 But thou, Jehovah, art a shield about me; my glory, and the lifter up of my head.

4 With my voice will I call to Jehovah, and he will answer me from the hill of his holiness. Selah.

5 I laid me down and slept; I awaked, for Jehovah sustaineth me.

6 I will not fear for myriads of the people that have set themselves against me round about.

7 Arise, Jehovah; save me, my God! For thou hast smitten all mine enemies upon the cheekbone, thou hast broken the teeth of the wicked.

8 Salvation is of Jehovah; thy blessing is upon thy people. Selah.

PSALMS CHAPTER 4

{To the chief Musician. On stringed instruments. A Psalm of David.}

1 When I call, answer me, O God of my righteousness: in pressure thou hast enlarged me; be gracious unto me, and hear my prayer.

2 Ye sons of men, till when is my glory [to be put] to shame? [How long] will ye love vanity, will ye seek after a lie? Selah.

3 But know that Jehovah hath set apart the pious [man] for himself: Jehovah will hear when I call unto him.

4 Be moved with anger, and sin not; meditate in your own hearts upon your bed, and be still. Selah.

5 Offer sacrifices of righteousness, and confide in Jehovah.

6 Many say, Who shall cause us to see good? Lift up upon us the light of thy countenance, O Jehovah.

7 Thou hast put joy in my heart, more than in the time that their corn and their new wine was in abundance.

8 In peace will I both lay me down and sleep; for thou, Jehovah, alone makest me to dwell in safety.

PSALMS CHAPTER 5

{To the chief Musician. Upon Nehiloth. A Psalm of David.}

1 Give ear to my words, O Jehovah; consider my meditation.

2 Hearken unto the voice of my crying, my king and my God; for to thee will I pray.

3 Jehovah, in the morning shalt thou hear my voice; in the morning will I address myself to thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness; evil shall not sojourn with thee.

5 Insolent fools shall not stand before thine eyes; thou hatest all workers of iniquity.

6 Thou wilt destroy them that speak lies: Jehovah abhorreth a man of blood and deceit.

7 But as for me, in the greatness of thy loving-kindness will I enter thy house; I will bow down toward the temple of thy holiness in thy fear.

8 Lead me, Jehovah, in thy righteousness, because of my foes; make thy way plain before me.

9 For there is no certainty in their mouth; their inward part is perversion, their throat is an open sepulchre; they flatter with their tongue.

10 Bring guilt upon them, O God; let them fall by their own counsels: drive them out in the multitude of their transgressions, for they have rebelled against thee.

11 And all that trust in thee shall rejoice: for ever shall they shout joyously, and thou wilt protect them; and they that love thy name shall exult in thee.

12 For thou, Jehovah, wilt bless the righteous [man]; with favour wilt thou surround him as [with] a shield.

PSALMS CHAPTER 6

{To the chief Musician. On stringed instruments, upon Sheminith. A Psalm of David.}

1 Jehovah, rebuke me not in thine anger, and chasten me not in thy hot displeasure.

2 Be gracious unto me, Jehovah, for I am withered; Jehovah, heal me, for my bones tremble.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And my soul trembleth exceedingly: and thou, Jehovah, till how long?

4 Return, Jehovah, free my soul; save me for thy loving-kindness' sake.

5 For in death there is no remembrance of thee; in Sheol who shall give thanks unto thee?

6 I am wearied with my groaning; all the night make I my bed to swim; I dissolve my couch with my tears.

7 Mine eye wasteth away through grief; it hath grown old because of all mine oppressors.

8 Depart from me, all ye workers of iniquity; for Jehovah hath heard the voice of my weeping.

9 Jehovah hath heard my supplication; Jehovah receiveth my prayer.

10 All mine enemies shall be ashamed and tremble exceedingly; they will turn, they will be ashamed suddenly.

PSALMS CHAPTER 7

{Shiggaion [The Erring One] of David, which he sang to Jehovah, concerning the words of Cush the Benjaminite.}

1 Jehovah my God, in thee have I trusted: save me from all my pursuers, and deliver me;

2 Lest he tear my soul like a lion, crushing it while there is no deliverer.

3 Jehovah my God, if I have done this, if there be iniquity in my hands;

4 If I have rewarded evil to him that was at peace with me; (indeed I have freed him that without cause oppressed me;)

5 Let the enemy pursue after my soul, and take [it], and let him tread down my life to the earth, and lay my glory in the dust. Selah.

6 Arise, Jehovah, in thine anger; lift thyself up against the raging of mine oppressors, and awake for me: thou hast commanded judgment.

7 And the assembly of the peoples shall encompass thee; and for their sakes return thou on high.

8 Jehovah shall minister judgment to the peoples. Judge me, Jehovah, according to my righteousness, and according to mine integrity which is in me.

9 Oh let the wrong of the wicked come to an end, and establish thou the righteous [man]; even thou that triest the hearts and reins, the righteous God.

10 My shield is with God, who saveth the upright in heart.

11 God is a righteous judge, and a God who is indignant all the day.

12 If one turn not, he will sharpen his sword; he hath bent his bow and made it ready,

13 And he hath prepared for him instruments of death; his arrows hath he made burning.

14 Behold, he travaileth with iniquity, yea, he hath conceived mischief, and brought forth falsehood:

15 He digged a pit, and hollowed it out, and is fallen into the hole that he made.

16 His mischief shall return upon his own head, and his violence shall come down upon his own pate.

17 I will praise Jehovah according to his righteousness, and will sing forth the name of Jehovah the Most High.

PSALMS CHAPTER 8

{To the chief Musician. Upon the Gittith. A Psalm of David.}

1 Jehovah our Lord, how excellent is thy name in all the earth! who hast set thy majesty above the heavens.

2 Out of the mouth of babes and sucklings hast thou established praise because of thine adversaries, to still the enemy and the avenger.

3 When I see thy heavens, the work of thy fingers, the moon and stars, which thou hast established;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 Thou hast made him a little lower than the angels, and hast crowned him with glory and splendour.

6 Thou hast made him to rule over the works of thy hands; thou hast put everything under his feet:

7 Sheep and oxen, all of them, and also the beasts of the field;

8 The fowl of the heavens, and the fishes of the sea, [whatever] passeth through the paths of the seas.

9 Jehovah our Lord, how excellent is thy name in all the earth!

PSALMS CHAPTER 9

{To the chief Musician. Upon Muthlabben. A Psalm of David.}

1 I will praise Jehovah with my whole heart; I will recount all thy marvellous works.

2 I will be glad and rejoice in thee; I will sing forth thy name, O Most High.

3 When mine enemies turned back, they stumbled and perished at thy presence:

4 For thou hast maintained my right and my cause. Thou sittest on the throne, judging righteously.

5 Thou hast rebuked the nations, thou hast destroyed the wicked; thou hast put out their name for ever and ever.

6 O enemy! destructions are ended for ever. -- Thou hast also destroyed cities, even the remembrance of them hath perished.

7 But Jehovah sitteth for ever; he hath ordained his throne for judgment.

8 And it is he that will judge the world with righteousness; he shall execute judgment upon the peoples with equity.

9 And Jehovah will be a refuge to the oppressed one, a refuge in times of distress.

10 And they that know thy name will confide in thee; for thou, Jehovah, hast not forsaken them that seek thee.

11 Sing psalms to Jehovah who dwelleth in Zion; tell among the peoples his doings.

12 For when he maketh inquisition for blood, he remembereth them; the cry of the afflicted ones hath he not forgotten.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Be gracious unto me, O Jehovah; consider mine affliction from them that hate me, lifting me up from the gates of death:

14 That I may declare all thy praise in the gates of the daughter of Zion. I will be joyful in thy salvation.

15 The nations are sunk down in the pit [that] they made; in the net that they hid is their own foot taken.

16 Jehovah is known [by] the judgment he hath executed: the wicked is ensnared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into Sheol, all the nations that forget God.

18 For the needy one shall not be forgotten alway; the hope of the meek shall not perish for ever.

19 Arise, Jehovah; let not man prevail: let the nations be judged in thy sight.

20 Put them in fear, Jehovah: that the nations may know themselves to be but men. Selah.

PSALMS CHAPTER 10

1 Why, Jehovah, standest thou afar off? [Why] hidest thou thyself in times of distress?

2 The wicked, in his pride, doth hotly pursue the afflicted. They shall be taken in the devices that they have imagined.

3 For the wicked boasteth of his soul's desire, and he blesseth the covetous; he contemneth Jehovah.

4 The wicked [saith], in the haughtiness of his countenance, He doth not search out: all his thoughts are, There is no God!

5 His ways always succeed; thy judgments are far above out of his sight; [as for] all his adversaries, he puffeth at them.

6 He saith in his heart, I shall not be moved; from generation to generation I shall be in no adversity.

7 His mouth is full of cursing, and deceit, and oppression; under his tongue is mischief and iniquity.

8 He sitteth in the lurking-places of the villages; in the secret places doth he slay the innocent: his eyes watch for the wretched.

9 He lieth in wait secretly, like a lion in his thicket; he lieth in wait to catch the afflicted: he doth catch the afflicted, drawing him into his net.

10 He croucheth, he boweth down, that the wretched may fall by his strong ones.

11 He saith in his heart, God hath forgotten, he hideth his face, he will never see [it].

12 Arise, Jehovah; O God, lift up thy hand: forget not the afflicted.

13 Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require [it].

14 Thou hast seen [it], for thou thyself beholdest trouble and vexation, to requite by thy hand. The wretched committeth himself unto thee; thou hast been the helper of the fatherless.

15 Break thou the arm of the wicked, and as for the evil man, seek out his wickedness [till] thou find none.

16 Jehovah is King for ever and ever: the nations have perished out of his land.

17 Jehovah, thou hast heard the desire of the meek, thou hast established their heart: thou causest thine ear to hear,

18 To do justice to the fatherless and the oppressed one, that the man of the earth may terrify no more.

PSALMS CHAPTER 11

{To the chief Musician. [A Psalm] of David.}

1 In Jehovah have I put my trust: how say ye to my soul, Flee [as] a bird to your mountain?

2 For behold, the wicked bend the bow, they make ready their arrow upon the string, that they may in darkness shoot at the upright in heart.

3 If the foundations be destroyed, what shall the righteous do?

4 Jehovah [is] in the temple of his holiness; Jehovah, -- his throne is in the heavens: his eyes behold, his eyelids try the children of men.

5 Jehovah trieth the righteous one; but the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone; and scorching wind shall be the portion of their cup.

7 For righteous is Jehovah; he loveth righteousness, his countenance doth behold the upright.

PSALMS CHAPTER 12

{To the chief Musician. Upon Sheminith. A Psalm of David.}

1 Save, Jehovah, for the godly man is gone; for the faithful have failed from among the children of men.

2 They speak falsehood every one with his neighbour: [with] flattering lip, with a double heart, do they speak.

3 Jehovah will cut off all flattering lips, the tongue that speaketh proud things,

4 Who have said, With our tongue will we prevail, our lips are our own: who [is] lord over us?

5 Because of the oppression of the afflicted, because of the sighing of the needy, now will I arise, saith Jehovah, I will set [him] in safety, at whom they puff.

6 The words of Jehovah are pure words, silver tried in the furnace of earth, purified seven times.

7 Thou, Jehovah, wilt keep them, thou wilt preserve them from this generation for ever.

8 The wicked walk about on every side, when vileness is exalted among the children of men.

PSALMS CHAPTER 13

{To the chief Musician. A Psalm of David.}

1 How long, Jehovah, wilt thou forget me for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, with sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider, answer me, O Jehovah my God! lighten mine eyes, lest I sleep the [sleep of] death;

4 Lest mine enemy say, I have prevailed against him! [lest] mine adversaries be joyful when I am moved.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 As for me, I have confided in thy loving-kindness; my heart shall be joyful in thy salvation.

6 I will sing unto Jehovah, for he hath dealt bountifully with me.

PSALMS CHAPTER 14

{To the chief Musician. [A Psalm] of David.}

1 The fool hath said in his heart, There is no God. They have corrupted themselves, they have done abominable works: there is none that doeth good.

2 Jehovah looked down from the heavens upon the children of men, to see if there were any that did understand, that did seek God.

3 They have all gone aside, they are together become corrupt: there is none that doeth good, not even one.

4 Have all the workers of iniquity no knowledge, eating up my people [as] they eat bread? They call not upon Jehovah.

5 There were they in great fear; for God is in the generation of the righteous.

6 Ye have shamed the counsel of the afflicted, because Jehovah [was] his refuge.

7 Oh that the salvation of Israel were come out of Zion! When Jehovah turneth again the captivity of his people, Jacob shall be glad, Israel shall rejoice.

PSALMS CHAPTER 15

{A Psalm of David.}

1 Jehovah, who shall sojourn in thy tent? who shall dwell in the hill of thy holiness?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart.

3 [He that] slandereth not with his tongue, doeth not evil to his companion, nor taketh up a reproach against his neighbour;

4 In whose eyes the depraved person is contemned, and who honoureth them that fear Jehovah; who, if he have sworn to his own hurt, changeth it not;

5 [He that] putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these [things] shall never be moved.

PSALMS CHAPTER 16

{Michtam of David.}

1 Preserve me, O God: for I trust in thee.

2 Thou [my soul] hast said to Jehovah, Thou art the Lord: my goodness [extendeth] not to thee; --

3 To the saints that are on the earth, and to the excellent [thou hast said], In them is all my delight.

4 Their sorrows shall be multiplied that hasten after another: their drink-offerings of blood will I not offer, and I will not take up their names into my lips.

5 Jehovah is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless Jehovah, who giveth me counsel; even in the nights my reins instruct me.

8 I have set Jehovah continually before me; because [he is] at my right hand, I shall not be moved.

9 Therefore my heart rejoiceth, and my glory exulteth; my flesh moreover shall dwell in hope.

10 For thou wilt not leave my soul to Sheol, neither wilt thou allow thy Holy One to see corruption.

11 Thou wilt make known to me the path of life: thy countenance is fulness of joy; at thy right hand are pleasures for evermore.

PSALMS CHAPTER 17

{A Prayer of David.}

1 Hear the right, O Jehovah, attend unto my cry; give ear unto my prayer, which is not out of feigned lips.

2 Let my judgment come forth from thy presence, let thine eyes regard equity.

3 Thou hast proved my heart, thou hast visited me by night; thou hast tried me, thou hast found nothing: my thought goeth not beyond my word.

4 Concerning the works of men, by the word of thy lips I have kept from the paths of the violent [man].

5 When thou holdest my goings in thy paths, my footsteps slip not.

6 I have called upon thee, for thou answerest me, O God. Incline thine ear unto me, hear my speech.

7 Shew wondrously thy loving-kindnesses, O thou that savest by thy right hand them that trust [in thee] from those that rise up [against them].

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that destroy me, my deadly enemies, who compass me about.

10 They are enclosed in their own fat; with their mouth they speak proudly.

11 They have now encompassed us in our steps; their eyes have they set, bowing down to the earth.

12 He is like a lion that is greedy of its prey, and as a young lion lurking in secret places.

13 Arise, Jehovah, anticipate him, cast him down: deliver my soul from the wicked, thy sword;

14 From men [who are] thy hand, O Jehovah, from men of this age: their portion is in [this] life, and their belly thou fillest with thy hid [treasure]; they have their fill of sons, and leave the rest of their [substance] to their children.

15 As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

PSALMS CHAPTER 18

{To the chief Musician. [A Psalm] of David, the servant of Jehovah, who spoke to Jehovah the words of this song in the day that Jehovah had delivered him out of the hand of all his enemies and out of the hand of Saul. And he said,}

1 I will love thee, O Jehovah, my strength.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 Jehovah is my rock, and my fortress, and my deliverer; my God, my rock, in whom I will trust; my shield, and the horn of my salvation, my high tower.

3 I will call upon Jehovah, who is to be praised: so shall I be saved from mine enemies.

4 The bands of death encompassed me, and torrents of Belial made me afraid.

5 The bands of Sheol surrounded me, the cords of death encountered me.

6 In my distress I called upon Jehovah, and I cried out to my God; he heard my voice out of his temple, and my cry came before him, into his ears.

7 Then the earth shook and quaked, and the foundations of the mountains trembled and shook, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals burned forth from it.

9 And he bowed the heavens, and came down; and darkness was under his feet.

10 And he rode upon a cherub and did fly; yea, he flew fast upon the wings of the wind.

11 He made darkness his secret place, his tent round about him: darkness of waters, thick clouds of the skies.

12 From the brightness before him his thick clouds passed forth: hail and coals of fire.

13 And Jehovah thundered in the heavens, and the Most High uttered his voice: hail and coals of fire.

14 And he sent his arrows, and scattered [mine enemies]; and he shot forth lightnings, and discomfited them.

15 And the beds of the waters were seen, and the foundations of the world were uncovered at thy rebuke, Jehovah, at the blast of the breath of thy nostrils.

16 He reached forth from above, he took me, he drew me out of great waters:

17 He delivered me from my strong enemy, and from them that hated me; for they were mightier than I.

18 They encountered me in the day of my calamity, but Jehovah was my stay.

19 And he brought me forth into a large place; he delivered me, because he delighted in me.

20 Jehovah hath rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of Jehovah, and have not wickedly departed from my God.

22 For all his ordinances were before me, and I did not put away his statutes from me;

23 And I was upright with him, and kept myself from mine iniquity.

24 And Jehovah hath recompensed me according to my righteousness, according to the cleanness of my hands in his sight.

25 With the gracious thou dost shew thyself gracious; with the upright man thou dost shew thyself upright;

26 With the pure thou dost shew thyself pure; and with the perverse thou dost shew thyself contrary.

27 For it is thou that savest the afflicted people; but the haughty eyes wilt thou bring down.

28 For it is thou that makest my lamp to shine: Jehovah my God enlighteneth my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, his way is perfect; the word of Jehovah is tried: he is a shield to all that trust in him.

31 For who is +God save Jehovah? and who is a rock if not our God?

32 The God who girdeth me with strength, and maketh my way perfect,

33 Who maketh my feet like hinds' [feet], and setteth me upon my high places;

34 Who teacheth my hands to war, and mine arms bend a bow of brass;

35 And thou didst give me the shield of thy salvation, and thy right hand held me up; and thy condescending gentleness hath made me great.

36 Thou didst enlarge my steps under me, and mine ankles have not wavered.

37 I pursued mine enemies, and overtook them; and I turned not again till they were consumed.

38 I crushed them, and they were not able to rise: they fell under my feet.

39 And thou girdedst me with strength to battle; thou didst subdue under me those that rose up against me.

40 And mine enemies didst thou make to turn their backs unto me, and those that hated me I destroyed.

41 They cried, and there was none to save; -- unto Jehovah, and he answered them not.

42 And I did beat them small as dust before the wind; I did cast them out as the mire of the streets.

43 Thou hast delivered me from the strivings of the people; thou hast made me the head of the nations: a people I knew not doth serve me.

44 At the hearing of the ear, they obey me: strangers come cringing unto me.

45 Strangers have faded away, and they come trembling forth from their close places.

46 Jehovah liveth; and blessed be my rock; and exalted be the God of my salvation,

47 The God who hath avenged me, and hath subjected the peoples to me;

48 Who hath delivered me from mine enemies: yea, thou hast lifted me up above them that rose up against me; from the man of violence hast thou delivered me.

49 Therefore will I give thanks to thee, Jehovah, among the nations, and will sing psalms to thy name.

50 [It is he] who giveth great deliverances to his king, and sheweth loving-kindness to his anointed, to David, and to his seed for evermore.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PSALMS CHAPTER 19

{To the chief Musician. A Psalm of David.}

1 The heavens declare the glory of God; and the expanse sheweth the work of his hands.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech and there are no words, yet their voice is heard.

4 Their line is gone out through all the earth, and their language to the extremity of the world. In them hath he set a tent for the sun,

5 And he is as a bridegroom going forth from his chamber; he rejoiceth as a strong man to run the race.

6 His going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

7 The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple;

8 The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes;

9 The fear of Jehovah is clean, enduring for ever; the judgments of Jehovah are truth, they are righteous altogether:

10 They are more precious than gold, yea, than much fine gold; and sweeter than honey and the dropping of the honeycomb.

11 Moreover, by them is thy servant enlightened; in keeping them there is great reward.

12 Who understandeth [his] errors? Purify me from secret [faults].

13 Keep back thy servant also from presumptuous [sins]; let them not have dominion over me: then shall I be perfect, and I shall be innocent from great transgression.

14 Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer.

PSALMS CHAPTER 20

{To the chief Musician. A Psalm of David.}

1 Jehovah answer thee in the day of trouble; the name of the God of Jacob protect thee;

2 May he send thee help from the sanctuary, and strengthen thee out of Zion;

3 Remember all thine oblations, and accept thy burnt-offering; Selah.

4 Grant thee according to thy heart, and fulfil all thy counsels.

5 We will triumph in thy salvation, and in the name of our God will we set up our banners. Jehovah fulfil all thy petitions!

6 Now know I that Jehovah saveth his anointed; he answereth him from the heavens of his holiness, with the saving strength of his right hand.

7 Some make mention of chariots, and some of horses, but we of the name of Jehovah our God.

8 They are bowed down and fallen; but we are risen and stand upright.

9 Save, Jehovah! Let the king answer us in the day we call.

PSALMS CHAPTER 21

{To the chief Musician. A Psalm of David.}

1 The king shall joy in thy strength, Jehovah; and in thy salvation how greatly shall he rejoice.

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou hast met him with the blessings of goodness; thou hast set a crown of pure gold on his head.

4 He asked life of thee; thou gavest [it] him, length of days for ever and ever.

5 His glory is great through thy salvation; majesty and splendour hast thou laid upon him.

6 For thou hast made him to be blessings for ever; thou hast filled him with joy by thy countenance.

7 For the king confideth in Jehovah: and through the loving-kindness of the Most High he shall not be moved.

8 Thy hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery furnace in the time of thy presence; Jehovah shall swallow them up in his anger, and the fire shall devour them:

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee; they imagined a mischievous device, which they could not execute.

12 For thou wilt make them turn their back; thou wilt make ready thy bowstring against their face.

13 Be thou exalted, Jehovah, in thine own strength: we will sing and celebrate thy power.

PSALMS CHAPTER 22

{To the chief Musician. Upon Aijeleth-Shahar. A Psalm of David.}

1 My God, my God, why hast thou forsaken me? [why art thou] far from my salvation, from the words of my groaning?

2 My God, I cry by day, and thou answerest not; and by night, and there is no rest for me:

3 And thou art holy, thou that dwellest amid the praises of Israel.

4 Our fathers confided in thee: they confided, and thou didst deliver them.

5 They cried unto thee, and were delivered; they confided in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and the despised of the people.

7 All they that see me laugh me to scorn; they shoot out the lip, they shake the head, [saying:]

8 Commit it to Jehovah -- let him rescue him; let him deliver him, because he delighteth in him!

9 But thou art he that took me out of the womb; thou didst make me trust, upon my mother's breasts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 I was cast upon thee from the womb; thou art my God from my mother's belly.
11 Be not far from me, for trouble is near; for there is none to help.
12 Many bulls have encompassed me; Bashan's strong ones have beset me round.
13 They gape upon me with their mouth, [as] a ravening and a roaring lion.
14 I am poured out like water, and all my bones are out of joint: my heart is become like wax; it is melted in the midst of my bowels.
15 My strength is dried up like a potsherd, and my tongue cleaveth to my palate; and thou hast laid me in the dust of death.
16 For dogs have encompassed me; an assembly of evil-doers have surrounded me: they pierced my hands and my feet.
17 I may count all my bones. They look, they stare upon me;
18 They part my garments among them, and cast lots upon my vesture.
19 But thou, Jehovah, be not far [from me]; O my strength, haste thee to help me.
20 Deliver my soul from the sword; my only one from the power of the dog;
21 Save me from the lion's mouth. Yea, from the horns of the buffaloes hast thou answered me.
22 I will declare thy name unto my brethren, in the midst of the congregation will I praise thee.
23 Ye that fear Jehovah, praise him; all ye the seed of Jacob, glorify him; and revere him, all ye the seed of Israel.
24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him: but when he cried unto him, he heard.
25 My praise is from thee, in the great congregation; I will pay my vows before them that fear him.
26 The meek shall eat and be satisfied; they shall praise Jehovah that seek him: your heart shall live for ever.
27 All the ends of the earth shall remember and turn unto Jehovah, and all the families of the nations shall worship before thee:
28 For the kingdom is Jehovah's, and he ruleth among the nations.
29 All the fat ones of the earth shall eat and worship; all they that go down to the dust shall bow before him, and he that cannot keep alive his own soul.
30 A seed shall serve him; it shall be accounted to the Lord for a generation.
31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done [it].

PSALMS CHAPTER 23
{A Psalm of David.}
1 Jehovah is my shepherd; I shall not want.
2 He maketh me to lie down in green pastures; he leadeth me beside still waters.
3 He restoreth my soul; he leadeth me in paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.
5 Thou preparest a table before me in the presence of mine enemies; thou hast anointed my head with oil; my cup runneth over.
6 Surely, goodness and loving-kindness shall follow me all the days of my life; and I will dwell in the house of Jehovah for the length of the days.

PSALMS CHAPTER 24
{Of David. A Psalm.}
1 The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein.
2 For it was he that founded it upon seas, and established it upon floods.
3 Who shall ascend into the mount of Jehovah? and who shall stand in his holy place?
4 He that hath blameless hands and a pure heart; who lifteth not up his soul unto vanity, nor sweareth deceitfully:
5 He shall receive blessing from Jehovah, and righteousness from the God of his salvation.
6 This is the generation of them that seek unto him, that seek thy face, O Jacob. Selah.
7 Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.
8 Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle.
9 Lift up your heads, ye gates; yea, lift up, ye everlasting doors, and the King of glory shall come in.
10 Who is he, this King of glory? Jehovah of hosts, he is the King of glory. Selah.

PSALMS CHAPTER 25
{[A Psalm] of David.}
1 Unto thee, Jehovah, do I lift up my soul.
2 My God, I confide in thee; let me not be ashamed, let not mine enemies triumph over me.
3 Yea, none that wait on thee shall be ashamed: they shall be ashamed that deal treacherously without cause.
4 Make me to know thy ways, O Jehovah; teach me thy paths.
5 Make me to walk in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
6 Remember, Jehovah, thy tender mercies and thy loving-kindnesses; for they are from everlasting.
7 Remember not the sins of my youth, nor my transgressions; according to thy loving-kindness remember thou me, for thy goodness' sake, Jehovah.
8 Good and upright is Jehovah; therefore will he instruct sinners in the way:
9 The meek will he guide in judgment, and the meek will he teach his way.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 All the paths of Jehovah are loving-kindness and truth for such as keep his covenant and his testimonies.

11 For thy name's sake, O Jehovah, thou wilt indeed pardon mine iniquity; for it is great.

12 What man is he that feareth Jehovah? him will he instruct in the way [that] he should choose.

13 His soul shall dwell in prosperity, and his seed shall inherit the earth.

14 The secret of Jehovah is with them that fear him, that he may make known his covenant to them.

15 Mine eyes are ever toward Jehovah; for he will bring my feet out of the net.

16 Turn toward me, and be gracious unto me; for I am solitary and afflicted.

17 The troubles of my heart are increased: bring me out of my distresses;

18 Consider mine affliction and my travail, and forgive all my sins.

19 Consider mine enemies, for they are many, and they hate me [with] cruel hatred.

20 Keep my soul, and deliver me: let me not be ashamed; for I trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

PSALMS CHAPTER 26

{[A Psalm] of David.}

1 Judge me, O Jehovah, for I have walked in mine integrity, and I have confided in Jehovah: I shall not slip.

2 Prove me, Jehovah, and test me; try my reins and my heart:

3 For thy loving-kindness is before mine eyes, and I have walked in thy truth.

4 I have not sat with vain persons, neither have I gone in with dissemblers;

5 I have hated the congregation of evil-doers, and I have not sat with the wicked.

6 I will wash my hands in innocency, and will encompass thine altar, O Jehovah,

7 That I may cause the voice of thanksgiving to be heard, and declare all thy marvellous works.

8 Jehovah, I have loved the habitation of thy house, and the place where thy glory dwelleth.

9 Gather not my soul with sinners, nor my life with men of blood;

10 In whose hands are evil devices, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity. Redeem me, and be gracious unto me.

12 My foot standeth in an even place; in the congregations will I bless Jehovah.

PSALMS CHAPTER 27

{[A Psalm] of David.}

1 Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?

2 When evil-doers, mine adversaries and mine enemies, came upon me to eat up my flesh, they stumbled and fell.

3 If a host encamp against me, my heart shall not fear; if war rise against me, in this will I be confident.

4 One [thing] have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire [of him] in his temple.

5 For in the day of evil he will hide me in his pavilion; in the secret of his tent will he keep me concealed: he will set me high upon a rock.

6 And now shall my head be lifted up above mine enemies round about me; and I will offer in his tent sacrifices of shouts of joy: I will sing, yea, I will sing psalms unto Jehovah.

7 Hear, Jehovah; with my voice do I call; be gracious unto me, and answer me.

8 My heart said for thee, Seek ye my face. Thy face, O Jehovah, will I seek.

9 Hide not thy face from me; put not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation.

10 For had my father and my mother forsaken me, then had Jehovah taken me up.

11 Teach me thy way, Jehovah, and lead me in an even path, because of mine enemies.

12 Deliver me not over to the will of mine adversaries; for false witnesses are risen up against me, and such as breathe out violence.

13 Unless I had believed to see the goodness of Jehovah in the land of the living ...!

14 Wait for Jehovah; be strong and let thy heart take courage: yea, wait for Jehovah.

PSALMS CHAPTER 28

{[A Psalm] of David.}

1 Unto thee, Jehovah, do I call; my rock, be not silent unto me, lest, [if] thou keep silence toward me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward the oracle of thy holiness.

3 Draw me not away with the wicked, and with the workers of iniquity, who speak peace to their neighbours, and mischief is in their heart.

4 Give them according to their doing, and according to the wickedness of their deeds; give them after the work of their hands, render to them their desert.

5 For they regard not the deeds of Jehovah, nor the work of his hands: he will destroy them, and not build them up.

6 Blessed be Jehovah, for he hath heard the voice of my supplications.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 Jehovah is my strength and my shield; my heart confided in him, and I was helped: therefore my heart exulteth, and with my song will I praise him.

8 Jehovah is their strength; and he is the stronghold of salvation to his anointed one.

9 Save thy people, and bless thine inheritance; and feed them, and lift them up for ever.

PSALMS CHAPTER 29

{A Psalm of David.}

1 Give unto Jehovah, ye sons of the mighty ones, give unto Jehovah glory and strength;

2 Give unto Jehovah the glory of his name; worship Jehovah in holy splendour.

3 The voice of Jehovah is upon the waters: the God of glory thundereth, -- Jehovah upon great waters.

4 The voice of Jehovah is powerful; the voice of Jehovah is full of majesty.

5 The voice of Jehovah breaketh cedars; yea, Jehovah breaketh the cedars of Lebanon:

6 And he maketh them to skip like a calf, Lebanon and Sirion like a young buffalo.

7 The voice of Jehovah cleaveth out flames of fire.

8 The voice of Jehovah shaketh the wilderness; Jehovah shaketh the wilderness of Kadesh.

9 The voice of Jehovah maketh the hinds to calve, and layeth bare the forests; and in his temple doth every one say, Glory!

10 Jehovah sitteth upon the flood; yea, Jehovah sitteth as king for ever.

11 Jehovah will give strength unto his people; Jehovah will bless his people with peace.

PSALMS CHAPTER 30

{A Psalm of David: dedication-song of the house [of David].}

1 I will extol thee, Jehovah; for thou hast delivered me, and hast not made mine enemies to rejoice over me.

2 Jehovah my God, I cried unto thee, and thou hast healed me.

3 Jehovah, thou hast brought up my soul from Sheol, thou hast quickened me from among those that go down to the pit.

4 Sing psalms unto Jehovah, ye saints of his, and give thanks in remembrance of his holiness.

5 For a moment [is passed] in his anger, a life in his favour; at even weeping cometh for the night, and at morn there is rejoicing.

6 As for me, I said in my prosperity, I shall never be moved.

7 Jehovah, by thy favour thou hadst made my mountain to stand strong: thou didst hide thy face; I was troubled.

8 I called to thee, Jehovah, and unto the Lord did I make supplication:

9 What profit is there in my blood, in my going down to the pit? shall the dust praise thee? shall it declare thy truth?

10 Hear, O Jehovah, and be gracious unto me; Jehovah, be my helper.

11 Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness;

12 That [my] glory may sing psalms of thee, and not be silent. Jehovah my God, I will praise thee for ever.

PSALMS CHAPTER 31

{To the chief Musician. A Psalm of David.}

1 In thee, Jehovah, do I trust; let me never be ashamed: deliver me in thy righteousness.

2 Incline thine ear to me, deliver me speedily; be a strong rock to me, a house of defence to save me.

3 For thou art my rock and my fortress; and, for thy name's sake, thou wilt lead me and guide me.

4 Draw me out of the net that they have hidden for me; for thou art my strength.

5 Into thy hand I commit my spirit: thou hast redeemed me, Jehovah, [thou] God of truth.

6 I have hated them that observe lying vanities; and as for me, I have confided in Jehovah.

7 I will be glad and rejoice in thy loving-kindness, for thou hast seen mine affliction; thou hast known the troubles of my soul,

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large place.

9 Be gracious unto me, Jehovah, for I am in trouble: mine eye wasteth away with vexation, my soul and my belly.

10 For my life is spent with sorrow, and my years with sighing; my strength faileth through mine iniquity, and my bones are wasted.

11 More than to all mine oppressors, I am become exceedingly a reproach, even to my neighbours, and a fear to mine acquaintance: they that see me without flee from me.

12 I am forgotten in [their] heart as a dead man; I am become like a broken vessel.

13 For I have heard the slander of many -- terror on every side -- when they take counsel together against me: they plot to take away my life.

14 But I confided in thee, Jehovah; I said, thou art my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from my persecutors.

16 Make thy face to shine upon thy servant; save me in thy loving-kindness.

17 Jehovah, let me not be ashamed; for I have called upon thee: let the wicked be ashamed, let them be silent in Sheol.

18 Let the lying lips become dumb, which speak insolently against the righteous in pride and contempt.

19 [Oh] how great is thy goodness, which thou hast laid up for them that fear thee, [which] thou hast wrought for them that trust in thee, before the sons of men!

20 Thou keepest them concealed in the secret of thy presence from the conspiracies of man; thou hidest them in a pavilion from the strife of tongues.

21 Blessed be Jehovah; for he hath shewn me wondrously his loving-kindness in a strong city.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 As for me, I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 Love Jehovah, all ye his saints. Jehovah preserveth the faithful, and plentifully requiteth the proud doer.

24 Be strong, and let your heart take courage, all ye that hope in Jehovah.

PSALMS CHAPTER 32

{Of David. Instruction.}

1 Blessed is he [whose] transgression is forgiven, [whose] sin is covered!

2 Blessed is the man unto whom Jehovah reckoneth not iniquity, and in whose spirit there is no guile!

3 When I kept silence, my bones waxed old, through my groaning all the day long.

4 For day and night thy hand was heavy upon me; my moisture was turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity I covered not; I said, I will confess my transgressions unto Jehovah, and *thou* forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee at a time when thou mayest be found: surely in the floods of great waters they will not reach him.

7 Thou art a hiding-place for me; thou preservest me from trouble; thou dost encompass me with songs of deliverance. Selah.

8 I will instruct thee and teach thee the way in which thou shalt go; I will counsel [thee] with mine eye upon thee.

9 Be ye not as a horse, as a mule, which have no understanding: whose trappings must be bit and bridle, for restraint, or they will not come unto thee.

10 Many sorrows hath the wicked; but he that confideth in Jehovah, loving-kindness shall encompass him.

11 Rejoice in Jehovah, and be glad, ye righteous; and shout for joy, all ye upright in heart.

PSALMS CHAPTER 33

1 Exult, ye righteous, in Jehovah: praise is comely for the upright.

2 Give thanks unto Jehovah with the harp; sing psalms unto him with the ten-stringed lute.

3 Sing unto him a new song; play skilfully with a loud sound.

4 For the word of Jehovah is right, and all his work is in faithfulness.

5 He loveth righteousness and judgment: the earth is full of the loving-kindness of Jehovah.

6 By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as a heap; he layeth up the deeps in storehouses.

8 Let all the earth fear Jehovah; let all the inhabitants of the world stand in awe of him.

9 For *he* spoke, and it was [done]; *he* commanded, and it stood fast.

10 Jehovah frustrateth the counsel of the nations; he maketh the thoughts of the peoples of none effect.

11 The counsel of Jehovah standeth for ever, the thoughts of his heart from generation to generation.

12 Blessed is the nation whose God is Jehovah, the people that he hath chosen for his inheritance!

13 Jehovah looketh from the heavens; he beholdeth all the sons of men:

14 From the place of his habitation he looketh forth upon all the inhabitants of the earth;

15 He who fashioneth the hearts of them all, who considereth all their works.

16 The king is not saved by the multitude of [his] forces; a mighty man is not delivered by much strength.

17 The horse is a vain thing for safety; neither doth he deliver by his great power.

18 Behold, the eye of Jehovah is upon them that fear him, upon them that hope in his loving-kindness,

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for Jehovah: he is our help and our shield.

21 For in him shall our heart rejoice, because we have confided in his holy name.

22 Let thy loving-kindness, O Jehovah, be upon us, according as we have hoped in thee.

PSALMS CHAPTER 34

{[A Psalm] of David; when he changed his behaviour before Abimelech, who drove him away, and he departed.}

1 I will bless Jehovah at all times; his praise shall continually be in my mouth.

2 My soul shall make its boast in Jehovah: the meek shall hear, and rejoice.

3 Magnify Jehovah with me, and let us exalt his name together.

4 I sought Jehovah, and he answered me, and delivered me from all my fears.

5 They looked unto him, and were enlightened, and their faces were not confounded.

6 This afflicted one called, and Jehovah heard [him], and saved him out of all his troubles.

7 The angel of Jehovah encampeth round about them that fear him, and delivereth them.

8 Taste and see that Jehovah is good: blessed is the man that trusteth in him!

9 Fear Jehovah, ye his saints; for there is no want to them that fear him.

10 The young lions are in need and suffer hunger; but they that seek Jehovah shall not want any good.

11 Come, ye sons, hearken unto me: I will teach you the fear of Jehovah.

12 What man is he that desireth life, [and] loveth days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 Depart from evil, and do good; seek peace, and pursue it.
15 The eyes of Jehovah are upon the righteous, and his ears are toward their cry;
16 The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth:
17 [The righteous] cry, and Jehovah heareth, and delivereth them out of all their troubles.
18 Jehovah is nigh to those that are of a broken heart, and saveth them that are of a contrite spirit.
19 Many are the adversities of the righteous, but Jehovah delivereth him out of them all:
20 He keepeth all his bones; not one of them is broken.
21 Evil shall destroy the wicked; and they that hate the righteous shall bear their guilt.
22 Jehovah redeemeth the soul of his servants; and none of them that trust in him shall bear guilt.

PSALMS CHAPTER 35

{[A Psalm] of David.}

31 Strive, O Jehovah, with them that strive with me; fight against them that fight against me:
32 Take hold of shield and buckler, and stand up for my help;
33 And draw out the spear, and stop [the way] against my pursuers: say unto my soul, I am thy salvation.
34 Let them be put to shame and confounded that seek after my life; let them be turned backward and brought to confusion that devise my hurt:
35 Let them be as chaff before the wind, and let the angel of Jehovah drive [them] away;
36 Let their way be dark and slippery, and let the angel of Jehovah pursue them.
37 For without cause have they hidden for me their net [in] a pit; without cause they have digged [it] for my soul.
38 Let destruction come upon him unawares, and let his net which he hath hidden catch himself: for destruction let him fall therein.
39 And my soul shall be joyful in Jehovah; it shall rejoice in his salvation.
310 All my bones shall say, Jehovah, who is like unto thee, who deliverest the afflicted from one stronger than he, yea, the afflicted and the needy from him that spoileth him!
311 Unrighteous witnesses rise up; they lay to my charge things which I know not.
312 They reward me evil for good, [to] the bereavement of my soul.
313 But as for me, when they were sick, my clothing was sackcloth; I chastened my soul with fasting, and my prayer returned into mine own bosom:
314 I behaved myself as though [he had been] a friend, a brother to me; I bowed down in sadness, as one that mourneth [for] a mother.
315 But at my halting they rejoiced, and gathered together: the slanderers gathered themselves together against me, and I knew [it] not; they did tear [me], and ceased not:
316 With profane jesters for bread, they have gnashed their teeth against me.
317 Lord, how long wilt thou look on? Rescue my soul from their destructions, my only one from the young lions.
318 I will give thee thanks in the great congregation; I will praise thee among much people.
319 Let not them that are wrongfully mine enemies rejoice over me; let them not wink with the eye that hate me without cause.
320 For they speak not peace; and they devise deceitful words against the quiet in the land.
321 And they opened their mouth wide against me; they said, Aha! aha! our eye hath seen [it].
322 Thou hast seen [it], Jehovah: keep not silence; O Lord, be not far from me.
323 Stir up thyself, and awake for my right, for my cause, my God and Lord!
324 Judge me, Jehovah my God, according to thy righteousness, and let them not rejoice over me.
325 Let them not say in their heart, Aha! so would we have it. Let them not say, We have swallowed him up.
326 Let them be ashamed and brought to confusion together that rejoice at mine adversity; let them be clothed with shame and dishonour that magnify themselves against me.
327 Let them exult and rejoice that delight in my righteousness; and let them say continually, Jehovah be magnified, who delighteth in the prosperity of his servant.
328 And my tongue shall talk of thy righteousness, [and] of thy praise, all the day.

PSALMS CHAPTER 36

{To the chief Musician. [A Psalm] of the servant of Jehovah; of David.}

1 The transgression of the wicked uttereth within my heart, There is no fear of God before his eyes.
2 For he flattereth himself in his own eyes, [even] when his iniquity is found to be hateful.
3 The words of his mouth are wickedness and deceit: he hath left off to be wise, to do good.
4 He deviseth wickedness up on his bed; he setteth himself in a way that is not good: he abhorreth not evil.
5 Jehovah, thy loving-kindness is in the heavens, and thy faithfulness [reacheth] unto the clouds.
6 Thy righteousness is like the high mountains; thy judgments are a great deep: thou, Jehovah, preservest man and beast.
7 How precious is thy loving-kindness, O God! So the sons of men take refuge under the shadow of thy wings.
8 They shall be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures.
9 For with thee is the fountain of life: in thy light shall we see light.
10 Continue thy loving-kindness unto them that know thee, and thy righteousness to the upright in heart;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Let not the foot of pride come against me, and let not the hand of the wicked drive me away.
12 There are the workers of iniquity fallen: they are cast down, and are not able to rise.

PSALMS CHAPTER 37

{[A Psalm] of David.}

1 Fret not thyself because of evil-doers, and be not envious of them that work unrighteousness;
2 for they shall soon be cut down like the grass, and fade as the green herb.
3 Confide in Jehovah, and do good; dwell in the land, and feed on faithfulness;
4 and delight thyself in Jehovah, and he will give thee the desires of thy heart.
5 Commit thy way unto Jehovah, and rely upon him: he will bring [it] to pass;
6 and he will bring forth thy righteousness as the light, and thy judgment as the noonday.
7 Rest in Jehovah, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man that bringeth mischievous devices to pass.
8 Cease from anger, and forsake wrath; fret not thyself: it [would be] only to do evil.
9 For evil-doers shall be cut off; but those that wait on Jehovah, they shall possess the land.
10 For yet a little while, and the wicked is not; and thou considerest his place, but he is not.
11 But the meek shall possess the land, and shall delight themselves in the abundance of prosperity.
12 The wicked plotteth against the righteous, and gnasheth his teeth against him.
13 The Lord laugheth at him; for he seeth that his day is coming.
14 The wicked have drawn out the sword, and have bent their bow, to cast down the afflicted and needy, to slay those that are upright in [the] way:
15 their sword shall enter into their own heart, and their bows shall be broken.
16 The little that the righteous hath is better than the abundance of many wicked;
17 for the arms of the wicked shall be broken, but Jehovah upholdeth the righteous.
18 Jehovah knoweth the days of the perfect; and their inheritance shall be for ever:
19 they shall not be ashamed in the time of evil, and in the days of famine they shall be satisfied.
20 For the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs: they shall consume, like smoke shall they consume away.
21 The wicked borroweth, and payeth not again; but the righteous is gracious and giveth:
22 for those blessed of him shall possess the land, and they that are cursed of him shall be cut off.
23 The steps of a man are established by Jehovah, and he delighteth in his way:
24 though he fall, he shall not be utterly cast down, for Jehovah upholdeth his hand.
25 I have been young, and now am old, and I have not seen the righteous forsaken, nor his seed seeking bread:
26 all the day he is gracious and lendeth, and his seed shall be a blessing.
27 Depart from evil, and do good, and dwell for evermore;
28 for Jehovah loveth judgment, and will not forsake his saints: They are preserved for ever; but the seed of the wicked shall be cut off.
29 The righteous shall possess the land, and dwell therein for ever.
30 The mouth of the righteous proffereth wisdom, and his tongue speaketh judgment;
31 the law of his God is in his heart; his goings shall not slide.
32 The wicked watcheth the righteous, and seeketh to slay him:
33 Jehovah will not leave him in his hand, nor condemn him when he is judged.
34 Wait for Jehovah, and keep his way, and he will exalt thee to possess the land: when the wicked are cut off, thou shalt see [it].
35 I have seen the wicked in great power, and spreading like a green tree in its native soil:
36 but he passed away, and behold, he was not; and I sought him, but he was not found.
37 Mark the perfect, and behold the upright, for the end of [that] man is peace;
38 but the transgressors shall be destroyed together; the future of the wicked shall be cut off.
39 But the salvation of the righteous is of Jehovah: he is their strength in the time of trouble.
40 And Jehovah will help them and deliver them: he will deliver them from the wicked, and save them; for they trust in him.

PSALMS CHAPTER 38

{A Psalm of David, to bring to remembrance.}

1 Jehovah, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.
2 For thine arrows stick fast in me, and thy hand cometh down upon me.
3 There is no soundness in my flesh because of thine indignation; no peace in my bones, because of my sin.
4 For mine iniquities are gone over my head: as a heavy burden they are too heavy for me.
5 My wounds stink, they are corrupt, because of my foolishness.
6 I am depressed; I am bowed down beyond measure; I go mourning all the day.
7 For my loins are full of burning, and there is no soundness in my flesh.
8 I am faint and broken beyond measure; I roar by reason of the agitation of my heart.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Lord, all my desire is before thee, and my sighing is not hid from thee.
10 My heart throbbeth, my strength hath left me; and the light of mine eyes, it also is no more with me.
11 My lovers and mine associates stand aloof from my stroke; and my kinsmen stand afar off.
12 And they that seek after my life lay snares [for me]; and they that seek my hurt speak mischievous things, and meditate deceits all the day long.
13 But I, as a deaf [man], hear not; and am as a dumb man that openeth not his mouth.
14 Yea, I am as a man that heareth not, and in whose mouth are no reproofs.
15 For in thee, Jehovah, do I hope: *thou* wilt answer, O Lord my God.
16 For I said, Let them not rejoice over me! When my foot slipped, they magnified [themselves] against me.
17 For I am ready to halt, and my pain is continually before me.
18 For I will declare mine iniquity, I am grieved for my sin.
19 But mine enemies are lively, they are strong; and they that hate me wrongfully are multiplied:
20 And they that render evil for good are adversaries unto me; because I pursue what is good.
21 Forsake me not, Jehovah; O my God, be not far from me.
22 Make haste to help me, O Lord, my salvation.

PSALMS CHAPTER 39

{To the chief Musician, to Jeduthun. A Psalm of David.}

1 I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a muzzle, while the wicked is before me.
2 I was dumb with silence, I held my peace from good; and my sorrow was stirred.
3 My heart burned within me; the fire was kindled in my musing: I spoke with my tongue,
4 Make me to know, Jehovah, mine end, and the measure of my days, what it is: I shall know how frail I am.
5 Behold, thou hast made my days [as] hand-breadths, and my lifetime is as nothing before thee; verily, every man, [even] the high placed, is altogether vanity. Selah.
6 Verily, man walketh in a vain show; verily they are disquieted in vain; he heapeth up [riches], and knoweth not who shall gather them.
7 And now, what wait I for, Lord? my hope is in thee.
8 Deliver me from all my transgressions; make me not the reproach of the foolish.
9 I was dumb, I opened not my mouth; for *thou* hast done [it].
10 Remove thy stroke away from me: I am consumed by the blow of thy hand.
11 When thou with rebukes dost correct a man for iniquity, thou makest his beauty to consume away like a moth: surely, every man is vanity. Selah.
12 Hear my prayer, Jehovah, and give ear unto my cry; be not silent at my tears: for I am a stranger with thee, a sojourner, like all my fathers.
13 Look away from me, and let me recover strength, before I go hence and be no more.

PSALMS CHAPTER 40

{To the chief Musician. Of David. A Psalm.}

1 I waited patiently for Jehovah; and he inclined unto me, and heard my cry.
2 And he brought me up out of the pit of destruction, out of the miry clay, and set my feet upon a rock; he hath established my goings:
3 And he hath put a new song in my mouth, praise unto our God. Many shall see it, and fear, and shall confide in Jehovah.
4 Blessed is the man that hath made Jehovah his confidence, and turneth not to the proud, and to such as turn aside to lies.
5 Thou, O Jehovah my God, hast multiplied thy marvellous works, and thy thoughts toward us: they cannot be reckoned up in order unto thee; would I declare and speak [them], they are more than can be numbered.
6 Sacrifice and oblation thou didst not desire: ears hast thou prepared me. Burnt-offering and sin-offering hast thou not demanded;
7 Then said I, Behold, I come, in the volume of the book it is written of me --
8 To do thy good pleasure, my God, is my delight, and thy law is within my heart.
9 I have published righteousness in the great congregation: behold, I have not withheld my lips, Jehovah, *thou* knowest.
10 I have not hidden thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.
11 Withhold not thou, Jehovah, thy tender mercies from me; let thy loving-kindness and thy truth continually preserve me.
12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I cannot see; they are more than the hairs of my head: and my heart hath failed me.
13 Be pleased, O Jehovah, to deliver me; Jehovah, make haste to my help.
14 Let them be ashamed and brought to confusion together that seek after my soul to destroy it; let them be turned backward and confounded that take pleasure in mine adversity;
15 Let them be desolate, because of their shame, that say unto me, Aha! Aha!
16 Let all those that seek thee be glad and rejoice in thee; let such as love thy salvation say continually, Jehovah be magnified!
17 But I am afflicted and needy: the Lord thinketh upon me. Thou art my help and my deliverer: my God, make no delay.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PSALMS CHAPTER 41

{To the chief Musician. A Psalm of David.}

1 Blessed is he that understandeth the poor: Jehovah will deliver him in the day of evil.

2 Jehovah will preserve him, and keep him alive; he shall be made happy in the land; and thou wilt not deliver him to the will of his enemies.

3 Jehovah will sustain him upon the bed of languishing: thou turnest all his bed in his sickness.

4 As for me, I said, Jehovah, be gracious unto me: heal my soul; for I have sinned against thee.

5 Mine enemies wish me evil: When will he die, and his name perish?

6 And if one come to see [me], he speaketh falsehood; his heart gathereth wickedness to itself: he goeth abroad, he telleth [it].

7 All that hate me whisper together against me; against me do they devise my hurt.

8 A thing of Belial cleaveth fast unto him; and now that he is laid down, he will rise up no more.

9 Yea, mine own familiar friend, in whom I confided, who did eat of my bread, hath lifted up [his] heel against me.

10 But thou, Jehovah, be gracious unto me, and raise me up, that I may requite them.

11 By this I know that thou delightest in me, because mine enemy doth not triumph over me.

12 But as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be Jehovah, the God of Israel, from eternity to eternity! Amen, and Amen.

PSALMS CHAPTER 42

{To the chief Musician. An instruction; of the sons of Korah.}

1 As the hart panteth after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 My tears have been my bread day and night, while they say unto me all the day, Where is thy God?

4 These things I remember and have poured out my soul within me: how I passed along with the multitude, how I went on with them to the house of God, with the voice of joy and praise, a festive multitude.

5 Why art thou cast down, my soul, and art disquieted in me? hope in God; for I shall yet praise him, [for] the health of his countenance.

6 My God, my soul is cast down within me; therefore do I remember thee from the land of the Jordan, and the Hermons, from mount Mizar.

7 Deep calleth unto deep at the noise of thy cataracts; all thy breakers and thy billows are gone over me.

8 In the day-time will Jehovah command his loving-kindness, and in the night his song shall be with me, a prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a crushing in my bones mine adversaries reproach me, while they say unto me all the day, Where is thy God?

11 Why art thou cast down, my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, [who is] the health of my countenance, and my God.

PSALMS CHAPTER 43

1 Judge me, O God, and plead my cause against an ungodly nation; deliver me from the deceitful and unrighteous man.

2 For thou art the God of my strength: why hast thou cast me off? why go I about mourning because of the oppression of the enemy?

3 Send out thy light and thy truth: *they* shall lead me, *they* shall bring me to thy holy mount, and unto thy habitations.

4 Then will I go unto the altar of God, unto the God of the gladness of my joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, [who is] the health of my countenance, and my God.

1 {To the chief Musician. Of the sons of Korah. An instruction.} O God, with our ears have we heard, our fathers have told us, the work thou wroughtest in their days, in the days of old:

2 Thou, by thy hand, didst dispossess the nations, but them thou didst plant; thou didst afflict the peoples, but them didst thou cause to spread out.

3 For not by their own sword did they take possession of the land, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst delight in them.

4 Thou thyself art my king, O God: command deliverance for Jacob.

5 Through thee will we push down our adversaries; through thy name will we tread them under that rise up against us.

6 For I will not put confidence in my bow, neither shall my sword save me.

7 For thou hast saved us from our adversaries, and hast put them to shame that hate us.

8 In God will we boast all the day, and we will praise thy name for ever. Selah.

9 But thou hast cast off, and put us to confusion, and dost not go forth with our armies;

10 Thou hast made us to turn back from the adversary, and they that hate us spoil for themselves;

11 Thou hast given us over like sheep [appointed] for meat, and hast scattered us among the nations;

12 Thou hast sold thy people for nought, and hast not increased [thy wealth] by their price;

13 Thou makest us a reproach to our neighbours, a mockery and a derision for them that are round about us;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 Thou makest us a byword among the nations, a shaking of the head among the peoples.
15 All the day my confusion is before me, and the shame of my face hath covered me,
16 Because of the voice of him that reproacheth and blasphemeth; by reason of the enemy and the avenger.
17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely against thy covenant:
18 Our heart is not turned back, neither have our steps declined from thy path;
19 Though thou hast crushed us in the place of jackals, and covered us with the shadow of death.
20 If we had forgotten the name of our God, and stretched out our hands to a strange God,
21 Would not God search this out? for he knoweth the secrets of the heart.
22 But for thy sake are we killed all the day long; we are reckoned as sheep for slaughter.
23 Awake, why sleepest thou, Lord? arise, cast [us] not off for ever.
24 Wherefore hidest thou thy face, [and] forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.
26 Rise up for our help, and redeem us for thy loving-kindness' sake.

PSALMS CHAPTER 45

{To the chief Musician. Upon Shoshannim. Of the sons of Korah. An instruction; -- a song of the Beloved.}

1 My heart is welling forth [with] a good matter: I say what I have composed touching the king. My tongue is the pen of a ready writer.
2 Thou art fairer than the sons of men; grace is poured into thy lips: therefore God hath blessed thee for ever.
3 Gird thy sword upon [thy] thigh, O mighty one, [in] thy majesty and thy splendour;
4 And [in] thy splendour ride prosperously, because of truth and meekness [and] righteousness: and thy right hand shall teach thee terrible things.
5 Thine arrows are sharp -- peoples fall under thee -- in the heart of the king's enemies.
6 Thy throne, O God, is for ever and ever; a sceptre of uprightness is the sceptre of thy kingdom:
7 Thou hast loved righteousness, and hated wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy companions.
8 Myrrh and aloes, cassia, are all thy garments; out of ivory palaces stringed instruments have made thee glad.
9 Kings' daughters are among thine honourable women; upon thy right hand doth stand the queen in gold of Ophir.
10 Hearken, daughter, and see, and incline thine ear; and forget thine own people and thy father's house:
11 And the king will desire thy beauty; for he is thy Lord, and worship thou him.
12 And the daughter of Tyre with a gift, the rich ones among the people, shall court thy favour.
13 All glorious is the king's daughter within; her clothing is of wrought gold:
14 She shall be brought unto the king in raiment of embroidery; the virgins behind her, her companions, shall be brought in unto thee:
15 With joy and gladness shall they be brought; they shall enter into the king's palace.
16 Instead of thy fathers shall be thy sons; princes shalt thou make them in all the earth.
17 I will make thy name to be remembered throughout all generations; therefore shall the peoples praise thee for ever and ever.

PSALMS CHAPTER 46

{To the chief Musician. Of the sons of Korah. On Alamoth. A song.}

1 God is our refuge and strength, a help in distresses, very readily found.
2 Therefore will we not fear though the earth be removed, and though the mountains be carried into the heart of the seas;
3 Though the waters thereof roar [and] foam, though the mountains shake with the swelling thereof. Selah.
4 There is a river the streams whereof make glad the city of God, the sanctuary of the habitations of the Most High.
5 God is in the midst of her; she shall not be moved: God shall help her at the dawn of the morning.
6 The nations raged, the kingdoms were moved; he uttered his voice, the earth melted.
7 Jehovah of hosts is with us; the God of Jacob is our high fortress. Selah.
8 Come, behold the works of Jehovah, what desolations he hath made in the earth:
9 He hath made wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire.
10 Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.
11 Jehovah of hosts is with us; the God of Jacob is our high fortress. Selah.

PSALMS CHAPTER 47

{To the chief Musician. Of the sons of Korah. A Psalm.}

1 All ye peoples, clap your hands; shout unto God with the voice of triumph!
2 For Jehovah, the Most High, is terrible, a great king over all the earth.
3 He subdueth the peoples under us, and the nations under our feet.
4 He hath chosen our inheritance for us, the excellency of Jacob whom he loved. Selah.
5 God is gone up amid shouting, Jehovah amid the sound of the trumpet.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Sing psalms of God, sing psalms; sing psalms unto our King, sing psalms!
7 For God is the King of all the earth; sing psalms with understanding.
8 God reigneth over the nations; God sitteth upon the throne of his holiness.
9 The willing-hearted of the peoples have gathered together, [with] the people of the God of Abraham. For unto God [belong] the shields of the earth: he is greatly exalted.

PSALMS CHAPTER 48

{A Song; a Psalm. Of the sons of Korah.}

1 Great is Jehovah, and greatly to be praised in the city of our God, in the hill of his holiness.
2 Beautiful in elevation, the joy of the whole earth, is mount Zion, [on] the sides of the north, the city of the great King.
3 God is known in her palaces as a high fortress.
4 For behold, the kings assembled themselves, they passed by together;
5 They saw, -- so they marvelled; they were troubled, they fled in consternation:
6 Trembling took hold upon them there; anguish, as of a woman in travail.
7 With an east wind thou hast broken the ships of Tarshish.
8 As we have heard, so have we seen, in the city of Jehovah of hosts, in the city of our God: God doth establish it for ever. Selah.
9 We have thought, O God, of thy loving-kindness, in the midst of thy temple.
10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.
11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
12 Walk about Zion, and go round about her: count the towers thereof;
13 Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following.
14 For this God is our God for ever and ever; he will be our guide until death.

PSALMS CHAPTER 49

{To the chief Musician. Of the sons of Korah. A Psalm.}

1 Hear this, all ye peoples; give ear, all inhabitants of the world:
2 Both men of low and men of high degree, rich and poor alike.
3 My mouth shall speak wisdom, and the meditation of my heart shall be of understanding:
4 I will incline mine ear to a parable, I will open my riddle upon the harp.
5 Wherefore should I fear in the days of adversity, [when] the iniquity of my supplanters encompasseth me?
6 They depend upon their wealth, and boast themselves in the abundance of their riches. ...
7 None can by any means redeem his brother, nor give to God a ransom for him,
8 (For the redemption of their soul is costly, and must be given up for ever,)
9 That he should still live perpetually, [and] not see corruption.
10 For he seeth that wise men die; all alike, the fool and the brutish perish, and they leave their wealth to others.
11 Their inward thought is, that their houses are for ever, their dwelling-places from generation to generation: they call the lands after their own names.
12 Nevertheless, man being in honour abideth not: he is like the beasts that perish.
13 This their way is their folly, yet they that come after them delight in their sayings. Selah.
14 Like sheep are they laid in Sheol: Death feedeth on them; and the upright shall have dominion over them in the morning; and their comeliness shall be for Sheol to consume, that there be no habitation for them.
15 But God will redeem my soul from the power of Sheol: for he will receive me. Selah.
16 Be not afraid when a man becometh rich, when the glory of his house is increased:
17 For when he dieth, he shall carry nothing away; his glory shall not descend after him.
18 Though he blessed his soul in his lifetime, -- and men will praise thee when thou doest well to thyself, --
19 It shall go to the generation of his fathers: they shall never see light.
20 Man that is in honour, and understandeth not, is like the beasts that perish.

PSALMS CHAPTER 50

{A Psalm. Of Asaph.}

1 God [of Gods], Elohim-Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
2 Out of Zion, the perfection of beauty, God hath shined forth.
3 Our God will come, and will not keep silence: fire shall devour before him, and it shall be very tempestuous round about him.
4 He will call to the heavens from above, and to the earth, that he may judge his people:
5 Gather unto me my godly ones, those that have made a covenant with me by sacrifice!
6 And the heavens shall declare his righteousness; for God executeth judgment himself. Selah.
7 Hear, my people, and I will speak; O Israel, and I will testify unto thee: I am God, thy God.
8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, continually before me;
9 I will take no bullock out of thy house, [nor] he-goats out of thy folds:
10 For every beast of the forest is mine, the cattle upon a thousand hills;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 I know all the fowl of the mountains, and the roaming creatures of the field are mine:
12 If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.
13 Should I eat the flesh of bulls, and drink the blood of goats?
14 Offer unto God thanksgiving, and perform thy vows unto the Most High;
15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.
16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth,
17 Seeing thou hast hated correction and hast cast my words behind thee?
18 When thou sawest a thief, thou didst take pleasure in him, and thy portion was with adulterers;
19 Thou lettest thy mouth loose to evil, and thy tongue frameth deceit;
20 Thou sittest [and] speakest against thy brother, thou revilest thine own mother's son:
21 These [things] hast thou done, and I kept silence; thou thoughtest that I was altogether as thyself: [but] I will reprove thee, and set [them] in order before thine eyes.
22 Now consider this, ye that forget +God, lest I tear in pieces, and there be no deliverer.
23 Whoso offereth praise glorifieth me; and to him that ordereth [his] way will I shew the salvation of God.

PSALMS CHAPTER 51

{To the chief Musician. A Psalm of David; when Nathan the prophet came to him, after he had gone in to Bath-sheba.}

1 Be gracious unto me, O God, according to thy loving-kindness; according to the abundance of thy tender mercies, blot out my transgressions.
2 Wash me fully from mine iniquity, and cleanse me from my sin.
3 For I acknowledge my transgressions, and my sin is continually before me.
4 Against thee, thee only, have I sinned, and done what is evil in thy sight; that thou mayest be justified when thou speakest, be clear when thou judgest.
5 Behold, in iniquity was I brought forth, and in sin did my mother conceive me.
6 Behold, thou wilt have truth in the inward parts; and in the hidden [part] thou wilt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
8 Make me to hear gladness and joy; [that] the bones which thou hast broken may rejoice.
9 Hide thy face from my sins, and blot out all mine iniquities.
10 Create in me a clean heart, O God, and renew a steadfast spirit within me.
11 Cast me not away from thy presence, and take not the spirit of thy holiness from me.
12 Restore unto me the joy of thy salvation, and let a willing spirit sustain me.
13 I will teach transgressors thy ways, and sinners shall return unto thee.
14 Deliver me from blood-guiltiness, O God, thou God of my salvation: my tongue shall sing aloud of thy righteousness.
15 Lord, open my lips, and my mouth shall declare thy praise.
16 For thou desirest not sacrifice; else would I give it: thou hast no pleasure in burnt-offering.
17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
18 Do good in thy good pleasure unto Zion; build the walls of Jerusalem.
19 Then shalt thou have sacrifices of righteousness, burnt-offering, and whole burnt-offering; then shall they offer up bullocks upon thine altar.

PSALMS CHAPTER 52

{To the chief Musician: an instruction. Of David; when Doeg the Edomite came and told Saul, and said unto him, David came to the house of Ahimelech.}

1 Why boastest thou thyself in evil, thou mighty man? The loving-kindness of God [abideth] continually.
2 Thy tongue deviseth mischievous things, like a sharp razor, practising deceit.
3 Thou hast loved evil rather than good, lying rather than to speak righteousness. Selah.
4 Thou hast loved all devouring words, O deceitful tongue!
5 God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of [thy] tent, and root thee out of the land of the living. Selah.
6 The righteous also shall see, and fear, and shall laugh at him, [saying,]
7 Behold the man that made not God his strength, but put confidence in the abundance of his riches, [and] strengthened himself in his avarice.
8 But as for me, I am like a green olive-tree in the house of God: I will confide in the loving-kindness of God for ever and ever.
9 I will praise thee for ever, because thou hast done [it]; and I will wait on thy name, before thy godly ones, for it is good.

PSALMS CHAPTER 53

{To the chief Musician. On Mahalath: an instruction. Of David.}

1 The fool hath said in his heart, There is no God! They have corrupted themselves, and have done abominable iniquity: there is none that doeth good.
2 God looked down from the heavens upon the children of men, to see if there were any that did understand, that did seek God.
3 Every one of them is gone back, they are together become corrupt: there is none that doeth good, not even one.
4 Have the workers of iniquity no knowledge, eating up my people [as] they eat bread? they call not upon God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 There were they in great fear, where no fear was; for God scattereth the bones of him that encampeth against thee. Thou hast put [them] to shame, for God hath despised them.

6 Oh that the salvation of Israel were come out of Zion! When God turneth again the captivity of his people, Jacob shall be glad, Israel shall rejoice.

PSALMS CHAPTER 54

{To the chief Musician. On stringed instruments: an instruction. Of David; when the Ziphites came, and said to Saul, Is not David hiding himself with us?}

1 O God, by thy name save me, and by thy strength do me justice.

2 O God, hear my prayer; give ear to the words of my mouth.

3 For strangers are risen up against me, and the violent seek after my life: they have not set God before them. Selah.

4 Behold, God is my helper; the Lord is among them that uphold my soul.

5 He will requite evil to mine enemies: in thy truth cut them off.

6 I will freely sacrifice unto thee; I will praise thy name, O Jehovah, because it is good.

7 For he hath delivered me out of all trouble; and mine eye hath seen [its desire] upon mine enemies.

PSALMS CHAPTER 55

{To the chief Musician. On stringed instruments: an instruction. Of David.}

1 Give ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and answer me: I wander about in my plaint, and I moan aloud,

3 Because of the voice of the enemy; because of the oppression of the wicked: for they cast iniquity upon me, and in anger they persecute me.

4 My heart is writhing within me, and the terrors of death are fallen upon me.

5 Fear and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! I would fly away, and be at rest;

7 Behold, I would flee afar off, I would lodge in the wilderness; Selah;

8 I would hasten my escape from the stormy wind, from the tempest.

9 Swallow [them] up, Lord; divide their tongue: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof; and iniquity and mischief are in the midst of it.

11 Perversities are in the midst thereof; and oppression and deceit depart not from its streets.

12 For it is not an enemy that hath reproached me -- then could I have borne it; neither is it he that hateth me that hath magnified [himself] against me -- then would I have hidden myself from him;

13 But it was thou, a man mine equal, mine intimate, my familiar friend. ...

14 We who held sweet intercourse together. To the house of God we walked amid the throng.

15 Let death seize upon them, let them go down alive into Sheol. For wickedness is in their dwellings, in their midst.

16 As for me, unto God will I call; and Jehovah will save me.

17 Evening, and morning, and at noon, will I pray and moan aloud; and he will hear my voice.

18 He hath redeemed my soul in peace from the battle against me: for there were many about me.

19 God will hear, and afflict them: he that is seated of old, (Selah) ... because there is no change in them, and they fear not God.

20 He hath put forth his hands against such as are at peace with him; he hath profaned his covenant.

21 Smooth were the milky [words] of his mouth, but his heart was war; his words were softer than oil, yet are they drawn swords.

22 Cast thy burden upon Jehovah, and *he* will sustain thee: he will never suffer the righteous to be moved.

23 And thou, O God, wilt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days. But as for me, I will confide in thee.

PSALMS CHAPTER 56

{To the chief Musician. On Jonathelem-rechokim. Of David. Michtam; when the Philistines took him in Gath.}

1 Be gracious unto me, O God; for man would swallow me up: all the day long fighting he oppresseth me.

2 Mine enemies would swallow [me] up all the day long; for they are many that fight against me haughtily.

3 In the day that I am afraid, I will confide in thee.

4 In God will I praise his word, in God I put my confidence: I will not fear; what can flesh do unto me?

5 All the day long they wrest my words; all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves; they mark my steps, because they wait for my soul.

7 Shall they escape by iniquity? In anger cast down the peoples, O God.

8 *Thou* countest my wanderings; put my tears into thy bottle: are they not in thy book?

9 Then shall mine enemies return backward in the day when I call: this I know, for God is for me.

10 In God will I praise [his] word; in Jehovah will I praise [his] word.

11 In God have I put my confidence: I will not fear; what can man do unto me?

12 Thy vows are upon me, O God: I will render thanks unto thee.

13 For thou hast delivered my soul from death; [wilt thou] not [keep] my feet from falling, that I may walk before God in the light of the living?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PSALMS CHAPTER 57

{To the chief Musician. 'Destroy not.' Of David. Michtam; when he fled from Saul in the cave.}

1 Be gracious unto me, O God, be gracious unto me; for my soul taketh refuge in thee: yea, in the shadow of thy wings do I take refuge, until the calamities be overpast.

2 I will call unto God, the Most High; unto God that performeth [all] for me.

3 He will send from the heavens and save me; he hath covered with reproach him that would swallow me up. Selah. God hath sent forth his loving-kindness and his truth.

4 My soul is in the midst of lions; I lie down [among] them that breathe out flames, the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be exalted above the heavens, O God; let thy glory be above all the earth!

6 They have prepared a net for my steps; my soul was bowed down: they have digged a pit before me; they are fallen into the midst thereof. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing, yea, I will sing psalms.

8 Awake, my glory; awake, lute and harp: I will wake the dawn.

9 I will give thee thanks among the peoples, O Lord; of thee will I sing psalms among the nations:

10 For thy loving-kindness is great unto the heavens, and thy truth unto the clouds.

11 Be exalted above the heavens, O God; let thy glory be above all the earth!

PSALMS CHAPTER 58

{To the chief Musician. 'Destroy not.' Of David. Michtam.}

1 Is righteousness indeed silent? Do ye speak it? Do ye judge with equity, ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh out the violence of your hands in the earth.

3 The wicked go astray from the womb; they err as soon as they are born, speaking lies.

4 Their poison is like the poison of a serpent: [they are] like the deaf adder which stoppeth her ear;

5 Which doth not hearken to the voice of enchanters, of one charming ever so wisely.

6 O God, break their teeth in their mouth; break out the great teeth of the young lions, O Jehovah.

7 Let them melt away as waters that flow off; when he aimeth his arrows, let them be as blunted:

8 Let them be as a snail that melteth as it passeth away; [like] the untimely birth of a woman, let them not see the sun.

9 Before your pots feel the thorns, green or burning, -- they shall be whirled away.

10 The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the wicked:

11 And men shall say, Verily there is fruit for the righteous; verily there is a God that judgeth in the earth.

PSALMS CHAPTER 59

{To the chief Musician. 'Destroy not.' Of David. Michtam; when Saul sent, and they watched the house to kill him.}

1 Deliver me from mine enemies, O my God; secure me on high from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from men of blood.

3 For behold, they lie in wait for my soul; strong ones are gathered against me: not for my transgression, nor for my sin, O Jehovah.

4 They run and prepare themselves without [my] fault: awake to meet me, and behold.

5 Yea, do thou, Jehovah, the God of hosts, the God of Israel, arise to visit all the nations: be not gracious to any plotters of iniquity. Selah.

6 They return in the evening; they howl like a dog, and go round about the city:

7 Behold, they belch out with their mouth; swords are in their lips: for who [say they] doth hear?

8 But thou, Jehovah, wilt laugh at them; thou wilt have all the nations in derision.

9 Their strength! ... I will take heed to thee; for God is my high fortress.

10 God, whose loving-kindness will come to meet me, -- God shall let me see [my desire] upon mine enemies.

11 Slay them not, lest my people forget; by thy power make them wander, and bring them down, O Lord, our shield.

12 [Because of] the sin of their mouth, the word of their lips, let them even be taken in their pride; and because of cursing and lying which they speak.

13 Make an end in wrath, make an end, that they may be no more; that they may know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And in the evening they shall return, they shall howl like a dog, and go round about the city.

15 They shall wander about for meat, and stay all night if they be not satisfied.

16 But as for me, I will sing of thy strength; yea, I will sing aloud of thy loving-kindness in the morning; for thou hast been to me a high fortress, and a refuge in the day of my trouble.

17 Unto thee, my strength, will I sing psalms; for God is my high fortress, the God of my mercy.

PSALMS CHAPTER 60

{To the chief Musician. On Shushan[-eduth]. [Lily of] Testimony. Michtam [secret treasure] of David; to teach: when he strove with the Syrians of Mesopotamia, and the Syrians of Zobah, and Joab returned, and smote the Edomites in the valley of salt, twelve thousand.}

1 O God, thou hast cast us off, thou hast scattered us, thou hast been displeased: restore us again.

2 Thou hast made the earth to tremble, thou hast rent it: heal the breaches thereof; for it shaketh.

3 Thou hast shewn thy people hard things; thou hast made us to drink the wine of bewilderment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth, (Selah,)
5 That thy beloved ones may be delivered. Save with thy right hand, and answer me.
6 God hath spoken in his holiness: I will exult, I will divide Shechem, and mete out the valley of Succoth.
7 Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head; Judah is my law-giver;
8 Moab is my wash-pot; upon Edom will I cast my sandal; Philistia, shout aloud because of me.
9 Who will bring me into the strong city? who will lead me unto Edom?
10 [Wilt] not thou, O God, who didst cast us off? and didst not go forth, O God, with our armies?
11 Give us help from trouble; for vain is man's deliverance.
12 Through God we shall do valiantly; and he it is that will tread down our adversaries.

PSALMS CHAPTER 61

{To the chief Musician. On a stringed instrument. [A Psalm] of David.}

1 Hear, O God, my cry; attend unto my prayer.
2 From the end of the earth will I call unto thee, when my heart is overwhelmed: thou wilt lead me on to a rock which is too high for me.
3 For thou hast been a refuge for me, a strong tower from before the enemy.
4 I will sojourn in thy tent for ever; I will take refuge in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows; thou hast given [me] the inheritance of those that fear thy name.
6 Thou wilt add days to the days of the king: his years shall be as many generations.
7 He shall abide before God for ever: bestow loving-kindness and truth, that they may preserve him.
8 So will I sing forth thy name for ever, performing my vows from day to day.

PSALMS CHAPTER 62

{To the chief Musician. On Jeduthun. A Psalm of David.}

1 Upon God alone doth my soul rest peacefully; from him is my salvation.
2 He only is my rock and my salvation; my high fortress: I shall not be greatly moved.
3 How long will ye assail a man; will ye [seek], all of you, to break him down as a bowing wall or a tottering fence?
4 They only consult to thrust [him] down from his excellency; they delight in lies; they bless with their mouth, but in their inward part they curse. Selah.
5 Upon God alone, O my soul, rest peacefully; for my expectation is from him.
6 He only is my rock and my salvation; my high fortress: I shall not be moved.
7 With God is my salvation and my glory; the rock of my strength, my refuge is in God.
8 Confide in him at all times, ye people; pour out your heart before him: God is our refuge. Selah.
9 Men of low degree are only vanity; men of high degree, a lie: laid in the balance, they go up together [lighter] than vanity.
10 Put not confidence in oppression, and become not vain in robbery; if wealth increase, set not your heart upon it.
11 Once hath God spoken, twice have I heard this, that strength [belongeth] unto God.
12 And unto thee, O Lord, [belongeth] loving-kindness; for *thou* renderest to every man according to his work.

PSALMS CHAPTER 63

{A Psalm of David; when he was in the wilderness of Judah.}

1 O God, thou art my God; early will I seek thee. My soul thirsteth for thee, my flesh languisheth for thee, in a dry and weary land without water:
2 To see thy power and thy glory, as I have beheld thee in the sanctuary;
3 For thy loving-kindness is better than life: my lips shall praise thee.
4 So will I bless thee while I live; I will lift up my hands in thy name.
5 My soul is satisfied as with marrow and fatness, and my mouth shall praise [thee] with joyful lips.
6 When I remember thee upon my bed, I meditate on thee in the night-watches:
7 For thou hast been my help, and in the shadow of thy wings will I sing for joy.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy [it], shall go into the lower parts of the earth;
10 They shall be given over to the power of the sword; they shall be the portion of foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: for the mouth of them that speak lies shall be stopped.

PSALMS CHAPTER 64

{To the chief Musician. A Psalm of David.}

1 Hear, O God, my voice in my plaint; preserve my life from fear of the enemy:
2 Hide me from the secret counsel of evil-doers, from the tumultuous crowd of the workers of iniquity,
3 Who have sharpened their tongue like a sword, [and] have aimed their arrow, a bitter word;
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil matter, they concert to hide snares; they say, Who will see them?
6 They devise iniquities: We have it ready, the plan is diligently sought out. And each one's inward [thought] and heart is deep.
7 But God will shoot an arrow at them: suddenly are they wounded;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 By their own tongue they are made to fall over one another: all that see them shall flee away.
9 And all men shall fear, and shall declare God's doing; and they shall wisely consider his work.
10 The righteous shall rejoice in Jehovah, and trust in him; and all the upright in heart shall glory.

PSALMS CHAPTER 65

{To the chief Musician. A Psalm of David: a Song.}

1 Praise waiteth for thee in silence, O God, in Zion; and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 Iniquities have prevailed against me: our transgressions, thou wilt forgive them.
4 Blessed is he whom thou choosest and causest to approach: he shall dwell in thy courts. We shall be satisfied with the goodness of thy house, of thy holy temple.
5 By terrible things in righteousness wilt thou answer us, O God of our salvation, thou confidence of all the ends of the earth, and of the distant regions of the sea. ...
6 Who by his strength established the mountains, being girded with power;
7 Who stilleth the raging of the seas, the raging of their waves, and the tumult of the peoples.
8 And they that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice.
9 Thou hast visited the earth, thou hast watered it; thou greatly enrichest it: the river of God is full of water; thou providest their corn, when thou hast so prepared it:
10 Thou dost satiate its furrows, thou smoothest its clods, thou makest it soft with showers; thou blessest the springing thereof.
11 Thou crownest the year with thy goodness, and thy paths drop fatness:
12 They drop upon the pastures of the wilderness, and the hills are girded with gladness.
13 The meadows are clothed with flocks, and the valleys are covered over with corn; they shout for joy, yea, they sing.

PSALMS CHAPTER 66

{To the chief Musician. A Song: a Psalm.}

1 Shout aloud unto God, all the earth:
2 Sing forth the glory of his name, make his praise glorious;
3 Say unto God, How terrible are thy works! because of the greatness of thy strength, thine enemies come cringing unto thee.
4 All the earth shall worship thee, and sing psalms unto thee: they shall sing forth thy name. Selah.
5 Come and see the works of God: he is terrible in [his] doings toward the children of men.
6 He turned the sea into dry [land]; they went through the river on foot: there did we rejoice in him.
7 He ruleth by his power for ever; his eyes observe the nations: let not the rebellious exalt themselves. Selah.
8 Bless our God, ye peoples, and make the voice of his praise to be heard;
9 Who hath set our soul in life, and suffereth not our feet to be moved.
10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.
11 Thou broughtest us into a net, thou didst lay a heavy burden upon our loins;
12 Thou didst cause men to ride over our head; we went through fire and through water: but thou hast brought us out into abundance.
13 I will go into thy house with burnt-offerings; I will perform my vows to thee,
14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.
15 I will offer up unto thee burnt-offerings of fatted beasts, with the incense of rams; I will offer bullocks with goats. Selah.
16 Come, hear, all ye that fear God, and I will declare what he hath done for my soul.
17 I called unto him with my mouth, and he was extolled with my tongue.
18 Had I regarded iniquity in my heart, the Lord would not hear.
19 But God hath heard; he hath attended to the voice of my prayer.
20 Blessed be God, who hath not turned away my prayer, nor his loving-kindness from me!

PSALMS CHAPTER 67

{To the chief Musician. On stringed instruments. A Psalm: a Song.}

1 God be gracious unto us, and bless us, [and] cause his face to shine upon us; Selah,
2 That thy way may be known upon earth, thy salvation among all nations.
3 Let the peoples praise thee, O God, let all the peoples praise thee.
4 Let the nations rejoice and sing for joy: for thou wilt judge the peoples equitably; and the nations upon earth, thou wilt guide them. Selah.
5 Let the peoples praise thee, O God; let all the peoples praise thee.
6 The earth will yield her increase; God, our God, will bless us:
7 God will bless us; and all the ends of the earth shall fear him.

PSALMS CHAPTER 68

{To the chief Musician. Of David. A Psalm: a Song.}

1 Let God arise, let his enemies be scattered, and let them that hate him flee before him.
2 As smoke is driven, thou wilt drive them away; as wax melteth before the fire, the wicked shall perish at the presence of God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 But the righteous shall rejoice: they shall exult before God and be glad with joy.

4 Sing unto God, sing forth his name; cast up a way for him that rideth in the deserts: his name is Jah; and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God maketh the solitary into families; those that were bound he bringeth out into prosperity: but the rebellious dwell in a parched [land].

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness -- (Selah) --

8 The earth trembled, the heavens also dropped at the presence of God, yon Sinai, at the presence of God, the God of Israel.

9 Thou, O God, didst pour a plentiful rain upon thine inheritance, and when it was weary thou strengthenedst it.

10 Thy flock hath dwelt therein: thou hast prepared in thy goodness, for the afflicted, O God!

11 The Lord gives the word: great the host of the publishers.

12 Kings of armies flee; they flee, and she that tarrieth at home divideth the spoil.

13 Though ye have lain among the sheepfolds, [ye shall be as] wings of a dove covered with silver, and her feathers with green gold.

14 When the Almighty scattered kings in it, it became snow-white as Zalmon.

15 [As] mount Bashan is the mount of God, a many-peaked mountain, [as] mount Bashan.

16 Why do ye look with envy, ye many-peaked mountains, upon the mount that God hath desired for his abode? yea, Jehovah will dwell [there] for ever.

17 The chariots of God are twenty thousand, thousands upon thousands; the Lord is among them: it is a Sinai in holiness.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts in Man, and even [for] the rebellious, for the dwelling [there] of Jah Elohim.

19 Blessed be the Lord: day by day doth he load us [with good], the God who is our salvation. Selah.

20 Our God is the God of salvation; and with Jehovah, the Lord, are the goings forth [even] from death.

21 Verily God will smite the head of his enemies, the hairy scalp of him that goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring [them] again from the depth of the sea;

23 That thou mayest dip thy foot in blood: the tongue of thy dogs has its portion from enemies.

24 They have seen thy goings, O God, the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on stringed instruments after, in the midst of maidens playing on tabrets.

26 In the congregations bless ye God, the Lord, -- [ye] from the fountain of Israel.

27 There is little Benjamin, their ruler; the princes of Judah, their company; the princes of Zebulun, the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the beast of the reeds, the assembly of the strong, with the calves of the peoples: [every one] submitteth himself with pieces of silver. Scatter the peoples that delight in war.

31 Great ones shall come out of Egypt; Ethiopia shall quickly stretch out her hands unto God.

32 Ye kingdoms of the earth, sing unto God; sing psalms of the Lord, (Selah,)

33 Of him that rideth upon the heavens, the heavens which are of old: lo, he uttereth his voice, a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 Terrible art thou, O God, out of thy sanctuaries, -- the God of Israel! He it is that giveth strength and might unto the people. Blessed be God!

PSALMS CHAPTER 69

{To the chief Musician. Upon Shoshannim. [A Psalm] of David.}

1 Save me, O God; for the waters are come in unto [my] soul.

2 I sink in deep mire, where there is no standing; I am come into the depths of waters, and the flood overfloweth me.

3 I am weary with my crying, my throat is parched; mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of my head; they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 Thou, O God, knowest my foolishness, and my trespasses are not hidden from thee.

6 Let not them that wait on thee, Lord, Jehovah of hosts, be ashamed through me; let not those that seek thee be confounded through me, O God of Israel.

7 Because for thy sake I have borne reproach; confusion hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's sons;

9 For the zeal of thy house hath devoured me, and the reproaches of them that reproach thee have fallen upon me.

10 And I wept, my soul was fasting: that also was to my reproach; --

11 And I made sackcloth my garment: then I became a proverb to them.

12 They that sit in the gate talk of me, and [I am] the song of the drunkards.

13 But as for me, my prayer is unto thee, Jehovah, in an acceptable time: O God, in the abundance of thy loving-kindness answer me, according to the truth of thy salvation:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 Deliver me out of the mire, let me not sink; let me be delivered from them that hate me, and out of the depths of waters.

15 Let not the flood of waters overflow me, neither let the deep swallow me up; and let not the pit shut its mouth upon me.

16 Answer me, O Jehovah; for thy loving-kindness is good: according to the abundance of thy tender mercies, turn toward me;

17 And hide not thy face from thy servant, for I am in trouble: answer me speedily.

18 Draw nigh unto my soul, be its redeemer; ransom me because of mine enemies.

19 *Thou* knowest my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart, and I am overwhelmed: and I looked for sympathy, but there was none; and for comforters, but I found none.

21 Yea, they gave me gall for my food, and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them, and their very welfare a trap;

23 Let their eyes be darkened, that they see not, and make their loins continually to shake.

24 Pour out thine indignation upon them, and let the fierceness of thine anger take hold of them.

25 Let their habitation be desolate; let there be no dweller in their tents.

26 For they persecute him whom *thou* hast smitten, and they talk for the sorrow of those whom thou hast wounded.

27 Add iniquity unto their iniquity, and let them not come into thy righteousness.

28 Let them be blotted out of the book of life, and not be written with the righteous.

29 But I am afflicted and sorrowful: let thy salvation, O God, set me secure on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving;

31 And it shall please Jehovah more than an ox, -- a bullock with horns and cloven hoofs.

32 The meek shall see it, they shall be glad; ye that seek God, your heart shall live.

33 For Jehovah heareth the needy, and despiseth not his prisoners.

34 Let heavens and earth praise him; the seas, and everything that moveth therein.

35 For God will save Zion, and will build the cities of Judah; and they shall dwell there, and possess it:

36 And the seed of his servants shall inherit it, and they that love his name shall dwell therein.

PSALMS CHAPTER 70

{To the chief Musician. [A Psalm] of David: to bring to remembrance.}

1 Make haste, O God, to deliver me; Jehovah, [hasten] to my help.

2 Let them be ashamed and brought to confusion that seek after my soul; let them be turned backward and confounded that take pleasure in mine adversity;

3 Let them turn back because of their shame that say, Aha! Aha!

4 Let all those that seek thee be glad and rejoice in thee, and let such as love thy salvation say continually, Let God be magnified!

5 But I am afflicted and needy: make haste unto me, O God. Thou art my help and my deliverer: O Jehovah, make no delay.

PSALMS CHAPTER 71

1 In thee, Jehovah, do I trust: let me never be ashamed.

2 Deliver me in thy righteousness, and rescue me; incline thine ear unto me, and save me.

3 Be to me a rock of habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 My God, rescue me out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O Lord Jehovah, my confidence from my youth.

6 On thee have I been stayed from the womb; from the bowels of my mother thou didst draw me forth: my praise shall be continually of thee.

7 I have been as a wonder unto many; but thou art my strong refuge.

8 My mouth shall be filled with thy praise, with thy glory, all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me, and they that watch for my soul consult together,

11 Saying, God hath forsaken him; pursue and seize him, for there is none to deliver.

12 O God, be not far from me; my God, hasten to my help.

13 Let them be ashamed, let them be consumed, that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

14 But as for me, I will hope continually, and will praise thee yet more and more.

15 My mouth shall declare thy righteousness, [and] thy salvation all the day: for I know not the numbers [thereof].

16 I will go in the might of the Lord Jehovah; I will recall thy righteousness, thine alone.

17 O God, thou hast taught me from my youth, and hitherto have I proclaimed thy marvellous works:

18 Now also, when I am old and greyheaded, O God, forsake me not, until I have proclaimed thine arm unto [this] generation, thy might to every one that is to come.

19 And thy righteousness, O God, reacheth on high, thou who hast done great things: O God, who is like unto thee?

20 Thou, who hast shewn us many and sore troubles, wilt revive us again, and wilt bring us up again from the depths of the earth;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 Thou wilt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, even thy truth, my God; unto thee will I sing psalms with the harp, thou holy One of Israel.

23 My lips shall exult when I sing psalms unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day; for they shall be ashamed, for they shall be brought to confusion, that seek my hurt.

PSALMS CHAPTER 72

{For Solomon.}

1 O God, give the king thy judgments, and thy righteousness unto the king's son.

2 He will judge thy people with righteousness, and thine afflicted with judgment.

3 The mountains shall bring peace to the people, and the hills, by righteousness.

4 He will do justice to the afflicted of the people; he will save the children of the needy, and will break in pieces the oppressor.

5 They shall fear thee as long as sun and moon endure, from generation to generation.

6 He shall come down like rain on the mown grass, as showers that water the earth.

7 In his days shall the righteous flourish, and abundance of peace till the moon be no more.

8 And he shall have dominion from sea to sea, and from the river unto the ends of the earth.

9 The dwellers in the desert shall bow before him, and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall render presents; the kings of Sheba and Seba shall offer tribute:

11 Yea, all kings shall bow down before him; all nations shall serve him.

12 For he will deliver the needy who crieth, and the afflicted, who hath no helper;

13 He will have compassion on the poor and needy, and will save the souls of the needy:

14 He will redeem their souls from oppression and violence, and precious shall their blood be in his sight.

15 And he shall live; and to him shall be given of the gold of Sheba; and prayer shall be made for him continually: all the day shall he be blessed.

16 There shall be abundance of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall bloom like the herb of the earth.

17 His name shall endure for ever; his name shall be continued as long as the sun: and [men] shall bless themselves in him; all nations shall call him blessed.

18 Blessed be Jehovah Elohim, the God of Israel, who alone doeth wondrous things!

19 And blessed be his glorious name for ever! and let the whole earth be filled with his glory! Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

PSALMS CHAPTER 73

{A Psalm of Asaph.}

1 Truly God is good to Israel, to such as are of a pure heart.

2 But as for me, my feet were almost gone, my steps had well nigh slipped;

3 For I was envious at the arrogant, seeing the prosperity of the wicked.

4 For they have no pangs in their death, and their body is well nourished;

5 They have not the hardships of mankind, neither are they plagued like [other] men:

6 Therefore pride encompasseth them as a neck-chain, violence covereth them [as] a garment;

7 Their eyes stand out from fatness, they exceed the imaginations of their heart:

8 They mock and speak wickedly of oppression, they speak loftily:

9 They set their mouth in the heavens, and their tongue walketh through the earth.

10 Therefore his people turn hither, and waters in fulness are wrung out to them.

11 And they say, How can God know, and is there knowledge in the Most High?

12 Behold, these are the wicked, and they prosper in the world: they heap up riches.

13 Truly have I purified my heart in vain, and washed my hands in innocency:

14 For all the day have I been plagued, and chastened every morning.

15 If I said, I will speak thus, behold, I should be faithless to the generation of thy children.

16 When I thought to be able to know this, it was a grievous task in mine eyes;

17 Until I went into the sanctuaries of God; [then] understood I their end.

18 Truly thou settest them in slippery places, thou castest them down in ruins.

19 How are they suddenly made desolate! they pass away, consumed with terrors.

20 As a dream, when one awaketh, wilt thou, Lord, on arising despise their image.

21 When my heart was in a ferment, and I was pricked in my reins,

22 Then I was brutish and knew nothing; I was [as] a beast with thee.

23 Nevertheless I am continually with thee: thou hast holden my right hand;

24 Thou wilt guide me by thy counsel, and after the glory, thou wilt receive me.

25 Whom have I in the heavens? and there is none upon earth I desire beside thee.

26 My flesh and my heart faileth: God is the rock of my heart and my portion for ever.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 For behold, they that are far from thee shall perish; thou destroyest every one that goeth a whoring from thee.

28 But as for me, it is good for me to draw near to God: I have put my trust in the Lord Jehovah, that I may declare all thy works.

PSALMS CHAPTER 74

{An instruction: of Asaph.}

1 Why, O God, hast thou cast off for ever? [why] doth thine anger smoke against the sheep of thy pasture?

2 Remember thine assembly, which thou hast purchased of old, which thou hast redeemed [to be] the portion of thine inheritance, this mount Zion, wherein thou hast dwelt.

3 Lift up thy steps unto the perpetual desolations: everything in the sanctuary hath the enemy destroyed.

4 Thine adversaries roar in the midst of thy place of assembly; they set up their signs [for] signs.

5 [A man] was known as he could lift up axes in the thicket of trees;

6 And now they break down its carved work altogether, with hatchets and hammers.

7 They have set on fire thy sanctuary, they have profaned the habitation of thy name to the ground.

8 They said in their heart, Let us destroy them together: they have burned up all God's places of assembly in the land.

9 We see not our signs; there is no more any prophet, neither is there among us any that knoweth how long.

10 How long, O God, shall the adversary reproach? Shall the enemy contemn thy name for ever?

11 Why withdrawest thou thy hand, and thy right hand? [pluck it] out of thy bosom: consume [them].

12 But God is my king of old, accomplishing deliverances in the midst of the earth.

13 *Thou* didst divide the sea by thy strength; thou didst break the heads of the monsters on the waters:

14 *Thou* didst break in pieces the heads of leviathan, thou gavest him to be meat to those that people the desert.

15 *Thou* didst cleave fountain and torrent, *thou* driedst up ever-flowing rivers.

16 The day is thine, the night also is thine; *thou* hast prepared the moon and the sun:

17 *Thou* hast set all the borders of the earth; summer and winter -- *thou* didst form them.

18 Remember this, that an enemy hath reproached Jehovah, and a foolish people have contemned thy name.

19 Give not up the soul of thy turtle-dove unto the wild beast; forget not the troop of thine afflicted for ever.

20 Have respect unto the covenant; for the dark places of the earth are full of the dwellings of violence.

21 Oh let not the oppressed one return ashamed; let the afflicted and needy praise thy name.

22 Rise up, O God, plead thine own cause: remember how the foolish man reproacheth thee all the day;

23 Forget not the voice of thine adversaries: the tumult of those that rise up against thee ascendeth continually.

PSALMS CHAPTER 75

{To the chief Musician. 'Destroy not.' A Psalm of Asaph: a Song.}

1 Unto thee we give thanks, O God, we give thanks; and thy name is near: thy marvellous works declare it.

2 When I shall receive the assembly, I will judge with equity.

3 The earth and all the inhabitants thereof are dissolved: I have established its pillars. Selah.

4 I said unto the boastful, Boast not; and to the wicked, Lift not up the horn:

5 Lift not up your horn on high; speak not arrogantly with a [stiff] neck.

6 For not from the east nor from the west, nor yet from the south doth exaltation [come]:

7 For God is the judge; he putteth down one and exalteth another.

8 For in the hand of Jehovah there is a cup, and it foameth with wine, it is full of mixture; and he poureth out of the same; yea, the dregs thereof shall all the wicked of the earth drain off, [and] drink.

9 But as for me, I will declare for ever; I will sing psalms to the God of Jacob.

10 And all the horns of the wicked will I cut off; [but] the horns of the righteous shall be exalted.

PSALMS CHAPTER 76

{To the chief Musician. On stringed instruments. A Psalm of Asaph: a Song.}

1 In Judah is God known, his name is great in Israel;

2 And in Salem is his tent, and his dwelling-place in Zion.

3 There broke he the flashings of the bow, shield and sword and battle. Selah.

4 More glorious art thou, more excellent, than the mountains of prey.

5 The stout-hearted are made a spoil, they have slept their sleep; and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both chariot and horse are cast into a dead sleep.

7 Thou, thou art to be feared, and who can stand before thee when once thou art angry?

8 Thou didst cause judgment to be heard from the heavens; the earth feared, and was still,

9 When God rose up to judgment, to save all the meek of the earth. Selah.

10 For the fury of man shall praise thee; the remainder of fury wilt thou gird on thyself.

11 Vow and pay unto Jehovah your God: let all that are round about him bring presents unto him that is to be feared.

12 He cutteth off the spirit of princes; [he] is terrible to the kings of the earth.

PSALMS CHAPTER 77

{To the chief Musician. On Jeduthun. Of Asaph. A Psalm.}

1 My voice is unto God, and I will cry; my voice is unto God, and he will give ear unto me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 In the day of my trouble, I sought the Lord: my hand was stretched out in the night, and slacked not; my soul refused to be comforted.

3 I remembered God, and I moaned; I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest open mine eyelids; I am full of disquiet and cannot speak.

5 I consider the days of old, the years of ancient times.

6 I remember my song in the night; I muse in mine own heart, and my spirit maketh diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Hath his loving-kindness ceased for ever? hath [his] word come to an end from generation to generation?

9 Hath God forgotten to be gracious? or hath he in anger shut up his tender mercies? Selah.

10 Then said I, This is my weakness: -- the years of the right hand of the Most High

11 Will I remember, -- the works of Jah; for I will remember thy wonders of old,

12 And I will meditate upon all thy work, and muse upon thy doings.

13 O God, thy way is in the sanctuary: who is so great a God as God?

14 Thou art the God that doest wonders; thou hast declared thy strength among the peoples.

15 Thou hast with [thine] arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they trembled, yea, the depths were troubled:

17 The thick clouds poured out water; the skies sent out a sound, yea, thine arrows went abroad:

18 The voice of thy thunder was in the whirlwind, lightnings lit up the world; the earth was troubled and it quaked.

19 Thy way is in the sea, and thy paths are in the great waters; and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALMS CHAPTER 78

{An instruction. Of Asaph.}

1 Give ear, O my people, to my law; incline your ears to the words of my mouth.

2 I will open my mouth in a parable; I will utter riddles from of old,

3 Which we have heard and known, and our fathers have told us:

4 We will not hide [them] from their sons, shewing forth to the generation to come the praises of Jehovah, and his strength, and his marvellous works which he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;

6 That the generation to come might know [them], the children that should be born; that they might rise up and tell [them] to their children,

7 And that they might set their hope in God, and not forget the works of God, but observe his commandments;

8 And might not be as their fathers, a stubborn and rebellious generation, a generation that prepared not their heart, and whose spirit was not stedfast with God.

9 The sons of Ephraim, armed bowmen, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgot his doings, and his marvellous works which he had shewn them.

12 In the sight of their fathers had he done wonders, in the land of Egypt, the field of Zoan.

13 He clave the sea, and caused them to pass through; and made the waters to stand as a heap;

14 And he led them with a cloud in the daytime, and all the night with the light of fire.

15 He clave rocks in the wilderness, and gave [them] drink as out of the depths, abundantly;

16 And he brought streams out of the rock, and caused waters to run down like rivers.

17 Yet they still went on sinning against him, provoking the Most High in the desert;

18 And they tempted God in their heart, by asking meat for their lust;

19 And they spoke against God: they said, Is God able to prepare a table in the wilderness?

20 Behold, he smote the rock, and waters gushed out, and streams overflowed; is he able to give bread also, or provide flesh for his people?

21 Therefore Jehovah heard, and was wroth; and fire was kindled against Jacob, and anger also went up against Israel:

22 Because they believed not in God, and confided not in his salvation;

23 Though he had commanded the clouds from above, and had opened the doors of the heavens,

24 And had rained down manna upon them to eat, and had given them the corn of the heavens.

25 Man did eat the bread of the mighty; he sent them provision to the full.

26 He caused the east wind to rise in the heavens, and by his strength he brought the south wind;

27 And he rained flesh upon them as dust, and feathered fowl as the sand of the seas,

28 And he let it fall in the midst of their camp, round about their habitations:

29 And they did eat, and were well filled; for that they lusted after, he brought to them.

30 They were not alienated from their lust, their meat was yet in their mouths,

31 When the anger of God went up against them; and he slew the fattest of them, and smote down the chosen men of Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 For all this, they sinned still, and believed not in his marvellous works;
33 And he consumed their days in vanity, and their years in terror.
34 When he slew them, then they sought him, and returned and sought early after God;
35 And they remembered that God was their rock, and God, the Most High, their redeemer.
36 But they flattered him with their mouth, and lied unto him with their tongue;
37 For their heart was not firm toward him, neither were they stedfast in his covenant.
38 But he was merciful: he forgave the iniquity, and destroyed [them] not; but many a time turned he his anger away, and did not stir up all his fury:
39 And he remembered that they were flesh, a breath that passeth away and cometh not again.
40 How oft did they provoke him in the wilderness, and grieve him in the desert!
41 And they turned again and tempted God, and grieved the Holy One of Israel.
42 They remembered not his hand, the day when he delivered them from the oppressor,
43 How he set his signs in Egypt, and his miracles in the field of Zoan;
44 And turned their rivers into blood, and their streams, that they could not drink;
45 He sent dog-flies among them, which devoured them, and frogs, which destroyed them;
46 And he gave their increase unto the caterpillar, and their labour unto the locust;
47 He killed their vines with hail, and their sycamore trees with hail-stones;
48 And he delivered up their cattle to the hail, and their flocks to thunderbolts.
49 He cast upon them the fierceness of his anger, wrath, and indignation, and distress, -- a mission of angels of woes.
50 He made a way for his anger; he spared not their soul from death, but gave their life over to the pestilence;
51 And he smote all the firstborn in Egypt, the first-fruits of their vigour in the tents of Ham.
52 And he made his own people to go forth like sheep, and guided them in the wilderness like a flock;
53 And he led them safely, so that they were without fear; and the sea covered their enemies.
54 And he brought them to his holy border, this mountain, which his right hand purchased;
55 And he drove out the nations before them, and allotted them for an inheritance by line, and made the tribes of Israel to dwell in their tents.
56 But they tempted and provoked God, the Most High, and kept not his testimonies,
57 And they drew back and dealt treacherously like their fathers: they turned like a deceitful bow.
58 And they provoked him to anger with their high places, and moved him to jealousy with their graven images.
59 God heard, and was wroth, and greatly abhorred Israel:
60 And he forsook the tabernacle at Shiloh, the tent where he had dwelt among men,
61 And gave his strength into captivity, and his glory into the hand of the oppressor;
62 And delivered up his people unto the sword, and was very wroth with his inheritance:
63 The fire consumed their young men, and their maidens were not praised in [nuptial] song;
64 Their priests fell by the sword, and their widows made no lamentation.
65 Then the Lord awoke as one out of sleep, like a mighty man that shouteth aloud by reason of wine;
66 And he smote his adversaries in the hinder part, and put them to everlasting reproach.
67 And he rejected the tent of Joseph, and chose not the tribe of Ephraim,
68 But chose the tribe of Judah, the mount Zion which he loved;
69 And he built his sanctuary like the heights, like the earth which he hath founded for ever.
70 And he chose David his servant, and took him from the sheepfolds:
71 From following the suckling-ewes, he brought him to feed Jacob his people, and Israel his inheritance.
72 And he fed them according to the integrity of his heart, and led them by the skilfulness of his hands.

PSALMS CHAPTER 79

{A Psalm of Asaph.}

1 O God, the nations are come into thine inheritance: thy holy temple have they defiled; they have laid Jerusalem in heaps.
2 The dead bodies of thy servants have they given to be meat unto the fowl of the heavens, the flesh of thy saints unto the beasts of the earth:
3 Their blood have they shed like water round about Jerusalem, and there was none to bury [them].
4 We are become a reproach to our neighbours, a mockery and a derision to them that are round about us.
5 How long, O Jehovah? wilt thou be angry for ever? Shall thy jealousy burn like fire?
6 Pour out thy fury upon the nations that have not known thee, and upon the kingdoms that call not upon thy name:
7 For they have devoured Jacob, and laid waste his habitation.
8 Remember not against us the iniquities of [our] forefathers; let thy tender mercies speedily come to meet us: for we are brought very low.
9 Help us, O God of our salvation, because of the glory of thy name; and deliver us, and forgive our sins, for thy name's sake.
10 Wherefore should the nations say, Where is their God? Let the avenging of the blood of thy servants that is shed be known among the nations in our sight.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Let the groaning of the prisoner come before thee; according to the greatness of thine arm, preserve those that are appointed to die;

12 And render unto our neighbours, sevenfold into their bosom, their reproach, wherewith they have reproached thee, O Lord.

13 And we, thy people and the sheep of thy pasture, will give thanks unto thee for ever; we will shew forth thy praise from generation to generation.

PSALMS CHAPTER 80

{To the chief Musician. On Shoshannim-Eduth. Of Asaph. A Psalm.}

1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest [between] the cherubim, shine forth.

2 Before Ephraim and Benjamin and Manasseh, stir up thy strength, and come to our deliverance.

3 O God, restore us; and cause thy face to shine, and we shall be saved.

4 Jehovah, God of hosts, how long will thine anger smoke against the prayer of thy people?

5 Thou hast fed them with the bread of tears, and given them tears to drink in large measure:

6 Thou hast made us a strife unto our neighbours, and our enemies mock among themselves.

7 Restore us, O God of hosts; and cause thy face to shine, and we shall be saved.

8 Thou broughtest a vine out of Egypt; thou didst cast out the nations, and plant it:

9 Thou preparedst space before it, and it took deep root, and filled the land;

10 The mountains were covered with its shadow, and the branches thereof were [like] cedars of God;

11 It sent out its boughs unto the sea, and its shoots unto the river.

12 Why hast thou broken down its fences, so that all who pass by the way do pluck it?

13 The boar out of the forest doth waste it, and the beast of the field doth feed off it.

14 O God of hosts, return, we beseech thee; look down from the heavens, and behold, and visit this vine;

15 Even the stock which thy right hand hath planted, and the young plant thou madest strong for thyself.

16 It is burned with fire, it is cut down; they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou hast made strong for thyself.

18 So will we not go back from thee. Revive us, and we will call upon thy name.

19 Restore us, O Jehovah, God of hosts; cause thy face to shine, and we shall be saved.

PSALMS CHAPTER 81

{To the chief Musician. Upon the Gittith. [A Psalm] of Asaph.}

1 Sing ye joyously unto God our strength, shout aloud unto the God of Jacob;

2 Raise a song, and sound the tambour, the pleasant harp with the lute.

3 Blow the trumpet at the new moon, at the set time, on our feast day:

4 For this is a statute for Israel, an ordinance of the God of Jacob;

5 He ordained it in Joseph [for] a testimony, when he went forth over the land of Egypt, [where] I heard a language that I knew not.

6 I removed his shoulder from the burden; his hands were freed from the basket.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah.

8 Hear, my people, and I will testify unto thee; O Israel, if thou wouldest hearken unto me!

9 There shall no strange God be in thee, neither shalt thou worship any foreign God.

10 I am Jehovah thy God, that brought thee up out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people hearkened not to my voice, and Israel would none of me.

12 So I gave them up unto their own hearts' stubbornness: they walked after their own counsels.

13 Oh that my people had hearkened unto me, that Israel had walked in my ways!

14 I would soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of Jehovah would have come cringing unto him; but their time would have been for ever.

16 And he would have fed them with the finest of wheat; yea, with honey out of the rock would I have satisfied thee.

PSALMS CHAPTER 82

{A Psalm of Asaph.}

1 God standeth in the assembly of God, he judgeth among the gods.

2 How long will ye judge unrighteously, and accept the person of the wicked? Selah.

3 Judge the poor and the fatherless, do justice to the afflicted and the destitute;

4 Rescue the poor and needy, deliver them out of the hand of the wicked.

5 They know not, neither do they understand; they walk on in darkness: all the foundations of the earth are moved.

6 I have said, Ye are gods, and all of you are children of the Most High;

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth; for *thou* shalt inherit all the nations.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PSALMS CHAPTER 83

{A Song; a Psalm of Asaph.}

1 O God, keep not silence; hold not thy peace, and be not still, O God:

2 For behold, thine enemies make a tumult; and they that hate thee lift up the head.

3 They take crafty counsel against thy people, and consult against thy hidden ones:

4 They say, Come, and let us cut them off from being a nation, and let the name of Israel be mentioned no more.

5 For they have consulted together with one heart: they have made an alliance together against thee.

6 The tents of Edom and the Ishmaelites, Moab and the Hagarites;

7 Gebal, and Ammon, and Amalek; Philistia, with the inhabitants of Tyre;

8 Asshur also is joined with them: they are an arm to the sons of Lot. Selah.

9 Do unto them as to Midian; as to Sisera, as to Jabin, at the torrent of Kishon:

10 Who were destroyed at Endor; they became as dung for the ground.

11 Make their nobles as Oreb and as Zeeb; and all their chiefs as Zebah and as Zalmunna.

12 For they have said, Let us take to ourselves God's dwelling-places in possession.

13 O my God, make them like a whirling thing, like stubble before the wind.

14 As fire burneth a forest, and as the flame setteth the mountains on fire,

15 So pursue them with thy tempest, and terrify them with thy whirlwind.

16 Fill their faces with shame, that they may seek thy name, O Jehovah.

17 Let them be put to shame and be dismayed for ever, and let them be confounded and perish:

18 That they may know that thou alone, whose name is Jehovah, art the Most High over all the earth.

PSALMS CHAPTER 84

{To the chief Musician. Upon the Gittith. Of the sons of Korah. A Psalm.}

1 How amiable are thy tabernacles, O Jehovah of hosts!

2 My soul longeth, yea, even fainteth for the courts of Jehovah; my heart and my flesh cry out for the living God.

3 Yea, the sparrow hath found a house, and the swallow a nest for herself, where she layeth her young, thine altars, O Jehovah of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be constantly praising thee. Selah.

5 Blessed is the man whose strength is in thee, -- they, in whose heart are the highways.

6 Passing through the valley of Baca, they make it a well-spring; yea, the early rain covereth it with blessings.

7 They go from strength to strength: [each one] will appear before God in Zion.

8 Jehovah, God of hosts, hear my prayer; give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. I had rather stand at the threshold of the house of my God, than dwell in the tents of wickedness.

11 For Jehovah Elohim is a sun and shield: Jehovah will give grace and glory; no good thing will he withhold from them that walk uprightly.

12 Jehovah of hosts, blessed is the man that confideth in thee!

PSALMS CHAPTER 85

{To the chief Musician. Of the sons of Korah. A Psalm.}

1 Thou hast been favourable, Jehovah, unto thy land; thou hast turned the captivity of Jacob:

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

3 Thou hast withdrawn all thy wrath; thou hast turned from the fierceness of thine anger.

4 Bring us back, O God of our salvation, and cause thine indignation toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger from generation to generation?

6 Wilt thou not revive us again, that thy people may rejoice in thee?

7 Shew us thy loving-kindness, O Jehovah, and grant us thy salvation.

8 I will hear what God, Jehovah, will speak; for he will speak peace unto his people, and to his godly ones: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him, that glory may dwell in our land.

10 Loving-kindness and truth are met together; righteousness and peace have kissed each other:

11 Truth shall spring out of the earth, and righteousness shall look down from the heavens.

12 Jehovah also will give what is good, and our land shall yield its increase.

13 Righteousness shall go before him, and shall set his footsteps on the way.

PSALMS CHAPTER 86

{A Prayer of David.}

1 Incline thine ear, Jehovah, answer me; for I am afflicted and needy.

2 Keep my soul, for I am godly; O thou my God, save thy servant who confideth in thee.

3 Be gracious unto me, O Lord; for unto thee do I call all the day.

4 Rejoice the soul of thy servant; for unto thee, Lord, do I lift up my soul.

5 For thou, Lord, art good, and ready to forgive, and art of great loving-kindness unto all that call upon thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Give ear, O Jehovah, unto my prayer, and attend to the voice of my supplications.
7 In the day of my distress I will call upon thee, for thou wilt answer me.
8 Among the gods there is none like unto thee, Lord, and there is nothing like unto thy works.
9 All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.
10 For thou art great, and doest wondrous things: thou art God, thou alone.
11 Teach me thy way, Jehovah; I will walk in thy truth: unite my heart to fear thy name.
12 I will praise thee, O Lord my God, with my whole heart; and I will glorify thy name for evermore.
13 For great is thy loving-kindness toward me, and thou hast delivered my soul from the lowest Sheol.
14 O God, the proud are risen against me, and the assembly of the violent seek after my soul, and they have not set thee before them.
15 But thou, Lord, art a God merciful and gracious, slow to anger, and abundant in goodness and truth.
16 Turn toward me, and be gracious unto me; give thy strength unto thy servant, and save the son of thine handmaid.
17 Shew me a token for good, that they which hate me may see it, and be ashamed; for thou, Jehovah, hast helped me and comforted me.

PSALMS CHAPTER 87

{Of the sons of Korah. A Psalm. A Song. [To the Overseer, 'Concerning the Sickness of Afflictions.' -- An instruction, by Heman the Ezrahite].}

1 His foundation is in the mountains of holiness.
2 Jehovah loveth the gates of Zion more than all the habitations of Jacob.
3 Glorious things are spoken of thee, O city of God. Selah.
4 I will make mention of Rahab and Babylon among them that know me; behold Philistia, and Tyre, with Ethiopia: this [man] was born there.
5 And of Zion it shall be said, This one and that one was born in her; and the Most High himself shall establish her.
6 Jehovah will count, when he inscribeth the peoples, This [man] was born there. Selah.
7 As well the singers as the dancers [shall say], All my springs are in thee.

PSALMS CHAPTER 88

{A Song, a Psalm for the sons of Korah. To the chief Musician. Upon Mahalath Leannoth. An instruction. Of Heman the Ezrahite.}

1 Jehovah, God of my salvation, I have cried by day [and] in the night before thee.
2 Let my prayer come before thee; incline thine ear unto my cry.
3 For my soul is full of troubles, and my life draweth nigh to Sheol.
4 I am reckoned with them that go down into the pit; I am as a man that hath no strength:
5 Prostrate among the dead, like the slain that lie in the grave; whom thou rememberest no more, and who are cut off from thy hand.
6 Thou hast laid me in the lowest pit, in dark places, in the deeps.
7 Thy fury lieth hard upon me, and thou hast afflicted [me] with all thy waves. Selah.
8 Thou hast put my familiar friends far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.
9 Mine eye consumeth by reason of affliction. Upon thee, Jehovah, have I called every day; I have stretched out my hands unto thee.
10 Wilt thou do wonders to the dead? shall the shades arise and praise thee? Selah.
11 Shall thy loving-kindness be declared in the grave? thy faithfulness in Destruction?
12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
13 But as for me, Jehovah, I cry unto thee, and in the morning my prayer cometh before thee.
14 Why, O Jehovah, castest thou off my soul? [why] hidest thou thy face from me?
15 I am afflicted and expiring from my youth up; I suffer thy terrors, [and] I am distracted.
16 Thy fierce anger hath gone over me; thy terrors have brought me to nought:
17 They have surrounded me all the day like water; they have compassed me about together.
18 Lover and associate hast thou put far from me: my familiar friends are darkness.

PSALMS CHAPTER 89

{An instruction. Of Ethan the Ezrahite.}

1 I will sing of the loving-kindness of Jehovah for ever; with my mouth will I make known thy faithfulness from generation to generation.
2 For I said, Loving-kindness shall be built up for ever; in the very heavens wilt thou establish thy faithfulness.
3 I have made a covenant with mine elect, I have sworn unto David my servant:
4 Thy seed will I establish for ever, and build up thy throne from generation to generation. Selah.
5 And the heavens shall celebrate thy wonders, O Jehovah, and thy faithfulness in the congregation of the saints.
6 For who in the heaven can be compared to Jehovah? [who] among the sons of the mighty shall be likened to Jehovah?
7 God is greatly to be feared in the council of the saints, and terrible for all that are round about him.
8 Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.
9 *Thou* rulest the pride of the sea: when its waves arise, *thou* stillest them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Thou hast crushed Rahab as one that is slain; thou hast scattered thine enemies with the arm of thy strength.
11 Thine are the heavens, the earth also is thine; the world and its fulness, *thou* hast founded them.
12 The north and the south, *thou* hast created them: Tabor and Hermon triumph in thy name.
13 Thine is the arm of might: strong is thy hand, high is thy right hand.
14 Righteousness and judgment are the foundation of thy throne; loving-kindness and truth go before thy face.
15 Blessed is the people that know the shout of joy: they walk, O Jehovah, in the light of thy countenance.
16 In thy name are they joyful all the day, and in thy righteousness are they exalted.
17 For thou art the glory of their strength; and in thy favour our horn shall be exalted.
18 For Jehovah is our shield, and the Holy One of Israel, our king.
19 Then thou spakest in vision of thy Holy One, and saidst, I have laid help upon a mighty one; I have exalted one chosen out of the people.
20 I have found David my servant; with my holy oil have I anointed him:
21 With whom my hand shall be established; and mine arm shall strengthen him.
22 No enemy shall exact upon him, nor the son of wickedness afflict him;
23 But I will beat down his adversaries before his face, and will smite them that hate him.
24 And my faithfulness and my loving-kindness shall be with him, and by my name shall his horn be exalted.
25 And I will set his hand in the sea, and his right hand in the rivers.
26 *He* shall call unto me, Thou art my father, my God, and the rock of my salvation;
27 And as to me, I will make him firstborn, the highest of the kings of the earth.
28 My loving-kindness will I keep for him for evermore, and my covenant shall stand fast with him;
29 And I will establish his seed for ever, and his throne as the days of heaven.
30 If his sons forsake my law, and walk not in mine ordinances;
31 If they profane my statutes, and keep not my commandments:
32 Then will I visit their transgression with the rod, and their iniquity with stripes.
33 Nevertheless my loving-kindness will I not utterly take from him, nor belie my faithfulness;
34 My covenant will I not profane, nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holiness; I will not lie unto David:
36 His seed shall endure for ever, and his throne as the sun before me;
37 It shall be established for ever as the moon, and the witness in the sky is firm. Selah.
38 But thou hast rejected and cast off; thou hast been very wroth with thine anointed:
39 Thou hast made void the covenant of thy servant; thou hast profaned his crown to the ground:
40 Thou hast broken down all his hedges; thou hast brought his strongholds to ruin.
41 All that pass by the way plunder him; he is become a reproach to his neighbours.
42 Thou hast exalted the right hand of his oppressors; thou hast made all his enemies to rejoice:
43 Yea, thou hast turned back the edge of his sword, and hast not made him stand in the battle.
44 Thou hast made his brightness to cease, and cast his throne down to the ground;
45 The days of his youth hast thou shortened; thou hast covered him with shame. Selah.
46 How long, Jehovah, wilt thou hide thyself for ever? shall thy fury burn like fire?
47 Remember, as regards me, what life is. Wherefore hast thou created all the children of men to be vanity?
48 What man liveth, and shall not see death? Shall he deliver his soul from the power of Sheol? Selah.
49 Where, Lord, are thy former loving-kindnesses, [which] thou swarest unto David in thy faithfulness?
50 Remember, Lord, the reproach of thy servants -- that I bear in my bosom [that of] all the mighty peoples --
51 Wherewith thine enemies, O Jehovah, have reproached, wherewith they have reproached the footsteps of thine anointed.
52 Blessed be Jehovah for evermore! Amen, and Amen.

PSALMS CHAPTER 90

{A Prayer of Moses, the man of God.}

1 Lord, *thou* hast been our dwelling-place in all generations.
2 Before the mountains were brought forth, and thou hadst formed the earth and the world, even from eternity to eternity thou art God.
3 Thou makest [mortal] man to return to dust, and sayest, Return, children of men.
4 For a thousand years, in thy sight, are as yesterday when it is past, and [as] a watch in the night.
5 Thou carriest them away as with a flood; they are [as] a sleep: in the morning they are like grass [that] groweth up:
6 In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.
7 For we are consumed by thine anger, and by thy fury are we troubled.
8 Thou hast set our iniquities before thee, our secret [sins] in the light of thy countenance.
9 For all our days pass away in thy wrath: we spend our years as a [passing] thought.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet their pride is labour and vanity, for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? and thy wrath according to the fear of thee?

12 So teach [us] to number our days, that we may acquire a wise heart.

13 Return, Jehovah: how long? and let it repent thee concerning thy servants.

14 Satisfy us early with thy loving-kindness; that we may sing for joy and be glad all our days.

15 Make us glad according to the days [wherein] thou hast afflicted us, according to the years [wherein] we have seen evil.

16 Let thy work appear unto thy servants, and thy majesty unto their sons.

17 And let the beauty of Jehovah our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands, establish thou it.

PSALMS CHAPTER 91

1 He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

2 I say of Jehovah, My refuge and my fortress; my God, I will confide in him.

3 Surely *he* shall deliver thee from the snare of the fowler, [and] from the destructive pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou find refuge: his truth is a shield and buckler.

5 Thou shalt not be afraid for the terror by night, for the arrow that flieth by day,

6 For the pestilence that walketh in darkness, for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because *thou* hast made Jehovah, my refuge, the Most High, thy dwelling-place,

10 There shall no evil befall thee, neither shall any plague come nigh thy tent.

11 For he shall give his angels charge concerning thee, to keep thee in all thy ways:

12 They shall bear thee up in [their] hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under foot.

14 Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him.

16 With length of days will I satisfy him, and shew him my salvation.

PSALMS CHAPTER 92

{A Psalm, a Song, for the Sabbath day.}

1 It is good to give thanks unto Jehovah, and to sing psalms unto thy name, O Most High;

2 To declare thy loving-kindness in the morning, and thy faithfulness in the nights,

3 Upon an instrument of ten strings and upon the lute; upon the Higgaion with the harp.

4 For thou, Jehovah, hast made me glad through thy work; I will triumph in the works of thy hands.

5 Jehovah, how great are thy works! Thy thoughts are very deep:

6 A brutish man knoweth not, neither doth a fool understand it.

7 When the wicked spring as the grass, and when all the workers of iniquity flourish, it is that they may be destroyed for ever.

8 And thou, Jehovah, art on high for evermore.

9 For lo, thine enemies, O Jehovah, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like a buffalo's: I shall be anointed with fresh oil.

11 And mine eye shall see [its desire] on mine enemies; mine ears shall hear [it] of the evil-doers that rise up against me.

12 The righteous shall shoot forth like a palm-tree; he shall grow like a cedar on Lebanon.

13 Those that are planted in the house of Jehovah shall flourish in the courts of our God:

14 They are still vigorous in old age, they are full of sap and green;

15 To shew that Jehovah is upright: [he is] my rock, and there is no unrighteousness in him.

PSALMS CHAPTER 93

1 Jehovah reigneth, he hath clothed himself with majesty: Jehovah hath clothed himself, he hath girded himself with strength; yea, the world is established, it shall not be moved.

2 Thy throne is established of old; thou art from eternity.

3 The floods lifted up, O Jehovah, the floods lifted up their voice; the floods lifted up their roaring waves.

4 Jehovah on high is mightier than the voices of many waters, than the mighty breakers of the sea.

5 Thy testimonies are very sure: holiness becometh thy house, O Jehovah, for ever.

PSALMS CHAPTER 94

1 O God of vengeances, Jehovah, God of vengeances, shine forth;

2 Lift up thyself, thou judge of the earth, render the reward to the proud.

3 How long shall the wicked, O Jehovah, how long shall the wicked triumph?

4 [How long] shall they utter [and] speak insolence -- all the workers of iniquity boast themselves?

5 They crush thy people, O Jehovah, and afflict thine inheritance;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 They slay the widow and the stranger, and murder the fatherless,
7 And say, Jah will not see, neither will the God of Jacob regard [it].
8 Understand, ye brutish among the people; and ye fools, when will ye be wise?
9 He that planted the ear, shall he not hear? He that formed the eye, shall he not see?
10 He that instructeth the nations, shall not he correct -- he that teacheth man knowledge?
11 Jehovah knoweth the thoughts of man, that they are vanity.
12 Blessed is the man whom thou chastenest, O Jah, and whom thou teachest out of thy law;
13 That thou mayest give him rest from the days of evil, until the pit be digged for the wicked.
14 For Jehovah will not cast off his people, neither will he forsake his inheritance;
15 For judgment shall return unto righteousness, and all the upright in heart shall follow it.
16 Who will rise up for me against the evil-doers? who will stand for me against the workers of iniquity?
17 If Jehovah had not been my help, my soul had almost dwelt in silence.
18 When I said, My foot slippeth, thy loving-kindness, O Jehovah, held me up.
19 In the multitude of my anxious thoughts within me thy comforts have delighted my soul.
20 Shall the throne of wickedness be united to thee, which frameth mischief into a law?
21 They band together against the soul of the righteous, and condemn innocent blood.
22 But Jehovah will be my high tower; and my God the rock of my refuge.
23 And he will bring upon them their iniquity, and will cut them off in their own evil: Jehovah our God will cut them off.

PSALMS CHAPTER 95
1 Come, let us sing aloud to Jehovah, let us shout for joy to the rock of our salvation;
2 Let us come before his face with thanksgiving; let us shout aloud unto him with psalms.
3 For Jehovah is a great God, and a great king above all gods.
4 In his hand are the deep places of the earth; the heights of the mountains are his also:
5 The sea is his, and he made it, and his hands formed the dry [land].
6 Come, let us worship and bow down; let us kneel before Jehovah our Maker.
7 For he is our God; and we are the people of his pasture and the sheep of his hand. To-day if ye hear his voice,
8 Harden not your heart, as at Meribah, as [in] the day of Massah, in the wilderness;
9 When your fathers tempted me, proved me, and saw my work.
10 Forty years was I grieved with the generation, and said, It is a people that do err in their heart, and they have not known my ways;
11 So that I swore in mine anger, that they should not enter into my rest.

PSALMS CHAPTER 96
1 Sing ye unto Jehovah a new song: sing unto Jehovah, all the earth.
2 Sing unto Jehovah, bless his name; publish his salvation from day to day.
3 Declare his glory among the nations, his wondrous works among all the peoples.
4 For Jehovah is great and exceedingly to be praised; he is terrible above all gods.
5 For all the gods of the peoples are idols; but Jehovah made the heavens.
6 Majesty and splendour are before him; strength and beauty are in his sanctuary.
7 Give unto Jehovah, ye families of peoples, give unto Jehovah glory and strength;
8 Give unto Jehovah the glory of his name; bring an oblation and come into his courts;
9 Worship Jehovah in holy splendour; tremble before him, all the earth.
10 Say among the nations, Jehovah reigneth! yea, the world is established, it shall not be moved; he will execute judgment upon the peoples with equity.
11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof;
12 Let the field exult and all that is therein. Then shall all the trees of the forest sing for joy,
13 Before Jehovah, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.

PSALMS CHAPTER 97
1 Jehovah reigneth: let the earth be glad, let the many isles rejoice.
2 Clouds and darkness are round about him; righteousness and judgment are the foundation of his throne.
3 A fire goeth before him, and burneth up his adversaries round about.
4 His lightnings lightened the world: the earth saw, and trembled.
5 The mountains melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth.
6 The heavens declare his righteousness, and all the peoples see his glory.
7 Ashamed be all they that serve graven images, that boast themselves of idols. Worship him, all ye gods.
8 Zion heard, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Jehovah.
9 For thou, Jehovah, art the Most High above all the earth; thou art exalted exceedingly above all gods.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Ye that love Jehovah, hate evil: he preserveth the souls of his saints, he delivereth them out of the hand of the wicked.
11 Light is sown for the righteous, and joy for the upright in heart.
12 Rejoice in Jehovah, ye righteous; and give thanks in remembrance of his holiness.

PSALMS CHAPTER 98

{A Psalm.}

1 Sing ye unto Jehovah a new song: for he hath done wondrous things; his right hand and his holy arm hath wrought salvation for him.
2 Jehovah hath made known his salvation: his righteousness hath he openly shewed in the sight of the nations.
3 He hath remembered his loving-kindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God.
4 Shout aloud unto Jehovah, all the earth; break forth and shout for joy, and sing psalms.
5 Sing psalms unto Jehovah with the harp: with the harp, and the voice of a song;
6 With trumpets and sound of cornet, make a joyful noise before the King, Jehovah.
7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein;
8 Let the floods clap [their] hands; let the mountains sing for joy together,
9 Before Jehovah, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity.

PSALMS CHAPTER 99

1 Jehovah reigneth: let the peoples tremble. He sitteth [between the] cherubim: let the earth be moved.
2 Jehovah is great in Zion, and he is high above all the peoples.
3 They shall praise thy great and terrible name, -- it is holy! --
4 And the strength of the king that loveth justice. *Thou* hast established equity: it is thou that executest judgment and righteousness in Jacob.
5 Exalt Jehovah our God, and worship at his footstool. He is holy!
6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called unto Jehovah, and *he* answered them.
7 He spoke unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them.
8 Jehovah, our God, *thou* answeredst them: a forgiving God wast thou unto them, though thou tookest vengeance of their doings.
9 Exalt Jehovah our God, and worship at the hill of his holiness; for holy is Jehovah our God.

PSALMS CHAPTER 100

{A Psalm of thanksgiving.}

1 Shout aloud unto Jehovah, all the earth!
2 Serve Jehovah with joy: come before his presence with exultation.
3 Know that Jehovah is God: it is he that hath made us, and not we ourselves; [we are] his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving [and] into his courts with praise; give thanks unto him, bless his name:
5 For Jehovah is good; his loving-kindness [endureth] for ever; and his faithfulness from generation to generation.

PSALMS CHAPTER 101

{A Psalm of David.}

1 I will sing of loving-kindness and judgment: unto thee, Jehovah, will I sing psalms.
2 I will behave myself wisely in a perfect way. When wilt thou come unto me? I will walk within my house in the integrity of my heart.
3 I will set no thing of Belial before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.
4 A perverse heart shall depart from me; I will not know evil.
5 Whoso secretly slandereth his neighbour, him will I destroy; him that hath a high look and a proud heart will I not suffer.
6 Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.
7 He that practiseth deceit shall not dwell within my house; he that speaketh falsehoods shall not subsist in my sight.
8 Every morning will I destroy all the wicked of the land: to cut off all workers of iniquity from the city of Jehovah.

PSALMS CHAPTER 102

{A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before Jehovah.}

1 Jehovah, hear my prayer, and let my cry come unto thee.
2 Hide not thy face from me: in the day of my trouble, incline thine ear unto me; in the day I call, answer me speedily.
3 For my days are consumed like smoke, and my bones are burned as a firebrand.
4 My heart is smitten and withered like grass; yea, I have forgotten to eat my bread.
5 By reason of the voice of my groaning, my bones cleave to my flesh.
6 I am become like the pelican of the wilderness, I am as an owl in desolate places;
7 I watch, and am like a sparrow alone upon the housetop.
8 Mine enemies reproach me all the day; they that are mad against me swear by me.
9 For I have eaten ashes like bread, and mingled my drink with weeping,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Because of thine indignation and thy wrath; for thou hast lifted me up, and cast me down.
11 My days are like a lengthened-out shadow, and I, I am withered like grass.
12 But thou, Jehovah, abidest for ever, and thy memorial from generation to generation.
13 *Thou* wilt rise up, thou wilt have mercy upon Zion: for it is the time to be gracious to her, for the set time is come.
14 For thy servants take pleasure in her stones, and favour her dust.
15 And the nations shall fear the name of Jehovah, and all the kings of the earth thy glory.
16 When Jehovah shall build up Zion, he will appear in his glory.
17 He will regard the prayer of the destitute one, and not despise their prayer.
18 This shall be written for the generation to come; and a people that shall be created shall praise Jah:
19 For he hath looked down from the height of his sanctuary; from the heavens hath Jehovah beheld the earth,
20 To hear the groaning of the prisoner, to loose those that are appointed to die;
21 That the name of Jehovah may be declared in Zion, and his praise in Jerusalem,
22 When the peoples shall be gathered together, and the kingdoms, to serve Jehovah.
23 He weakened my strength in the way, he shortened my days.
24 I said, My God, take me not away in the midst of my days! ... Thy years are from generation to generation.
25 Of old hast thou founded the earth, and the heavens are the work of thy hands:
26 *They* shall perish, but *thou* continuest; and all of them shall grow old as a garment: as a vesture shalt thou change them, and they shall be changed.
27 But thou art the Same, and thy years shall have no end.
28 The children of thy servants shall abide, and their seed shall be established before thee.

PSALMS CHAPTER 103
{[A Psalm] of David.}
1 Bless Jehovah, O my soul; and all that is within me, [bless] his holy name!
2 Bless Jehovah, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities, who healeth all thy diseases;
4 Who redeemeth thy life from the pit, who crowneth thee with loving-kindness and tender mercies;
5 Who satisfieth thine old age with good [things]; thy youth is renewed like the eagle's.
6 Jehovah executeth righteousness and justice for all that are oppressed.
7 He made known his ways unto Moses, his acts unto the children of Israel.
8 Jehovah is merciful and gracious, slow to anger, and abundant in loving-kindness.
9 He will not always chide, neither will he keep [his anger] for ever.
10 He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.
11 For as the heavens are high above the earth, so great is his loving-kindness toward them that fear him.
12 As far as the east is from the west, so far hath he removed our transgressions from us.
13 As a father pitieth [his] children, so Jehovah pitieth them that fear him.
14 For himself knoweth our frame; he remembereth that we are dust.
15 As for man, his days are as grass; as a flower of the field, so he flourisheth:
16 For the wind passeth over it, and it is gone, and the place thereof knoweth it no more.
17 But the loving-kindness of Jehovah is from everlasting and to everlasting, upon them that fear him, and his righteousness unto children's children,
18 To such as keep his covenant and to those that remember his precepts to do them.
19 Jehovah hath established his throne in the heavens, and his kingdom ruleth over all.
20 Bless Jehovah, ye his angels, mighty in strength, that execute his word, hearkening unto the voice of his word.
21 Bless Jehovah, all ye his hosts; ye ministers of his that do his will.
22 Bless Jehovah, all his works, in all places of his dominion. Bless Jehovah, O my soul!

PSALMS CHAPTER 104
1 Bless Jehovah, O my soul! Jehovah my God, thou art very great; thou art clothed with majesty and splendour;
2 Covering thyself with light as with a garment, stretching out the heavens like a tent-curtain; --
3 Who layeth the beams of his upper chambers in the waters, who maketh clouds his chariot, who walketh upon the wings of the wind;
4 Who maketh his angels spirits; his ministers a flame of fire.
5 He laid the earth upon its foundations: it shall not be removed for ever.
6 Thou hadst covered it with the deep, as with a vesture; the waters stood above the mountains:
7 At thy rebuke they fled, at the voice of thy thunder they hasted away; --
8 The mountains rose, the valleys sank, unto the place which thou hadst founded for them; --
9 Thou hast set a bound which they may not pass over, that they turn not again to cover the earth.
10 He sendeth the springs into the valleys: they run among the mountains;
11 They give drink to every beast of the field; the wild asses quench their thirst.
12 The birds of heaven dwell by them; they give forth their voice from among the branches.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 He watereth the mountains from his upper-chambers: the earth is satisfied with the fruit of thy works.
14 He maketh the grass to grow for the cattle, and herb for the service of man; bringing forth bread out of the earth,
15 And wine which gladdeneth the heart of man; making [his] face shine with oil; and with bread he strengtheneth man's heart.
16 The trees of Jehovah are satisfied, the cedars of Lebanon, which he hath planted,
17 Where the birds make their nests; [as for] the stork, the fir trees are her house.
18 The high mountains are for the wild goats; the cliffs, a refuge for the rock-badgers.
19 He made the moon for seasons: the sun knoweth its going down.
20 Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth:
21 The young lions roar after the prey, and to seek their food from God.
22 The sun ariseth, they retreat, and lay them down in their dens.
23 Man goeth forth unto his work, and to his labour until the evening.
24 How manifold are thy works, O Jehovah! in wisdom hast thou made them all: the earth is full of thy riches.
25 Yonder is the great and wide sea: therein are moving things innumerable, living creatures small and great.
26 There go the ships; [there] that leviathan, which thou hast formed to play therein.
27 These all look unto thee, that thou mayest give their food in its season:
28 That thou givest unto them, they gather; thou openest thy hand, they are filled with good.
29 Thou hidest thy face, they are troubled; thou takest away their breath, they expire and return to their dust.
30 Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth.
31 The glory of Jehovah will endure for ever; Jehovah will rejoice in his works.
32 He looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke.
33 I will sing unto Jehovah as long as I live; I will sing psalms to my God while I have my being.
34 My meditation shall be pleasant unto him; I will rejoice in Jehovah.
35 Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless Jehovah, O my soul. Hallelujah!

PSALMS CHAPTER 105

1 Give ye thanks unto Jehovah, call upon his name; make known his acts among the peoples.
2 Sing unto him, sing psalms unto him; meditate upon all his wondrous works.
3 Glory ye in his holy name: let the heart of them rejoice that seek Jehovah.
4 Seek Jehovah and his strength, seek his face continually;
5 Remember his wondrous works which he hath done, his miracles and the judgments of his mouth:
6 Ye seed of Abraham his servant, ye sons of Jacob, his chosen ones.
7 He, Jehovah, is our God; his judgments are in all the earth.
8 He is ever mindful of his covenant, -- the word which he commanded to a thousand generations, --
9 Which he made with Abraham, and of his oath unto Isaac;
10 And he confirmed it unto Jacob for a statute, unto Israel for an everlasting covenant,
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;
12 When they were a few men in number, of small account, and strangers in it.
13 And they went from nation to nation, from one kingdom to another people.
14 He suffered no man to oppress them, and reproved kings for their sakes,
15 [Saying,] Touch not mine anointed ones, and do my prophets no harm.
16 And he called for a famine upon the land; he broke the whole staff of bread.
17 He sent a man before them: Joseph was sold for a bondman.
18 They afflicted his feet with fetters; his soul came into irons;
19 Until the time when what he said came about: the word of Jehovah tried him.
20 The king sent and loosed him -- the ruler of peoples -- and let him go free.
21 He made him lord of his house, and ruler over all his possessions:
22 To bind his princes at his pleasure, and teach his elders wisdom.
23 And Israel came into Egypt, and Jacob sojourned in the land of Ham.
24 And he made his people exceeding fruitful, and made them mightier than their oppressors.
25 He turned their heart to hate his people, to deal subtilly with his servants.
26 He sent Moses his servant, [and] Aaron whom he had chosen:
27 They set his signs among them, and miracles in the land of Ham.
28 He sent darkness, and made it dark; and they rebelled not against his word.
29 He turned their waters into blood, and caused their fish to die.
30 Their land swarmed with frogs, -- in the chambers of their kings.
31 He spoke, and there came dog-flies, [and] gnats in all their borders.
32 He gave them hail for rain, [and] flaming fire in their land;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 And he smote their vines and their fig-trees, and broke the trees of their borders.
34 He spoke, and the locust came, and the cankerworm, even without number;
35 And they devoured every herb in their land, and ate up the fruit of their ground.
36 And he smote every firstborn in their land, the firstfruits of all their vigour.
37 And he brought them forth with silver and gold; and there was not one feeble among their tribes.
38 Egypt rejoiced at their departure; for the fear of them had fallen upon them.
39 He spread a cloud for a covering, and fire to give light in the night.
40 They asked, and he brought quails, and satisfied them with the bread of heaven.
41 He opened the rock, and waters gushed forth; they ran in the dry places [like] a river.
42 For he remembered his holy word, [and] Abraham his servant;
43 And he brought forth his people with gladness, his chosen with rejoicing;
44 And he gave them the lands of the nations, and they took possession of the labour of the peoples:
45 That they might keep his statutes, and observe his laws. Hallelujah!

PSALMS CHAPTER 106

1 Hallelujah! Give ye thanks unto Jehovah; for he is good; for his loving-kindness [endureth] for ever.
2 Who can utter the mighty acts of Jehovah? [who] can shew forth all his praise?
3 Blessed are they that keep justice, [and] he that doeth righteousness at all times.
4 Remember me, O Jehovah, with [thy] favour toward thy people; visit me with thy salvation:
5 That I may see the prosperity of thy chosen ones, that I may rejoice in the joy of thy nation, that I may glory with thine inheritance.
6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.
7 Our fathers in Egypt considered not thy wondrous works; they remembered not the multitude of thy loving-kindnesses; but they rebelled at the sea, at the Red Sea.
8 Yet he saved them for his name's sake, that he might make known his might.
9 And he rebuked the Red Sea, and it dried up; and he led them through the deeps as through a wilderness.
10 And he saved them from the hand of him that hated [them], and redeemed them from the hand of the enemy.
11 And the waters covered their oppressors: there was not one of them left.
12 Then believed they his words; they sang his praise.
13 They soon forgot his works; they waited not for his counsel:
14 And they lusted exceedingly in the wilderness, and tempted God in the desert.
15 Then he gave them their request, but sent leanness into their soul.
16 And they envied Moses in the camp, [and] Aaron, the saint of Jehovah.
17 The earth opened and swallowed up Dathan, and covered the company of Abiram;
18 And fire was kindled in their company; a flame burned up the wicked.
19 They made a calf in Horeb, and did homage to a molten image;
20 And they changed their glory into the similitude of an ox that eateth grass.
21 They forgot God their Saviour, who had done great things in Egypt,
22 Wondrous works in the land of Ham, terrible things by the Red Sea.
23 And he said that he would destroy them, had not Moses, his chosen, stood before him in the breach, to turn away his fury, lest he should destroy [them].
24 And they despised the pleasant land; they believed not his word,
25 But murmured in their tents: they hearkened not unto the voice of Jehovah.
26 And he lifted up his hand to them, that he would make them fall in the wilderness;
27 And that he would make their seed fall among the nations, and disperse them through the countries.
28 And they joined themselves unto Baal-Peor, and ate the sacrifices of the dead;
29 And they provoked [him] to anger with their doings; and a plague broke out among them.
30 Then stood up Phinehas and executed judgment, and the plague was stayed;
31 And that was reckoned unto him for righteousness, from generation to generation, for evermore.
32 And they moved him to wrath at the waters of Meribah, and it went ill with Moses on their account;
33 For they provoked his spirit, so that he spoke unadvisedly with his lips.
34 They did not destroy the peoples, as Jehovah commanded them;
35 But they mingled with the nations, and learned their works;
36 And they served their idols; and they were a snare unto them:
37 And they sacrificed their sons and their daughters unto demons,
38 And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.
39 And they were defiled with their works, and went a-whoring in their doings.
40 Then was the anger of Jehovah kindled against his people, and he abhorred his inheritance;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

41 And he gave them into the hand of the nations; and they that hated them ruled over them:
42 And their enemies oppressed them, and they were brought into subjection under their hand.
43 Often did he deliver them; but as for them they provoked [him] by their counsel, and they were brought low by their iniquity.
44 But he regarded their distress, when he heard their cry;
45 And he remembered for them his covenant, and repented according to the multitude of his loving-kindnesses;
46 And he caused them to find compassion of all those that had carried them captives.
47 Save us, Jehovah our God, and gather us from among the nations, to give thanks unto thy holy name, [and] to triumph in thy praise.
48 Blessed be Jehovah the God of Israel, from eternity and to eternity! And let all the people say, Amen! Hallelujah!

PSALMS CHAPTER 107

1 Give ye thanks unto Jehovah; for he is good; for his loving-kindness [endureth] for ever.
2 Let the redeemed of Jehovah say so, whom he hath redeemed from the hand of the oppressor,
3 And gathered out of the countries, from the east and from the west, from the north and from the sea.
4 They wandered in the wilderness in a desert way, they found no city of habitation;
5 Hungry and thirsty, their soul fainted in them:
6 Then they cried unto Jehovah in their trouble, [and] he delivered them out of their distresses,
7 And he led them forth by a right way, that they might go to a city of habitation.
8 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men;
9 For he hath satisfied the longing soul and filled the hungry soul with good.
10 Such as inhabit darkness and the shadow of death, bound in affliction and iron,
11 Because they had rebelled against the words of God, and had despised the counsel of the Most High; ...
12 And he bowed down their heart with labour; they stumbled, and there was none to help:
13 Then they cried unto Jehovah in their trouble, [and] he saved them out of their distresses;
14 He brought them out of darkness and the shadow of death, and broke their bands in sunder.
15 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men;
16 For he hath broken the gates of bronze, and cut asunder the bars of iron.
17 Fools, because of their way of transgression, and because of their iniquities, are afflicted;
18 Their soul abhorreth all manner of food, and they draw near unto the gates of death:
19 Then they cry unto Jehovah in their trouble, [and] he saveth them out of their distresses;
20 He sendeth his word, and healeth them, and delivereth them from their destructions.
21 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men,
22 And let them offer the sacrifices of thanksgiving, and declare his works in joyful song.
23 They that go down to the sea in ships, that do business in great waters,
24 These see the works of Jehovah, and his wonders in the deep.
25 For he speaketh, and raiseth the stormy wind, which lifteth up the waves thereof:
26 They mount up to the heavens, they go down to the depths; their soul is melted because of trouble;
27 They reel to and fro, and stagger like a drunken man, and they are at their wits' end:
28 Then they cry unto Jehovah in their trouble, and he bringeth them out of their distresses;
29 He maketh the storm a calm, and the waves thereof are still:
30 And they rejoice because they are quiet; and he bringeth them unto their desired haven.
31 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men;
32 Let them exalt him also in the congregation of the people, and praise him in the session of the elders.
33 He maketh rivers into a wilderness, and water-springs into dry ground;
34 A fruitful land into a plain of salt, for the wickedness of them that dwell therein.
35 He maketh the wilderness into a pool of water, and the dry land into water-springs;
36 And there he maketh the hungry to dwell, and they establish a city of habitation;
37 And sow fields, and plant vineyards, which yield fruits of increase;
38 And he blesseth them, so that they are multiplied greatly; and he suffereth not their cattle to decrease.
39 And they are diminished and brought low, through oppression, adversity, and sorrow:
40 He poureth contempt upon nobles, and causeth them to wander in a pathless waste;
41 But he secureth the needy one on high from affliction, and maketh [him] families like flocks.
42 The upright shall see it, and rejoice; and all unrighteousness shall stop its mouth.
43 Whoso is wise, let him observe these things, and let them understand the loving-kindnesses of Jehovah.

PSALMS CHAPTER 108

{A Song, a Psalm of David.}

1 My heart is fixed, O God: I will sing, yea, I will sing psalms, even [with] my glory.
2 Awake, lute and harp: I will wake the dawn.
3 I will give thee thanks among the peoples, O Jehovah; of thee will I sing psalms among the nations:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 For thy loving-kindness is great above the heavens, and thy truth is unto the clouds.
5 Be thou exalted above the heavens, O God, and thy glory above all the earth.
6 That thy beloved ones may be delivered: save with thy right hand, and answer me.
7 God hath spoken in his holiness: I will exult, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead is mine, Manasseh is mine, and Ephraim is the strength of my head; Judah is my law-giver;
9 Moab is my wash-pot; upon Edom will I cast my sandal; over Philistia will I shout aloud.
10 Who will bring me into the strong city? who will lead me unto Edom?
11 [Wilt] not [thou], O God, who didst cast us off? and didst not go forth, O God, with our armies?
12 Give us help from trouble; for vain is man's deliverance.
13 Through God we shall do valiantly; and he it is that will tread down our adversaries.

PSALMS CHAPTER 109
{To the chief Musician. Of David. A Psalm.}
1 O God of my praise, be not silent:
2 For the mouth of the wicked [man] and the mouth of deceit are opened against me: they have spoken against me with a lying tongue,
3 And with words of hatred have they encompassed me; and they fight against me without a cause.
4 For my love they are mine adversaries; but I [give myself unto] prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 Set a wicked [man] over him, and let [the] adversary stand at his right hand;
7 When he shall be judged, let him go out guilty, and let his prayer become sin;
8 Let his days be few, let another take his office;
9 Let his sons be fatherless, and his wife a widow;
10 Let his sons be vagabonds and beg, and let them seek [their bread] far from their desolate places;
11 Let the usurer cast the net over all that he hath, and let strangers despoil his labour;
12 Let there be none to extend kindness unto him, neither let there be any to favour his fatherless children;
13 Let his posterity be cut off; in the generation following let their name be blotted out:
14 Let the iniquity of his fathers be remembered with Jehovah, and let not the sin of his mother be blotted out;
15 Let them be before Jehovah continually, that he may cut off the memory of them from the earth:
16 Because he remembered not to shew kindness, but persecuted the afflicted and needy man, and the broken in heart, to slay him.
17 And he loved cursing; so let it come unto him. And he delighted not in blessing; and let it be far from him.
18 And he clothed himself with cursing like his vestment; so let it come into his bowels like water, and like oil into his bones;
19 Let it be unto him as a garment with which he covereth himself, and for a girdle wherewith he is constantly girded.
20 Let this be the reward of mine adversaries from Jehovah, and of them that speak evil against my soul.
21 But do *thou* for me, Jehovah, Lord, for thy name's sake; because thy loving-kindness is good, deliver me:
22 For I am afflicted and needy, and my heart is wounded within me.
23 I am gone like a shadow when it lengtheneth; I am tossed about like the locust;
24 My knees are failing through fasting, and my flesh hath lost its fatness;
25 And I am become a reproach unto them; [when] they look upon me they shake their heads.
26 Help me, Jehovah my God; save me according to thy loving-kindness:
27 That they may know that this is thy hand; that *thou*, Jehovah, hast done it.
28 Let *them* curse, but bless *thou*; when they rise up, let them be ashamed, and let thy servant rejoice.
29 Let mine adversaries be clothed with confusion, and let them cover themselves with their shame as with a mantle.
30 I will greatly celebrate Jehovah with my mouth; yea, I will praise him among the multitude.
31 For he standeth at the right hand of the needy, to save him from those that judge his soul.

PSALMS CHAPTER 110
{Psalm of David.}
1 Jehovah said unto my Lord, Sit at my right hand, until I put thine enemies [as] footstool of thy feet.
2 Jehovah shall send the sceptre of thy might out of Zion: rule in the midst of thine enemies.
3 Thy people shall be willing in the day of thy power, in holy splendour: from the womb of the morning [shall come] to thee the dew of thy youth.
4 Jehovah hath sworn, and will not repent, Thou art priest for ever after the order of Melchisedek.
5 The Lord at thy right hand will smite through kings in the day of his anger.
6 He shall judge among the nations; he shall fill [all places] with dead bodies; he shall smite through the head over a great country.
7 He shall drink of the brook in the way; therefore shall he lift up the head.

PSALMS CHAPTER 111
1 Hallelujah! I will celebrate Jehovah with [my] whole heart, in the council of the upright, and in the assembly.
2 Great are the works of Jehovah; sought out of all that delight in them.
3 His work is majesty and splendour, and his righteousness abideth for ever.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 He hath made his wonders to be remembered: Jehovah is gracious and merciful.
5 He hath given meat unto them that fear him; he is ever mindful of his covenant.
6 He hath shewn his people the power of his works, to give them the heritage of the nations.
7 The works of his hands are truth and judgment; all his precepts are faithful:
8 Maintained for ever and ever, done in truth and uprightness.
9 He sent deliverance unto his people; he hath commanded his covenant for ever: holy and terrible is his name.
10 The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do [his precepts]: his praise abideth for ever.

PSALMS CHAPTER 112
1 Hallelujah! Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments.
2 His seed shall be mighty in the land; the generation of the upright shall be blessed.
3 Wealth and riches [shall be] in his house; and his righteousness abideth for ever.
4 Unto the upright there ariseth light in the darkness; he is gracious, and merciful, and righteous.
5 It is well with the man that is gracious and lendeth; he will sustain his cause in judgment.
6 For he shall not be moved for ever: the righteous shall be in everlasting remembrance.
7 He shall not be afraid of evil tidings; his heart is fixed confiding in Jehovah;
8 His heart is maintained, he is not afraid, until he see [his desire] upon his oppressors.
9 He scattereth abroad, he giveth to the needy; his righteousness abideth for ever: his horn shall be exalted with honour.
10 The wicked [man] shall see [it] and be vexed; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALMS CHAPTER 113
1 Hallelujah! Praise, ye servants of Jehovah, praise the name of Jehovah.
2 Blessed be the name of Jehovah, from this time forth and for evermore!
3 From the rising of the sun unto the going down of the same, let Jehovah's name be praised.
4 Jehovah is high above all nations, his glory above the heavens.
5 Who is like unto Jehovah our God, who hath placed his dwelling on high;
6 Who humbleth himself to look on the heavens and on the earth?
7 He raiseth up the poor out of the dust; from the dung-hill he lifteth up the needy,
8 To set [him] among nobles, among the nobles of his people.
9 He maketh the barren woman to keep house, [as] a joyful mother of sons. Hallelujah!

PSALMS CHAPTER 114
1 When Israel went out of Egypt, the house of Jacob from a people of strange language,
2 Judah was his sanctuary, Israel his dominion.
3 The sea saw it and fled, the Jordan turned back;
4 The mountains skipped like rams, the hills like lambs.
5 What ailed thee, thou sea, that thou fleddest? thou Jordan, that thou turnedst back?
6 Ye mountains, that ye skipped like rams? ye hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord, at the presence of the +God of Jacob,
8 Who turned the rock into a pool of water, the flint into a fountain of waters.

PSALMS CHAPTER 115
1 Not unto us, O Jehovah, not unto us, but unto thy name give glory, for thy loving-kindness and for thy truth's sake.
2 Wherefore should the nations say, Where then is their God?
3 But our God is in the heavens: he hath done whatsoever he pleased.
4 Their idols are silver and gold, the work of men's hands:
5 They have a mouth, and they speak not; eyes have they, and they see not;
6 They have ears, and they hear not; a nose have they, and they smell not;
7 They have hands, and they handle not; feet have they, and they walk not; they give no sound through their throat.
8 They that make them are like unto them, -- every one that confideth in them.
9 O Israel, confide thou in Jehovah: he is their help and their shield.
10 House of Aaron, confide in Jehovah: he is their help and their shield.
11 Ye that fear Jehovah, confide in Jehovah: he is their help and their shield.
12 Jehovah hath been mindful of us: he will bless, he will bless the house of Israel; he will bless the house of Aaron;
13 He will bless them that fear Jehovah, both the small and the great.
14 Jehovah will add unto you more, unto you and unto your children.
15 Ye are blessed of Jehovah, who made the heavens and the earth.
16 The heavens are the heavens of Jehovah, but the earth hath he given to the children of men.
17 The dead praise not Jah, neither any that go down into silence;
18 But *we* will bless Jah from this time forth and for evermore. Hallelujah!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PSALMS CHAPTER 116

1 I love Jehovah, for he hath heard my voice [and] my supplications;
2 For he hath inclined his ear unto me, and I will call upon him during [all] my days.
3 The bands of death encompassed me, and the anguish of Sheol took hold of me; I found trouble and sorrow:
4 Then called I upon the name of Jehovah: I beseech thee, Jehovah, deliver my soul.
5 Gracious is Jehovah and righteous; and our God is merciful.
6 Jehovah keepeth the simple: I was brought low, and he saved me.
7 Return unto thy rest, O my soul; for Jehovah hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, my feet from falling.
9 I will walk before Jehovah in the land of the living.
10 I believed, therefore have I spoken. As for me, I was greatly afflicted.
11 I said in my haste, All men are liars.
12 What shall I render unto Jehovah, [for] all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of Jehovah.
14 I will perform my vows unto Jehovah, yea, before all his people.
15 Precious in the sight of Jehovah is the death of his saints.
16 Yea, Jehovah! for I am thy servant; I am thy servant, the son of thy handmaid: thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of Jehovah.
18 I will perform my vows unto Jehovah, yea, before all his people,
19 In the courts of Jehovah's house, in the midst of thee, O Jerusalem. Hallelujah!

PSALMS CHAPTER 117

1 Praise Jehovah, all ye nations; laud him, all ye peoples;
2 For his loving-kindness is great toward us, and the truth of Jehovah [endureth] for ever. Hallelujah!

PSALMS CHAPTER 118

1 Give ye thanks unto Jehovah; for he is good; for his loving-kindness [endureth] for ever.
2 Oh let Israel say, that his loving-kindness [endureth] for ever.
3 Oh let the house of Aaron say, that his loving-kindness [endureth] for ever.
4 Oh let them that fear Jehovah say, that his loving-kindness [endureth] for ever.
5 I called upon Jah in distress; Jah answered me [and set me] in a large place.
6 Jehovah is for me, I will not fear; what can man do unto me?
7 Jehovah is for me among them that help me; and I shall see [my desire] upon them that hate me.
8 It is better to trust in Jehovah than to put confidence in man;
9 It is better to trust in Jehovah than to put confidence in nobles.
10 All nations encompassed me; but in the name of Jehovah have I destroyed them.
11 They encompassed me, yea, encompassed me; but in the name of Jehovah have I destroyed them.
12 They encompassed me like bees; they are quenched as the fire of thorns: for in the name of Jehovah have I destroyed them.
13 Thou hast thrust hard at me that I might fall; but Jehovah helped me.
14 My strength and song is Jah, and he is become my salvation.
15 The voice of triumph and salvation is in the tents of the righteous: the right hand of Jehovah doeth valiantly;
16 The right hand of Jehovah is exalted, the right hand of Jehovah doeth valiantly.
17 I shall not die, but live, and declare the works of Jah.
18 Jah hath chastened me sore; but he hath not given me over unto death.
19 Open to me the gates of righteousness: I will enter into them; Jah will I praise.
20 This is the gate of Jehovah: the righteous shall enter therein.
21 I will give thee thanks, for thou hast answered me, and art become my salvation.
22 [The] stone which the builders rejected hath become the head of the corner:
23 This is of Jehovah; it is wonderful in our eyes.
24 This is the day that Jehovah hath made; we will rejoice and be glad in it.
25 Oh save, Jehovah, I beseech thee; Jehovah, I beseech thee, oh send prosperity!
26 Blessed be he that cometh in the name of Jehovah. We have blessed you out of the house of Jehovah.
27 Jehovah is God, and he hath given us light: bind the sacrifice with cords, -- up to the horns of the altar.
28 Thou art my God, and I will give thee thanks; my God, I will exalt thee.
29 Give ye thanks unto Jehovah; for he is good; for his loving-kindness [endureth] for ever.

PSALMS CHAPTER 119

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline the paragraphs of this chapter. Letter names and their meaning, see detailed information at the end of Appendix B.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ALEPH.

1 Blessed are the perfect in the way, who walk in the law of Jehovah.

2 Blessed are they that observe his testimonies, that seek him with the whole heart;

3 Who also do no unrighteousness: they walk in his ways.

4 Thou hast enjoined thy precepts, to be kept diligently.

5 Oh that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will give thee thanks with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his path? by taking heed according to thy word.

10 With my whole heart have I sought thee: let me not wander from thy commandments.

11 Thy ùword have I hid in my heart, that I might not sin against thee.

12 Blessed art thou, Jehovah! teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as [much as] in all wealth.

15 I will meditate upon thy precepts, and have respect unto thy paths.

16 I delight myself in thy statutes; I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant [and] I shall live; and I will keep thy word.

18 Open mine eyes, and I shall behold wondrous things out of thy law.

19 I am a stranger in the land; hide not thy commandments from me.

20 My soul breaketh for longing after thy judgments at all times.

21 Thou hast rebuked the proud [that are] cursed, who wander from thy commandments.

22 Roll off from me reproach and contempt; for I observe thy testimonies.

23 Princes also did sit [and] talk together against me: thy servant doth meditate in thy statutes.

24 Thy testimonies also are my delight [and] my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken me according to thy word.

26 I have declared my ways, and thou hast answered me: teach me thy statutes.

27 Make me to understand the way of thy precepts, and I will meditate upon thy wondrous works.

28 My soul melteth for sadness: strengthen me according to thy word.

29 Remove from me the way of falsehood, and graciously grant me thy law.

30 I have chosen the way of faithfulness; thy judgments have I set [before me].

31 I cleave unto thy testimonies; Jehovah, let me not be ashamed.

32 I will run the way of thy commandments when thou shalt enlarge my heart.

HE.

33 Teach me, O Jehovah, the way of thy statutes, and I will observe it [unto] the end.

34 Give me understanding, and I will observe thy law; and I will keep it with [my] whole heart.

35 Make me to walk in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to gain.

37 Turn away mine eyes from beholding vanity; quicken me in thy way.

38 Establish thy ùword unto thy servant, who is [devoted] to thy fear.

39 Turn away my reproach which I fear; for thy judgments are good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAW.

41 And let thy loving-kindness come unto me, O Jehovah, -- thy salvation according to thy ùword.

42 So shall I have wherewith to answer him that reproacheth me; for I confide in thy word.

43 And take not the word of truth utterly out of my mouth; because I have hoped in thy judgments.

44 Then will I keep thy law continually, for ever and ever;

45 And I will walk at liberty, for I have sought thy precepts;

46 And I will speak of thy testimonies before kings, and will not be ashamed;

47 And I will delight myself in thy commandments, which I have loved;

48 And I will lift up my hands unto thy commandments, which I have loved, and I will meditate in thy statutes.

ZAYIN.

49 Remember the word for thy servant, upon which thou hast caused me to hope.

50 This is my comfort in mine affliction; for thy ùword hath quickened me.

51 The proud have derided me beyond measure: I have not declined from thy law.

52 I remembered thy judgments of old, O Jehovah, and have comforted myself.

53 Burning indignation hath taken hold upon me because of the wicked who forsake thy law.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

54 Thy statutes have been my songs in the house of my pilgrimage.
55 I have remembered thy name, O Jehovah, in the night, and have kept thy law.
56 This I have had, because I have observed thy precepts.

KHETH.
57 My portion, O Jehovah, I have said, is to keep thy words.
58 I have sought thy favour with [my] whole heart: be gracious unto me according to thy ùword.
59 I have thought on my ways, and turned my feet unto thy testimonies.
60 I have made haste, and not delayed, to keep thy commandments.
61 The bands of the wicked have wrapped me round: I have not forgotten thy law.
62 At midnight I rise up to give thanks unto thee, because of thy righteous judgments.
63 I am the companion of all that fear thee, and of them that keep thy precepts.
64 The earth, O Jehovah, is full of thy loving-kindness: teach me thy statutes.

TSETH.
65 Thou hast dealt well with thy servant, O Jehovah, according to thy word.
66 Teach me good discernment and knowledge; for I have believed in thy commandments.
67 Before I was afflicted I went astray, but now I keep thy ùword.
68 Thou art good, and doest good; teach me thy statutes.
69 The proud have forged falsehood against me: I will observe thy precepts with [my] whole heart.
70 Their heart is as fat as grease: as for me, I delight in thy law.
71 It is good for me that I have been afflicted, that I might learn thy statutes.
72 The law of thy mouth is better unto me than thousands of gold and silver.

YODH.
73 Thy hands have made me and fashioned me: give me understanding, and I will learn thy commandments.
74 They that fear thee will see me, and rejoice; because I have hoped in thy word.
75 I know, Jehovah, that thy Judgments are righteousness, and that in faithfulness thou hast afflicted me.
76 Oh let thy loving-kindness be for my comfort, according to thy ùword unto thy servant.
77 Let thy tender mercies come unto me, that I may live; for thy law is my delight.
78 Let the proud be ashamed; for they have acted perversely towards me with falsehood: as for me, I meditate in thy precepts.
79 Let those that fear thee turn unto me, and those that know thy testimonies.
80 Let my heart be perfect in thy statutes, that I be not ashamed.

KAPH.
81 My soul fainteth for thy salvation; I hope in thy word.
82 Mine eyes fail for thy ùword, saying, When wilt thou comfort me?
83 For I am become like a bottle in the smoke; I do not forget thy statutes.
84 How many shall be the days of thy servant? when wilt thou execute judgment on them that persecute me?
85 The proud have digged pits for me, which is not according to thy law.
86 All thy commandments are faithfulness. They persecute me wrongfully: help thou me.
87 They had almost consumed me upon the earth; but as for me, I forsook not thy precepts.
88 Quicken me according to thy loving-kindness, and I will keep the testimony of thy mouth.

LAMEDH.
89 For ever, O Jehovah, thy word is settled in the heavens.
90 Thy faithfulness is from generation to generation: thou hast established the earth, and it standeth.
91 By thine ordinances they stand this day; for all things are thy servants.
92 Unless thy law had been my delight, I should then have perished in mine affliction.
93 I will never forget thy precepts; for by them thou hast quickened me.
94 I am thine, save me; for I have sought thy precepts.
95 The wicked have awaited me to destroy me; [but] I attend unto thy testimonies.
96 I have seen an end of all perfection: thy commandment is exceeding broad.

MEM.
97 Oh how I love thy law! it is my meditation all the day.
98 Thy commandments make me wiser than mine enemies; for they are ever with me.
99 I have more understanding than all my teachers; for thy testimonies are my meditation.
100 I understand more than the aged, because I have observed thy precepts.
101 I have refrained my feet from every evil path, that I might keep thy word.
102 I have not departed from thy judgments; for it is thou that hast taught me.
103 How sweet are thy ùwords unto my taste! more than honey to my mouth!
104 From thy precepts I get understanding; therefore I hate every false path.

NUN.
105 Thy word is a lamp unto my feet, and a light unto my path.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.
107 I am afflicted very much; O Jehovah, quicken me according to thy word.
108 Accept, I beseech thee, Jehovah, the voluntary-offerings of my mouth, and teach me thy judgments.
109 My life is continually in my hand; but I do not forget thy law.
110 The wicked have laid a snare for me; but I have not wandered from thy precepts.
111 Thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart.
112 I have inclined my heart to perform thy statutes for ever, unto the end.

SAMEKH.
113 The double-minded have I hated; but thy law do I love.
114 Thou art my hiding-place and my shield: I hope in thy word.
115 Depart from me, ye evil-doers; and I will observe the commandments of my God.
116 Uphold me according to thy ùword, that I may live; and let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually.
118 Thou hast set at nought all them that wander from thy statutes; for their deceit is falsehood.
119 Thou puttest away all the wicked of the earth [like] dross; therefore I love thy testimonies.
120 My flesh shuddereth for fear of thee; and I am afraid of thy judgments.

AYIN.
121 I have done judgment and justice: leave me not to mine oppressors.
122 Be surety for thy servant for good; let not the proud oppress me.
123 Mine eyes fail for thy salvation, and for the ùword of thy righteousness.
124 Deal with thy servant according to thy loving-kindness, and teach me thy statutes.
125 I am thy servant; give me understanding that I may know thy testimonies.
126 It is time for Jehovah to work: they have made void thy law.
127 Therefore I love thy commandments above gold, yea, above fine gold.
128 Therefore I regard all [thy] precepts concerning all things to be right: I hate every false path.

PE.
129 Thy testimonies are wonderful; therefore doth my soul observe them.
130 The entrance of thy words giveth light, giving understanding unto the simple.
131 I opened my mouth wide and panted; for I longed for thy commandments.
132 Turn unto me, and be gracious unto me, as thou art wont to do unto those that love thy name.
133 Establish my steps in thy ùword; and let not any iniquity have dominion over me.
134 Deliver me from the oppression of man; and I will keep thy precepts.
135 Make thy face to shine upon thy servant, and teach me thy statutes.
136 Mine eyes run down with streams of water, because they keep not thy law.

TSADE.
137 Righteous art thou, Jehovah, and upright are thy judgments.
138 Thou hast commanded thy testimonies in righteousness and exceeding faithfulness.
139 My zeal destroyeth me, because mine oppressors have forgotten thy words.
140 Thy ùword is exceeding pure, and thy servant loveth it.
141 I am little and despised: thy precepts have I not forgotten.
142 Thy righteousness is an everlasting righteousness, and thy law is truth.
143 Trouble and anguish have taken hold upon me: thy commandments are my delights.
144 The righteousness of thy testimonies is for ever: give me understanding, and I shall live.

QOPH.
145 I have called with [my] whole heart; answer me, O Jehovah: I will observe thy statutes.
146 I call upon thee; save me, and I will keep thy testimonies.
147 I anticipate the morning-dawn and I cry: I hope in thy word.
148 Mine eyes anticipate the night-watches, that I may meditate in thy ùword.
149 Hear my voice according to thy loving-kindness: O Jehovah, quicken me according to thy judgment.
150 They have drawn nigh that follow after mischief: they are far from thy law.
151 Thou, Jehovah, art near, and all thy commandments are truth.
152 From thy testimonies, I have known of old that thou hast founded them for ever.

RESH.
153 See mine affliction, and deliver me; for I have not forgotten thy law.
154 Plead my cause, and redeem me: quicken me according to thy ùword.
155 Salvation is far from the wicked; for they seek not thy statutes.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

156 Many are thy tender mercies, O Jehovah; quicken me according to thy judgments.
157 Many are my persecutors and mine oppressors; I have not declined from thy testimonies.
158 I beheld them that deal treacherously, and was grieved; because they kept not thy ùword.
159 See how I have loved thy precepts: quicken me, O Jehovah, according to thy loving-kindness.
160 The sum of thy word is truth, and every righteous judgment of thine is for ever.

SHIN.
161 Princes have persecuted me without a cause; but my heart standeth in awe of thy word.
162 I have joy in thy ùword, as one that findeth great spoil.
163 I hate and abhor falsehood; thy law do I love.
164 Seven times a day do I praise thee because of thy righteous judgments.
165 Great peace have they that love thy law, and nothing doth stumble them.
166 I have hoped for thy salvation, O Jehovah, and have done thy commandments.
167 My soul hath kept thy testimonies, and I love them exceedingly.
168 I have kept thy precepts and thy testimonies; for all my ways are before thee.

TAW.
169 Let my cry come near before thee, Jehovah: give me understanding according to thy word.
170 Let my supplication come before thee: deliver me according to thy ùword.
171 My lips shall pour forth praise when thou hast taught me thy statutes.
172 My tongue shall speak aloud of thy ùword; for all thy commandments are righteousness.
173 Let thy hand be for my help; for I have chosen thy precepts.
174 I have longed for thy salvation, O Jehovah, and thy law is my delight.
175 Let my soul live, and it shall praise thee; and let thy judgments help me.
176 I have gone astray like a lost sheep: seek thy servant; for I have not forgotten thy commandments.

PSALMS CHAPTER 120
{A Song of degrees.}
1 In my trouble I called unto Jehovah, and he answered me.
2 Jehovah, deliver my soul from the lying lip, from the deceitful tongue.
3 What shall be given unto thee, what shall be added unto thee, thou deceitful tongue?
4 Sharp arrows of a mighty one, with burning coals of broom-wood.
5 Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar!
6 My soul hath long dwelt with them that hate peace.
7 I [am for] peace; but when I speak, *they* [are] for war.

PSALMS CHAPTER 121
{A Song of degrees.}
1 I lift up mine eyes unto the mountains: whence shall my help come?
2 My help [cometh] from Jehovah, who made the heavens and the earth.
3 He will not suffer thy foot to be moved; he that keepeth thee will not slumber.
4 Behold, he that keepeth Israel will neither slumber nor sleep.
5 Jehovah is thy keeper, Jehovah is thy shade upon thy right hand;
6 The sun shall not smite thee by day, nor the moon by night.
7 Jehovah will keep thee from all evil; he will keep thy soul.
8 Jehovah will keep thy going out and thy coming in, from henceforth and for evermore.

PSALMS CHAPTER 122
{A Song of degrees. Of David.}
1 I rejoiced when they said unto me, Let us go into the house of Jehovah.
2 Our feet shall stand within thy gates, O Jerusalem.
3 Jerusalem, which art built as a city that is compact together,
4 Whither the tribes go up, the tribes of Jah, a testimony to Israel, to give thanks unto the name of Jehovah.
5 For there are set thrones for judgment, the thrones of the house of David.
6 Pray for the peace of Jerusalem: they shall prosper that love thee.
7 Peace be within thy bulwarks, prosperity within thy palaces.
8 For my brethren and companions' sakes I will say, Peace be within thee!
9 Because of the house of Jehovah our God I will seek thy good.

PSALMS CHAPTER 123
{A Song of degrees.}
1 Unto thee do I lift up mine eyes, O thou that dwellest in the heavens.
2 Behold, as the eyes of servants [look] unto the hand of their masters, as the eyes of a maiden unto the hand of her mistress, so our eyes [are directed] to Jehovah our God, until he be gracious unto us.
3 Be gracious unto us, O Jehovah, be gracious unto us; for we are exceedingly filled with contempt.
4 Our soul is exceedingly filled with the scorning of those that are at ease, with the contempt of the proud.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PSALMS CHAPTER 124

{A Song of degrees. Of David.}

1 If it had not been Jehovah who was for us -- oh let Israel say --

2 If it had not been Jehovah who was for us, when men rose up against us,

3 Then they had swallowed us up alive, when their anger was kindled against us;

4 Then the waters had overwhelmed us, a torrent had gone over our soul;

5 Then the proud waters had gone over our soul.

6 Blessed be Jehovah, who gave us not up a prey to their teeth!

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we have escaped.

8 Our help is in the name of Jehovah, the maker of heavens and earth.

PSALMS CHAPTER 125

{A Song of degrees.}

1 They that confide in Jehovah are as mount Zion, which cannot be moved; it abideth for ever.

2 Jerusalem! -- mountains are round about her, and Jehovah is round about his people, from henceforth and for evermore.

3 For the sceptre of wickedness shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O Jehovah, unto the good, and to them that are upright in their hearts.

5 But as for such as turn aside unto their crooked ways, Jehovah will lead them forth with the workers of iniquity. Peace be upon Israel!

PSALMS CHAPTER 126

{A Song of degrees.}

1 When Jehovah turned the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with rejoicing: then said they among the nations, Jehovah hath done great things for them.

3 Jehovah hath done great things for us; [and] we are joyful.

4 Turn our captivity, O Jehovah, as the streams in the south.

5 They that sow in tears shall reap with rejoicing:

6 He goeth forth and weepeth, bearing seed for scattering; he cometh again with rejoicing, bearing his sheaves.

PSALMS CHAPTER 127

{A Song of degrees. Of Solomon.}

1 Unless Jehovah build the house, in vain do its builders labour in it; unless Jehovah keep the city, the keeper watcheth in vain:

2 It is vain for you to rise up early, to lie down late, to eat the bread of sorrows: so to his beloved one he giveth sleep.

3 Lo, children are an inheritance from Jehovah, [and] the fruit of the womb a reward.

4 As arrows in the hand of a mighty man, so are the children of youth.

5 Happy is the man that hath filled his quiver with them. They shall not be ashamed when they speak with enemies in the gate.

PSALMS CHAPTER 128

{A Song of degrees.}

1 Blessed is every one that feareth Jehovah, that walketh in his ways.

2 For thou shalt eat the labour of thy hands; happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine in the inner part of thy house; thy children like olive-plants round about thy table.

4 Behold, thus shall the man be blessed that feareth Jehovah.

5 Jehovah will bless thee out of Zion; and mayest thou see the good of Jerusalem all the days of thy life,

6 And see thy children's children. Peace be upon Israel!

PSALMS CHAPTER 129

{A Song of degrees.}

1 Many a time have they afflicted me from my youth -- oh let Israel say --

2 Many a time have they afflicted me from my youth; yet they have not prevailed against me.

3 The ploughers ploughed upon my back; they made long their furrows.

4 Jehovah is righteous: he hath cut asunder the cords of the wicked.

5 Let them be ashamed and turned backward, all that hate Zion;

6 Let them be as the grass upon the house-tops, which withereth before it is plucked up,

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom;

8 Neither do the passers-by say, The blessing of Jehovah be upon you; we bless you in the name of Jehovah!

PSALMS CHAPTER 130

{A Song of degrees.}

1 Out of the depths do I call upon thee, Jehovah.

2 Lord, hear my voice; let thine ears be attentive to the voice of my supplication.

3 If thou, Jah, shouldest mark iniquities, Lord, who shall stand?

4 But there is forgiveness with thee, that thou mayest be feared.

5 I wait for Jehovah; my soul doth wait, and in his word do I hope.

6 My soul [waiteth] for the Lord more than the watchers [wait] for the morning, [more than] the watchers for the morning.

7 Let Israel hope in Jehovah, because with Jehovah there is loving-kindness, and with him is plenteous redemption;

8 And he will redeem Israel from all his iniquities.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PSALMS CHAPTER 131

{A Song of degrees. Of David.}

1 Jehovah, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, and in things too wonderful for me.

2 Surely I have restrained and composed my soul, like a weaned child with its mother: my soul within me is as a weaned child.

3 Let Israel hope in Jehovah, from henceforth and for evermore.

PSALMS CHAPTER 132

{A Song of degrees.}

1 Jehovah, remember for David all his affliction;

2 How he swore unto Jehovah, vowed unto the Mighty One of Jacob:

3 I will not come into the tent of my house, I will not go up to the couch of my bed;

4 I will not give sleep to mine eyes, slumber to mine eyelids,

5 Until I find out a place for Jehovah, habitations for the Mighty One of Jacob. ...

6 Behold, we heard of it at Ephratah, we found it in the fields of the wood.

7 Let us go into his habitations, let us worship at his footstool.

8 Arise, Jehovah, into thy rest, thou and the ark of thy strength.

9 Let thy priests be clothed with righteousness, and let thy saints shout for joy.

10 For thy servant David's sake, turn not away the face of thine anointed.

11 Jehovah hath sworn [in] truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne;

12 If thy children keep my covenant, and my testimonies which I will teach them, their children also for evermore shall sit upon thy throne.

13 For Jehovah hath chosen Zion; he hath desired it for his dwelling:

14 This is my rest for ever; here will I dwell, for I have desired it.

15 I will abundantly bless her provision; I will satisfy her needy ones with bread;

16 And I will clothe her priests with salvation, and her saints shall shout aloud for joy.

17 There will I cause the horn of David to bud forth; I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame; but upon himself shall his crown flourish.

PSALMS CHAPTER 133

{A Song of degrees. Of David.}

1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

2 Like the precious oil upon the head, that ran down upon the beard, upon Aaron's beard, that ran down to the hem of his garments;

3 As the dew of Hermon that descendeth on the mountains of Zion; for there hath Jehovah commanded the blessing, life for evermore.

PSALMS CHAPTER 134

{A Song of degrees.}

1 Behold, bless Jehovah, all ye servants of Jehovah, who by night stand in the house of Jehovah.

2 Lift up your hands in the sanctuary, and bless Jehovah.

3 Jehovah, the maker of heavens and earth, bless thee out of Zion.

PSALMS CHAPTER 135

1 Hallelujah! Praise the name of Jehovah; praise, ye servants of Jehovah,

2 Ye that stand in the house of Jehovah, in the courts of the house of our God.

3 Praise ye Jah; for Jehovah is good: sing psalms unto his name; for it is pleasant.

4 For Jah hath chosen Jacob unto himself, Israel for his own possession.

5 For *I* know that Jehovah is great, and our Lord is above all gods.

6 Whatsoever Jehovah pleased, he hath done in the heavens and on the earth, in the seas and all deeps;

7 Who causeth the vapours to ascend from the ends of the earth; who maketh lightnings for the rain; who bringeth the wind out of his treasuries:

8 Who smote the firstborn of Egypt, both of man and beast;

9 Who sent signs and miracles into the midst of thee, O Egypt, upon Pharaoh and upon all his servants;

10 Who smote great nations, and slew mighty kings,

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan;

12 And gave their land for an inheritance, an inheritance unto Israel his people.

13 Thy name, O Jehovah, is for ever; thy memorial, O Jehovah, from generation to generation.

14 For Jehovah will judge his people, and will repent in favour of his servants.

15 The idols of the nations are silver and gold, the work of men's hands:

16 They have a mouth, and they speak not; eyes have they, and they see not;

17 They have ears, and they hear not; neither is there any breath in their mouth.

18 They that make them are like unto them, -- every one that confideth in them.

19 House of Israel, bless ye Jehovah; house of Aaron, bless ye Jehovah;

20 House of Levi, bless ye Jehovah; ye that fear Jehovah, bless Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 Blessed be Jehovah out of Zion, who dwelleth at Jerusalem! Hallelujah!

PSALMS CHAPTER 136

1 Give ye thanks unto Jehovah, for he is good; for his loving-kindness [endureth] for ever:
2 Give thanks unto the God of gods, for his loving-kindness [endureth] for ever;
3 Give thanks unto the Lord of lords, for his loving-kindness [endureth] for ever.
4 To him who alone doeth great wonders, for his loving-kindness [endureth] for ever:
5 To him that by understanding made the heavens, for his loving-kindness [endureth] for ever;
6 To him that stretched out the earth above the waters, for his loving-kindness [endureth] for ever;
7 To him that made great lights, for his loving-kindness [endureth] for ever;
8 The sun for rule over the day, for his loving-kindness [endureth] for ever,
9 The moon and stars for rule over the night, for his loving-kindness [endureth] for ever:
10 To him that smote Egypt in their firstborn, for his loving-kindness [endureth] for ever,
11 And brought out Israel from among them, for his loving-kindness [endureth] for ever,
12 With a powerful hand and with a stretched-out arm, for his loving-kindness [endureth] for ever;
13 To him that divided the Red sea into parts, for his loving-kindness [endureth] for ever,
14 And made Israel to pass through the midst of it, for his loving-kindness [endureth] for ever,
15 And overturned Pharaoh and his host in the Red sea, for his loving-kindness [endureth] for ever;
16 To him that led his people through the wilderness, for his loving-kindness [endureth] for ever;
17 To him that smote great kings, for his loving-kindness [endureth] for ever,
18 And slew famous kings, for his loving-kindness [endureth] for ever;
19 Sihon king of the Amorites, for his loving-kindness [endureth] for ever,
20 And Og king of Bashan, for his loving-kindness [endureth] for ever;
21 And gave their land for an inheritance, for his loving-kindness [endureth] for ever,
22 An inheritance unto Israel his servant, for his loving-kindness [endureth] for ever:
23 Who hath remembered us in our low estate, for his loving-kindness [endureth] for ever;
24 And hath delivered us from our oppressors, for his loving-kindness [endureth] for ever:
25 Who giveth food to all flesh, for his loving-kindness [endureth] for ever.
26 Give ye thanks unto the God of the heavens; for his loving-kindness [endureth] for ever.

PSALMS CHAPTER 137

1 By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion.
2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us a song; and they that made us wail [required] mirth, [saying,] Sing us [one] of the songs of Zion.
4 How should we sing a song of Jehovah's upon a foreign soil?
5 If I forget thee, Jerusalem, let my right hand forget [its skill];
6 If I do not remember thee, let my tongue cleave to my palate: if I prefer not Jerusalem above my chief joy.
7 Remember, O Jehovah, against the sons of Edom, the day of Jerusalem; who said, Lay [it] bare, Lay [it] bare, down to its foundation!
8 Daughter of Babylon, who art to be laid waste, happy he that rendereth unto thee that which thou hast meted out to us.
9 Happy he that taketh and dasheth thy little ones against the rock.

PSALMS CHAPTER 138

{[A Psalm] of David.}

1 I will give thee thanks with my whole heart; before the gods will I sing psalms of thee.
2 I will bow down toward the temple of thy holiness, and celebrate thy name for thy loving-kindness and for thy truth; for thou hast magnified thy word above all thy name.
3 In the day when I called thou answeredst me; thou didst encourage me with strength in my soul.
4 All the kings of the earth shall celebrate thee, Jehovah, when they have heard the words of thy mouth;
5 And they shall sing in the ways of Jehovah, for great is the glory of Jehovah.
6 For Jehovah is high; but he looketh upon the lowly, and the proud he knoweth afar off.
7 Though I walk in the midst of trouble, thou wilt revive me: thou wilt stretch forth thy hand against the anger of mine enemies, and thy right hand shall save me.
8 Jehovah will perfect what concerneth me: thy loving-kindness, O Jehovah, [endureth] for ever; forsake not the works of thine own hands.

PSALMS CHAPTER 139

{To the chief Musician. A Psalm of David.}

1 Jehovah, thou hast searched me, and known [me].
2 *Thou* knowest my down-sitting and mine uprising, thou understandest my thought afar off;
3 Thou searchest out my path and my lying down, and art acquainted with all my ways;
4 For there is not yet a word on my tongue, [but] lo, O Jehovah, thou knowest it altogether.
5 Thou hast beset me behind and before, and laid thy hand upon me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 O knowledge too wonderful for me! it is high, I cannot [attain] unto it.
7 Whither shall I go from thy Spirit? and whither flee from thy presence?
8 If I ascend up into the heavens thou art there; or if I make my bed in Sheol, behold, thou [art there];
9 [If] I take the wings of the dawn [and] dwell in the uttermost parts of the sea,
10 Even there shall thy hand lead me, and thy right hand shall hold me.
11 And if I say, Surely darkness shall cover me, and the light about me be night;
12 Even darkness hideth not from thee, and the night shineth as the day: the darkness is as the light.
13 For thou hast possessed my reins; thou didst cover me in my mother's womb.
14 I will praise thee, for I am fearfully, wonderfully made. Marvellous are thy works; and [that] my soul knoweth right well.
15 My bones were not hidden from thee when I was made in secret, curiously wrought in the lower parts of the earth.
16 Thine eyes did see my unformed substance, and in thy book all [my members] were written; [during many] days were they fashioned, when [as yet] there was none of them.
17 But how precious are thy thoughts unto me, O God! how great is the sum of them!
18 [If] I would count them, they are more in number than the sand. When I awake, I am still with thee.
19 Oh that thou wouldest slay the wicked, O +God! And ye men of blood, depart from me.
20 For they speak of thee wickedly, they take [thy name] in vain, thine enemies.
21 Do not I hate them, O Jehovah, that hate thee? and do not I loathe them that rise up against thee?
22 I hate them with perfect hatred; I account them mine enemies.
23 Search me, O God, and know my heart; prove me, and know my thoughts;
24 And see if there be any grievous way in me; and lead me in the way everlasting.

PSALMS CHAPTER 140

{To the chief Musician. A Psalm of David.}

1 Free me, O Jehovah, from the evil man; preserve me from the violent man:
2 Who devise mischiefs in [their] heart; every day are they banded together for war.
3 They sharpen their tongues like a serpent; adders' poison is under their lips. Selah.
4 Keep me, O Jehovah, from the hands of the wicked [man], preserve me from the violent man, who devise to overthrow my steps.
5 The proud have hidden a snare for me, and cords; they have spread a net by the way-side; they have set traps for me. Selah.
6 I have said unto Jehovah, Thou art my God: give ear, O Jehovah, to the voice of my supplications.
7 Jehovah, the Lord, is the strength of my salvation: thou hast covered my head in the day of battle.
8 Grant not, O Jehovah, the desire of the wicked; further not his device: they would exalt themselves. Selah.
9 [As for] the head of those that encompass me, let the mischief of their own lips cover them.
10 Let burning coals fall on them; let them be cast into the fire; into deep waters, that they rise not up again.
11 Let not the man of [evil] tongue be established in the earth: evil shall hunt the man of violence to [his] ruin.
12 I know that Jehovah will maintain the cause of the afflicted one, the right of the needy.
13 Yea, the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.

PSALMS CHAPTER 141

{A Psalm of David.}

1 Jehovah, I have called upon thee: make haste unto me; give ear unto my voice, when I call unto thee.
2 Let my prayer be set forth before thee as incense, the lifting up of my hands as the evening oblation.
3 Set a watch, O Jehovah, before my mouth; keep the door of my lips.
4 Incline not my heart to any evil thing, to practise deeds of wickedness with men that are workers of iniquity; and let me not eat of their dainties.
5 Let the righteous smite me, it is kindness; and let him reprove me, it is an excellent oil which my head shall not refuse: for yet my prayer also is [for them] in their calamities.
6 When their judges are thrown down from the rocks, they shall hear my words, for they are sweet.
7 Our bones are scattered at the mouth of Sheol, as when one cutteth and cleaveth [wood] upon the earth.
8 For unto thee, Jehovah, Lord, are mine eyes; in thee do I trust: leave not my soul destitute.
9 Keep me from the snare which they have laid for me, and from the traps of the workers of iniquity.
10 Let the wicked fall into their own nets, whilst that *I* withal pass over.

PSALMS CHAPTER 142

{An instruction of David; when he was in the cave: a prayer.}

1 I cry unto Jehovah with my voice: with my voice unto Jehovah do I make supplication.
2 I pour out my plaint before him; I shew before him my trouble.
3 When my spirit was overwhelmed within me, then *thou* knewest my path. In the way wherein I walked have they hidden a snare for me.
4 Look on the right hand and see; there is no man that knoweth me: refuge hath failed me; no man careth for my soul.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 I cried unto thee, Jehovah; I said, Thou art my refuge, my portion in the land of the living.
6 Attend unto my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I.
7 Bring my soul out of prison, that I may celebrate thy name. The righteous shall surround me, because thou dealest bountifully with me.

PSALMS CHAPTER 143

{A Psalm of David.}

1 Jehovah, hear my prayer; give ear to my supplications: in thy faithfulness answer me, in thy righteousness.
2 And enter not into judgment with thy servant; for in thy sight no man living shall be justified.
3 For the enemy persecuteth my soul: he hath crushed my life down to the earth; he hath made me to dwell in dark places, as those that have been long dead.
4 And my spirit is overwhelmed within me; my heart within me is desolate.
5 I remember the days of old: I meditate on all thy doing; I muse on the work of thy hands.
6 I stretch forth my hands unto thee: my soul, as a parched land, [thirsteth] after thee. Selah.
7 Answer me speedily, O Jehovah; my spirit faileth: hide not thy face from me, or I shall be like unto them that go down into the pit.
8 Cause me to hear thy loving-kindness in the morning, for in thee do I confide; make me to know the way wherein I should walk, for unto thee do I lift up my soul.
9 Deliver me, O Jehovah, from mine enemies: unto thee do I flee for refuge.
10 Teach me to do thy will; for thou art my God: let thy good Spirit lead me in a plain country.
11 Revive me, O Jehovah, for thy name's sake; in thy righteousness bring my soul out of trouble;
12 And in thy loving-kindness cut off mine enemies, and destroy all them that oppress my soul: for I am thy servant.

PSALMS CHAPTER 144

{[A Psalm] of David.}

1 Blessed be Jehovah my rock, who teacheth my hands to war, my fingers to fight;
2 My mercy and my fortress, my high tower and my deliverer, my shield and he in whom I trust, who subdueth my people under me!
3 Jehovah, what is man, that thou takest knowledge of him, the son of man, that thou takest thought of him?
4 Man is like to vanity; his days are as a shadow that passeth away.
5 Jehovah, bow thy heavens, and come down; touch the mountains, that they smoke;
6 Cast forth lightnings, and scatter them; send forth thine arrows, and discomfit them:
7 Stretch out thy hands from above; rescue me, and deliver me out of great waters, from the hand of aliens,
8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
9 O God, I will sing a new song unto thee; with the ten-stringed lute will I sing psalms unto thee:
10 Who givest salvation unto kings; who rescuest David thy servant from the hurtful sword.
11 Rescue me, and deliver me from the hand of aliens, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
12 That our sons may be as plants grown up in their youth; our daughters as corner-columns, sculptured after the fashion of a palace:
13 Our granaries full, affording all manner of store; our sheep bringing forth thousands, ten thousands in our pastures;
14 Our kine laden [with young]; no breaking in and no going forth, and no outcry in our streets.
15 Blessed the people that is in such a case! Blessed the people whose God is Jehovah!

PSALMS CHAPTER 145

{A Psalm of praise. Of David.}

1 I will extol thee, my God, O King, and I will bless thy name for ever and ever.
2 Every day will I bless thee, and I will praise thy name for ever and ever.
3 Great is Jehovah, and exceedingly to be praised; and his greatness is unsearchable.
4 One generation shall laud thy works to another, and shall declare thy mighty acts.
5 I will speak of the glorious splendour of thy majesty, and of thy wondrous works.
6 And they shall tell of the might of thy terrible acts; and thy great deeds will I declare.
7 They shall abundantly utter the memory of thy great goodness, and shall sing aloud of thy righteousness.
8 Jehovah is gracious and merciful; slow to anger, and of great loving-kindness.
9 Jehovah is good to all; and his tender mercies are over all his works.
10 All thy works shall praise thee, Jehovah, and thy saints shall bless thee.
11 They shall tell of the glory of thy kingdom, and speak of thy power;
12 To make known to the children of men his mighty acts, and the glorious splendour of his kingdom.
13 Thy kingdom is a kingdom of all ages, and thy dominion is throughout all generations.
14 Jehovah upholdeth all that fall, and raiseth up all that are bowed down.
15 The eyes of all wait upon thee; and thou givest them their food in its season.
16 Thou openest thy hand, and satisfiest the desire of every living thing.
17 Jehovah is righteous in all his ways, and kind in all his works.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 Jehovah is nigh unto all that call upon him, unto all that call upon him in truth.
19 He fulfilleth the desire of them that fear him; he heareth their cry, and saveth them.
20 Jehovah keepeth all that love him, and all the wicked will he destroy.
21 My mouth shall speak the praise of Jehovah; and let all flesh bless his holy name for ever and ever.

PSALMS CHAPTER 146

1 Hallelujah! Praise Jehovah, O my soul.
2 As long as I live will I praise Jehovah; I will sing psalms unto my God while I have my being.
3 Put not confidence in nobles, in a son of man, in whom there is no salvation.
4 His breath goeth forth, he returneth to his earth; in that very day his purposes perish.
5 Blessed is he who hath the God of Jacob for his help, whose hope is in Jehovah his God,
6 Who made the heavens and the earth, the sea and all that is therein; who keepeth truth for ever;
7 Who executeth judgment for the oppressed, who giveth bread to the hungry. Jehovah looseth the prisoners;
8 Jehovah openeth [the eyes of] the blind; Jehovah raiseth up them that are bowed down; Jehovah loveth the righteous;
9 Jehovah preserveth the strangers; he lifteth up the fatherless and the widow; but the way of the wicked doth he subvert.
10 Jehovah will reign for ever, [even] thy God, O Zion, from generation to generation. Halleluiah!

PSALMS CHAPTER 147

1 Praise ye Jah! for it is good. Sing psalms of our God; for it is pleasant: praise is comely.
2 Jehovah doth build up Jerusalem: he gathereth the outcasts of Israel.
3 He healeth the broken in heart, and bindeth up their wounds.
4 He counteth the number of the stars; he giveth names to them all.
5 Great is our Lord, and of great power: his understanding is infinite.
6 Jehovah lifteth up the meek; he abaseth the wicked to the earth.
7 Sing unto Jehovah with thanksgiving; sing psalms upon the harp unto our God:
8 Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains;
9 Who giveth to the cattle their food, to the young ravens which cry.
10 He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man;
11 Jehovah taketh pleasure in those that fear him, in those that hope in his loving-kindness.
12 Laud Jehovah, O Jerusalem; praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee;
14 He maketh peace in thy borders; he satisfieth thee with the finest of the wheat.
15 He sendeth forth his oracles to the earth: his word runneth very swiftly.
16 He giveth snow like wool, scattereth the hoar frost like ashes;
17 He casteth forth his ice like morsels: who can stand before his cold?
18 He sendeth his word, and melteth them; he causeth his wind to blow -- the waters flow.
19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
20 He hath not dealt thus with any nation; and as for [his] judgments, they have not known them. Hallelujah!

PSALMS CHAPTER 148

1 Hallelujah! Praise Jehovah from the heavens; praise him in the heights.
2 Praise ye him, all his angels; praise ye him, all his hosts.
3 Praise him, sun and moon; praise him, all ye stars of light.
4 Praise him, ye heavens of heavens, and ye waters that are above the heavens.
5 Let them praise the name of Jehovah, for he it is that commanded, and they were created:
6 And he established them for ever and ever; he made [for them] a statute which shall not pass.
7 Praise Jehovah from the earth, ye sea-monsters, and all deeps;
8 Fire and hail, snow and vapour, stormy wind fulfilling his word;
9 Mountains and all hills, fruit-trees and all cedars;
10 Beasts and all cattle, creeping things and winged fowl;
11 Kings of the earth and all peoples, princes and all judges of the earth;
12 Both young men and maidens, old men with youths, --
13 Let them praise the name of Jehovah: for his name alone is exalted; his majesty is above the earth and the heavens.
14 And he hath lifted up the horn of his people, the praise of all his saints, [even] of the children of Israel, a people near unto him. Hallelujah!

PSALMS CHAPTER 149

1 Hallelujah! Sing unto Jehovah a new song; [sing] his praise in the congregation of the godly.
2 Let Israel rejoice in his Maker; let the sons of Zion be joyful in their King.
3 Let them praise his name in the dance; let them sing psalms unto him with the tambour and harp.
4 For Jehovah taketh pleasure in his people; he beautifieth the meek with salvation.
5 Let the godly exult in glory; let them shout for joy upon their beds.
6 Let the high praises of God be in their mouth, and a two-edged sword in their hand:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 To execute vengeance against the nations, [and] punishment among the peoples;
8 To bind their kings with chains, and their nobles with fetters of iron;
9 To execute upon them the judgment written. This honour have all his saints. Hallelujah!

PSALMS CHAPTER 150

1 Hallelujah! Praise God in his sanctuary; praise him in the firmament of his power.
2 Praise him in his mighty acts; praise him according to the abundance of his greatness.
3 Praise him with the sound of the trumpet; praise him with lute and harp;
4 Praise him with the tambour and dance; praise him with stringed instruments and the pipe;
5 Praise him with loud cymbals; praise him with high sounding cymbals.
6 Let everything that hath breath praise Jah. Hallelujah!

THE HIDDEN OR LOST PSALMS 151-155

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 were considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find them in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show them here.)

PSALMS CHAPTER 151

(Dead Sea scroll 11QPs(a) or 11Q5) This Psalm narrates the story of David when he slew Goliath in single combat.)

Superscription:
{This psalm was written by David himself after he fought single-handedly with Goliath.}
1 I was the youngest among my brethren, and a youth in my father's house.
2 I used to feed my father's flock, and I found a lion and a wolf, and slew them and rent them.
3 My hands made a harp, and my fingers fashioned a lyre.
4 Who will show me my Lord? He, my Lord, is become my God.
5 He sent His angel and took me away from my father's sheep, and anointed me with the oil of anointing.
6 My brethren, the fair and the tall, in them the Lord had no pleasure.
7 And I went forth to meet the Philistine, and he cursed me by his idols.
8 But I drew his sword and cut off his head, and took away the reproach from the children of Israel.

PSALMS CHAPTER 152

(This text survived only in Syriac Aramaic. The original language may be Hebrew from about 323-31 BC.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.)

1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.
2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.
3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.
4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.
5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:
6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;
7 who are far from His entrances and distant from His gates:
8 because the Lord of Jacob is exalted, and His glory is upon all His works.
9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;
10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.
11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.
12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.
13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.
14 How far from the wicked is speech of Him, and from all transgressors to know Him!
15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.
16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;
17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

PSALMS CHAPTER 153

(Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them. This text survived only in Syriac Aramaic. Date and provenance are like Psalm 152.)

1 O Lord, I have cried unto Thee; hearken Thou unto me.
2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And grant me my request;3 my prayer withhold not from me.
4 Build up my soul, and destroy it not; and lay it not bare before the wicked.
5 Them that recompense evil things turn Thou away from me, O judge of truth.
6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.
7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;
8 and many shall hear of Thy works, and the nations shall praise Thine honour.
9 Remember me and forget me not; and lead me not into things that be too hard for me.
10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.
11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.
12 Dry up its roots in literally, from me, and let not its leaves sprout within me.
13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.
14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?
15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.
16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.
17 They sorely pained my heart; I will return thanks because the Lord delivered me.
18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.
19 Give Thou honour for ever, even for ever and ever.
20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

PSALMS CHAPTER 154

(This Psalm survived in Syriac Aramaic biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.).

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.
2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?
3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?
4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:
5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.
6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac Aramaic and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.) Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.)

1 Praise the Lord, all ye nations; glorify Him, and bless His name:
2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:
3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.
4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.
5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.
6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:

- *Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"*
- *Proverbs 10–22:16: "Proverbs of Solomon"*
- *Proverbs 22:17–24:22: "The Sayings of the Wise"*
- *Proverbs 24:23–34: "These Also are Sayings of the Wise"*
- *Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"*
- *Proverbs 30: "The Words of Agur"*
- *Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"*
- *Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").*

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

PROVERBS CHAPTER 1

1 Proverbs of Solomon, son of David, king of Israel:

2 to know wisdom and instruction; to discern the words of understanding;

3 to receive the instruction of wisdom, righteousness and judgment, and equity;

4 to give prudence to the simple, to the young man knowledge and discretion.

5 He that is wise will hear, and will increase learning; and the intelligent will gain wise counsels:

6 to understand a proverb and an allegory, the words of the wise and their enigmas.

7 The fear of Jehovah is the beginning of knowledge: fools despise wisdom and instruction.

8 Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother;

9 for they shall be a garland of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent not.

11 If they say, Come with us, let us lay wait for blood, let us lurk secretly for the innocent without cause;

12 let us swallow them up alive as Sheol, and whole, as those that go down into the pit;

13 we shall find all precious substance, we shall fill our houses with spoil:

14 cast in thy lot among us; we will all have one purse:

15 -- my son, walk not in the way with them, keep back thy foot from their path;

16 for their feet run to evil, and they make haste to shed blood.

17 For in vain the net is spread in the sight of anything which hath wings.

18 And these lay wait for their own blood; they lurk secretly for their own lives.

19 So are the paths of every one that is greedy of gain: it taketh away the life of its possessors.

20 Wisdom crieth without; she raiseth her voice in the broadways;

21 she calleth in the chief [place] of concourse, in the entry of the gates; in the city she uttereth her words:

22 How long, simple ones, will ye love simpleness, and scorners take pleasure in their scorning, and the foolish hate knowledge?

23 Turn you at my reproof: behold, I will pour forth my spirit unto you, I will make known to you my words.

24 Because I have called, and ye refused; I have stretched out my hand, and no one regarded;

25 and ye have rejected all my counsel, and would none of my reproof:

26 I also will laugh in your calamity, I will mock when your fear cometh;

27 when your fear cometh as sudden destruction, and your calamity cometh as a whirlwind; when distress and anguish come upon you:

28 -- then will they call upon me, but I will not answer; they will seek me early, and shall not find me.

29 Because they hated knowledge, and did not choose the fear of Jehovah;

30 they would none of my counsel, they despised all my reproof:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 therefore shall they eat of the fruit of their way, and be filled with their own devices.
32 For the turning away of the simple shall slay them, and the prosperity of the foolish shall cause them to perish.
33 But whoso hearkeneth unto me shall dwell safely, and shall be at rest from fear of evil.

PROVERBS CHAPTER 2

1 My son, if thou receivest my words, and layest up my commandments with thee,
2 so that thou incline thine ear unto wisdom [and] thou apply thy heart to understanding;
3 yea, if thou criest after discernment [and] liftest up thy voice to understanding;
4 if thou seekest her as silver and searchest for her as for hidden treasures:
5 then shalt thou understand the fear of Jehovah, and find the knowledge of God.
6 For Jehovah giveth wisdom; out of his mouth [come] knowledge and understanding.
7 He layeth up sound wisdom for the upright; [he] is a shield to them that walk in integrity;
8 guarding the paths of just judgment and keeping the way of his godly ones.
9 Then shalt thou understand righteousness and judgment and equity: every good path.
10 When wisdom entereth into thy heart and knowledge is pleasant unto thy soul,
11 discretion shall keep thee, understanding shall preserve thee:
12 To deliver thee from the way of evil, from the man that speaketh froward things;
13 [from those] who leave the paths of uprightness, to walk in the ways of darkness;
14 who rejoice to do evil, [and] delight in the frowardness of evil;
15 whose paths are crooked, and who are perverted in their course:
16 To deliver thee from the strange woman, from the stranger who flattereth with her words;
17 who forsaketh the guide of her youth, and forgetteth the covenant of her God;
18 -- for her house inclineth unto death, and her paths unto the dead;
19 none that go unto her return again, neither do they attain to the paths of life:
20 -- that thou mayest walk in the way of the good, and keep the paths of the righteous.
21 For the upright shall dwell in the land, and the perfect shall remain in it;
22 but the wicked shall be cut off from the land, and the unfaithful shall be plucked up out of it.

PROVERBS CHAPTER 3

1 My son, forget not my teaching, and let thy heart observe my commandments;
2 for length of days, and years of life, and peace shall they add to thee.
3 Let not loving-kindness and truth forsake thee; bind them about thy neck, write them upon the tablet of thy heart:
4 and thou shalt find favour and good understanding in the sight of God and man.
5 Confide in Jehovah with all thy heart, and lean not unto thine own intelligence;
6 in all thy ways acknowledge him, and he will make plain thy paths.
7 Be not wise in thine own eyes; fear Jehovah, and depart from evil:
8 it shall be health for thy navel, and moisture for thy bones.
9 Honour Jehovah with thy substance, and with the first-fruits of all thine increase;
10 so shall thy barns be filled with plenty, and thy vats shall overflow with new wine.
11 My son, despise not the instruction of Jehovah, neither be weary of his chastisement;
12 for whom Jehovah loveth he chasteneth, even as a father the son in whom he delighteth.
13 Blessed is the man that findeth wisdom, and the man that getteth understanding.
14 For the gain thereof is better than the gain of silver, and her revenue than fine gold.
15 She is more precious than rubies; and all the things thou canst desire are not equal unto her.
16 Length of days is in her right hand; in her left hand riches and honour.
17 Her ways are ways of pleasantness, and all her paths are peace.
18 She is a tree of life to them that lay hold upon her; and happy is he that retaineth her.
19 Jehovah by wisdom founded the earth; by understanding he established the heavens.
20 By his knowledge the deeps were broken up, and the skies drop down the dew.
21 My son, let them not depart from thine eyes; keep sound wisdom and discretion:
22 so shall they be life unto thy soul, and grace unto thy neck.
23 Then shalt thou walk in thy way securely, and thy foot shall not stumble;
24 when thou liest down, thou shalt not be afraid, but thou shalt lie down and thy sleep shall be sweet.
25 Be not afraid of sudden fear, neither of the destruction of the wicked, when it cometh;
26 for Jehovah shall be thy confidence, and he will keep thy foot from being taken.
27 Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.
28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.
29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 Strive not with a man without cause, if he have done thee no harm.
31 Envy not the man of violence, and choose none of his ways.
32 For the perverse is an abomination to Jehovah; but his secret is with the upright.
33 The curse of Jehovah is in the house of the wicked; but he blesseth the habitation of the righteous.
34 He indeed scorneth the scorners; but he giveth grace unto the lowly.
35 The wise shall inherit glory; but shame shall be the promotion of the foolish.

PROVERBS CHAPTER 4

1 Hear, ye children, the instruction of a father, and attend to know intelligence;
2 for I give you good doctrine: forsake ye not my law.
3 For I was a son unto my father, tender and an only one in the sight of my mother.
4 And he taught me, and said unto me, Let thy heart retain my words; keep my commandments and live.
5 Get wisdom, get intelligence: forget [it] not; neither decline from the words of my mouth.
6 Forsake her not, and she shall keep thee; love her, and she shall preserve thee.
7 The beginning of wisdom [is], Get wisdom; and with all thy getting get intelligence.
8 Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her.
9 She shall give to thy head a garland of grace; a crown of glory will she bestow upon thee.
10 Hear, my son, and receive my sayings, and the years of thy life shall be multiplied.
11 I will teach thee in the way of wisdom, I will lead thee in paths of uprightness.
12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.
13 Take fast hold of instruction, let [her] not go: keep her, for she is thy life.
14 Enter not into the path of the wicked, and go not in the way of evil [men]:
15 avoid it, pass not by it; turn from it, and pass away.
16 For they sleep not except they have done mischief, and their sleep is taken away unless they have caused [some] to fall.
17 For they eat the bread of wickedness, and drink the wine of violence.
18 But the path of the righteous is as the shining light, going on and brightening until the day be fully come.
19 The way of the wicked is as darkness: they know not at what they stumble.
20 My son, attend to my words; incline thine ear unto my sayings.
21 Let them not depart from thine eyes; keep them in the midst of thy heart.
22 For they are life unto those that find them, and health to all their flesh.
23 Keep thy heart more than anything that is guarded; for out of it are the issues of life.
24 Put away from thee perverseness of mouth, and corrupt lips put far from thee.
25 Let thine eyes look right on, and let thine eyelids look straight before thee.
26 Ponder the path of thy feet, and let all thy ways be well-ordered.
27 Turn not to the right hand nor to the left; remove thy foot from evil.

PROVERBS CHAPTER 5

1 My son, attend unto my wisdom, incline thine ear to my understanding;
2 that thou mayest keep reflection, and that thy lips may preserve knowledge.
3 For the lips of the strange woman drop honey, and her mouth is smoother than oil;
4 but her end is bitter as wormwood, sharp as a two-edged sword.
5 Her feet go down to death; her steps take hold on Sheol.
6 Lest she should ponder the path of life, her ways wander, she knoweth not [whither].
7 And now, children, hearken unto me, and depart not from the words of my mouth.
8 Remove thy way far from her, and come not nigh the door of her house:
9 lest thou give thine honour unto others, and thy years unto the cruel;
10 lest strangers be filled with thy wealth, and the fruits of thy toil [come] into the house of a stranger;
11 and thou mourn in thine end, when thy flesh and thy body are consumed;
12 and thou say, How have I hated instruction, and my heart despised reproof!
13 and I have not hearkened unto the voice of my teachers, nor inclined mine ear to those that instructed me;
14 I was well nigh in all evil in the midst of the congregation and assembly.
15 Drink waters out of thine own cistern, and running waters out of thine own well.
16 Thy fountains shall be poured forth, as water-brooks in the broadways.
17 Let them be only thine own, and not strangers' with thee.
18 Let thy fountain be blessed; and have joy of the wife of thy youth.
19 As a lovely hind and a graceful roe, let her breasts satisfy thee at all times: be thou ravished continually with her love.
20 And why shouldest thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
21 For the ways of man are before the eyes of Jehovah, and he pondereth all his paths.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 His own iniquities shall take the wicked, and he shall be holden with the cords of his sin.
23 He shall die for want of discipline; and in the greatness of his folly he shall go astray.

PROVERBS CHAPTER 6

1 My son, if thou hast become surety for thy friend, if thou hast stricken thy hand for a stranger,
2 thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
3 Do this now, my son, and deliver thyself, since thou hast come into the hand of thy friend: go, humble thyself, and be urgent with thy friend.
4 Give not sleep to thine eyes, nor slumber to thine eyelids:
5 deliver thyself as a gazelle from the hand [of the hunter], and as a bird from the hand of the fowler.
6 Go to the ant, thou sluggard; consider her ways and be wise:
7 which having no chief, overseer, or ruler,
8 provideth her bread in the summer, [and] gathereth her food in the harvest.
9 How long, sluggard, wilt thou lie down? When wilt thou arise out of thy sleep?
10 A little sleep, a little slumber, a little folding of the hands to rest!
11 So shall thy poverty come as a roving plunderer, and thy penury as an armed man.
12 A man of Belial, a wicked person, is he that goeth about with a perverse mouth;
13 he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
14 deceits are in his heart; he deviseth mischief at all times, he soweth discords.
15 Therefore shall his calamity come suddenly: in a moment shall he be broken, and without remedy.
16 These six [things] doth Jehovah hate, yea, seven are an abomination unto him:
17 haughty eyes, a lying tongue, and hands that shed innocent blood;
18 a heart that deviseth wicked imaginations; feet that are swift in running to mischief;
19 a false witness that uttereth lies, and he that soweth discords among brethren.
20 My son, observe thy father's commandment, and forsake not the teaching of thy mother;
21 bind them continually upon thy heart, tie them about thy neck:
22 when thou walkest, it shall lead thee; when thou sleepest, it shall keep thee; and [when] thou awakest, it shall talk with thee.
23 For the commandment is a lamp, and the teaching a light, and reproofs of instruction are the way of life:
24 to keep thee from the evil woman, from the flattery of the tongue of a strange woman.
25 Lust not after her beauty in thy heart, neither let her take thee with her eyelids;
26 for by means of a whorish woman [a man is brought] to a loaf of bread, and another's wife doth hunt for the precious soul.
27 Can a man take fire in his bosom, and his garments not be burned?
28 Can one go upon hot coals, and his feet not be scorched?
29 So he that goeth in to his neighbour's wife: whosoever toucheth her shall not be innocent.
30 They do not despise a thief, if he steal to satisfy his soul when he is hungry:
31 and if he be found, he shall restore sevenfold; he shall give all the substance of his house.
32 Whoso committeth adultery with a woman is void of understanding: he that doeth it destroyeth his own soul.
33 A wound and contempt shall he get; and his reproach shall not be wiped away.
34 For jealousy is the rage of a man, and he will not spare in the day of vengeance;
35 he will not regard any ransom, neither will he rest content though thou multipliest [thy] gifts.

PROVERBS CHAPTER 7

1 My son, keep my words, and lay up my commandments with thee.
2 Keep my commandments, and live; and my teaching, as the apple of thine eye.
3 Bind them upon thy fingers, write them upon the tablet of thy heart.
4 Say unto wisdom, Thou art my sister, and call intelligence [thy] kinswoman:
5 that they may keep thee from the strange woman, from the stranger who flattereth with her words.
6 For at the window of my house, I looked forth through my lattice,
7 and I beheld among the simple ones, I discerned among the sons, a young man void of understanding,
8 passing through the street near her corner; and he went the way to her house,
9 in the twilight, in the evening of the day, in the blackness of night and the darkness.
10 And behold, there met him a woman in the attire of a harlot, and subtle of heart.
11 She is clamorous and unmanageable; her feet abide not in her house:
12 now without, now in the broadways, -- and she lieth in wait at every corner.
13 And she caught him and kissed him, and with an impudent face said unto him,
14 I have peace-offerings with me; this day have I paid my vows:
15 therefore came I forth to meet thee, to seek earnestly thy face, and I have found thee.
16 I have decked my bed with tapestry coverlets of variegated linen from Egypt;
17 I have perfumed my couch with myrrh, aloes, and cinnamon.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 Come, let us revel in love until the morning, let us delight ourselves with loves.
19 For the husband is not at home, he is gone a long journey;
20 he hath taken the money-bag with him, he will come home on the day of the full moon.
21 With her much enticement she beguiled him; with the smoothness of her lips she constrained him.
22 He went after her straightway, as an ox goeth to the slaughter, and as stocks [serve] for the correction of the fool;
23 till an arrow strike through his liver: as a bird hasteth to the snare, and knoweth not that it is for its life.
24 And now, ye sons, hearken unto me, and attend to the words of my mouth.
25 Let not thy heart decline to her ways, go not astray in her paths:
26 for she hath cast down many wounded, and all slain by her were strong.
27 Her house is the way to Sheol, going down to the chambers of death.

PROVERBS CHAPTER 8

1 Doth not wisdom cry? and understanding give forth her voice?
2 On the top of high places by the way, at the cross-paths she taketh her stand.
3 Beside the gates, at the entry of the city, at the coming in at the doors, she crieth aloud.
4 Unto you, men, I call, and my voice is to the sons of man:
5 O ye simple, understand prudence; and ye foolish, understand sense.
6 Hear, for I will speak excellent things, and the opening of my lips shall be right things.
7 For my palate shall meditate truth, and wickedness is an abomination to my lips.
8 All the words of my mouth are in righteousness; there is nothing tortuous or perverse in them.
9 They are all plain to him that understandeth, and right to them that find knowledge.
10 Receive my instruction, and not silver; and knowledge rather than choice gold:
11 for wisdom is better than rubies, and all the things that may be desired are not equal to it.
12 I wisdom dwell [with] prudence, and find the knowledge [which cometh] of reflection.
13 The fear of Jehovah is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth do I hate.
14 Counsel is mine, and sound wisdom: I am intelligence; I have strength.
15 By me kings reign, and rulers make just decrees;
16 by me princes rule, and nobles, all the judges of the earth.
17 I love those that love me; and they that seek me early shall find me.
18 Riches and honour are with me; durable wealth and righteousness.
19 My fruit is better than fine gold, yea, than pure gold; and my revenue than choice silver.
20 I walk in the path of righteousness, in the midst of the paths of judgment:
21 that I may cause those that love me to inherit substance; and I will fill their treasuries.
22 Jehovah possessed me in the beginning of his way, before his works of old.
23 I was set up from eternity, from the beginning, before the earth was.
24 When there were no depths, I was brought forth, when there were no fountains abounding with water.
25 Before the mountains were settled, before the hills was I brought forth;
26 while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world.
27 When he prepared the heavens I was there; when he ordained the circle upon the face of the deep;
28 when he established the skies above, when the fountains of the deep became strong;
29 when he imposed on the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth:
30 then I was by him [his] nursling, and I was daily his delight, rejoicing always before him;
31 rejoicing in the habitable part of his earth, and my delights [were] with the sons of men.
32 And now, sons, hearken unto me, and blessed are they that keep my ways:
33 hear instruction and be wise, and refuse it not.
34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
35 For whoso findeth me findeth life, and obtaineth favour of Jehovah;
36 but he that sinneth against me doeth violence to his own soul: all they that hate me love death.

PROVERBS CHAPTER 9

1 Wisdom hath built her house, she hath hewn out her seven pillars;
2 she hath slaughtered her cattle, she hath mingled her wine, she hath also prepared her table;
3 she hath sent forth her maidens: she crieth upon the summits of the high places of the city,
4 Whoso is simple, let him turn in hither. To him that is void of understanding, she saith,
5 Come, eat ye of my bread, and drink of the wine that I have mingled.
6 Forsake follies and live, and go in the way of intelligence.
7 He that instructeth a scorner getteth to himself shame; and he that reproveth a wicked [man] [getteth] to himself a blot.
8 Reprove not a scorner, lest he hate thee; reprove a wise [man], and he will love thee.
9 Impart to a wise [man], and he will become yet wiser; teach a righteous [man], and he will increase learning.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy is intelligence.
11 For by me thy days shall be multiplied, and years of life shall be added to thee.
12 If thou art wise, thou shalt be wise for thyself; and if thou scornest, thou alone shalt bear it.
13 The foolish woman is clamorous; she is stupid, and knoweth nothing.
14 And she sitteth at the entry of her house, on a seat in the high places of the city,
15 to call passers-by who go right on their ways:
16 Whoso is simple, let him turn in hither. And to him that is void of understanding she saith,
17 Stolen waters are sweet, and the bread of secrecy is pleasant.
18 But he knoweth not that the dead are there; [that] her guests are in the depths of Sheol.

PROVERBS CHAPTER 10

1 The Proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.
2 Treasures of wickedness profit nothing; but righteousness delivereth from death.
3 Jehovah suffereth not the soul of the righteous [man] to famish; but he repelleth the craving of the wicked.
4 He cometh to want that dealeth with a slack hand; but the hand of the diligent maketh rich.
5 He that gathereth in summer is a wise son; he that sleepeth in harvest is a son that causeth shame.
6 Blessings are upon the head of a righteous [man]; but the mouth of the wicked covereth violence.
7 The memory of the righteous [man] shall be blessed; but the name of the wicked shall rot.
8 The wise in heart receiveth commandments; but a prating fool shall fall.
9 He that walketh in integrity walketh securely; but he that perverteth his ways shall be known.
10 He that winketh with the eye causeth grief, and a prating fool shall fall.
11 The mouth of a righteous [man] is a fountain of life; but the mouth of the wicked covereth violence.
12 Hatred stirreth up strifes; but love covereth all transgressions.
13 In the lips of an intelligent [man] wisdom is found; but a rod is for the back of him that is void of understanding.
14 The wise lay up knowledge; but the mouth of the fool is near destruction.
15 The rich man's wealth is his strong city; the destruction of the poor is their poverty.
16 The labour of a righteous [man] [tendeth] to life; the revenue of a wicked [man], to sin.
17 Keeping instruction is the path to life; but he that forsaketh reproof goeth astray.
18 He that covereth hatred hath lying lips, and he that sendeth forth a slander is a fool.
19 In the multitude of words there wanteth not transgression; but he that restraineth his lips doeth wisely.
20 The tongue of the righteous [man] is [as] choice silver; the heart of the wicked is little worth.
21 The lips of a righteous [man] feed many; but fools die for want of understanding.
22 The blessing of Jehovah, it maketh rich, and he addeth no sorrow to it.
23 It is as sport to a foolish [man] to do wickedness; but a man of understanding hath wisdom.
24 The fear of a wicked [man], it shall come upon him; but the desire of the righteous shall be granted.
25 As a whirlwind passeth, so is the wicked no [more]; but the righteous is an everlasting foundation.
26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.
27 The fear of Jehovah prolongeth days; but the years of the wicked shall be shortened.
28 The hope of the righteous is joy; but the expectation of the wicked shall perish.
29 The way of Jehovah is strength to the perfect [man], but destruction to the workers of iniquity.
30 The righteous [man] shall never be moved; but the wicked shall not inhabit the land.
31 The mouth of a righteous [man] putteth forth wisdom; but the froward tongue shall be cut out.
32 The lips of a righteous [man] know what is acceptable; but the mouth of the wicked is frowardness.

PROVERBS CHAPTER 11

1 A false balance is an abomination to Jehovah; but a just weight is his delight.
2 [When] pride cometh, then cometh shame; but with the lowly is wisdom.
3 The integrity of the upright guideth them; but the crookedness of the unfaithful destroyeth them.
4 Wealth profiteth not in the day of wrath; but righteousness delivereth from death.
5 The righteousness of the perfect maketh plain his way; but the wicked falleth by his own wickedness.
6 The righteousness of the upright delivereth them; but the treacherous are taken in their own craving.
7 When a wicked man dieth, [his] expectation shall perish; and the hope of evil [men] perisheth.
8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
9 With his mouth a hypocrite destroyeth his neighbour; but through knowledge are the righteous delivered.
10 When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting.
11 By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked.
12 He that despiseth his neighbour is void of heart; but a man of understanding holdeth his peace.
13 He that goeth about talebearing revealeth secrets; but he that is of a faithful spirit concealeth the matter.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 Where no advice is, the people fall; but in the multitude of counsellors there is safety.

15 It goeth ill with him that is surety for another; but he that hateth suretyship is secure.

16 A gracious woman retaineth honour; and the violent retain riches.

17 The merciful man doeth good to his own soul; but the cruel troubleth his own flesh.

18 The wicked worketh a deceitful work; but he that soweth righteousness hath a sure reward.

19 As righteousness [tendeth] to life, so he that pursueth evil [doeth it] to his own death.

20 The perverse in heart are abomination to Jehovah; but they that are perfect in [their] way are his delight.

21 Hand for hand! an evil [man] shall not be held innocent; but the seed of the righteous shall be delivered.

22 A fair woman who is without discretion, is [as] a gold ring in a swine's snout.

23 The desire of the righteous is only good; the expectation of the wicked is wrath.

24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is right, but [it tendeth] only to want.

25 The liberal soul shall be made fat, and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people curse him; but blessing shall be upon the head of him that selleth it.

27 He that is earnest after good seeketh favour; but he that searcheth for mischief, it shall come upon him.

28 He that trusteth in his riches shall fall; but the righteous shall flourish as a leaf.

29 He that troubleth his own house shall inherit wind; and the fool shall be servant to the wise of heart.

30 The fruit of the righteous is a tree of life; and the wise winneth souls.

31 Behold, the righteous shall be requited on the earth: how much more the wicked and the sinner.

PROVERBS CHAPTER 12

1 Whoso loveth discipline loveth knowledge, but he that hateth reproof is brutish.

2 A good [man] obtaineth favour of Jehovah; but a man of mischievous devices will he condemn.

3 A man shall not be established by wickedness; but the root of the righteous shall not be moved.

4 A woman of worth is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.

5 The thoughts of the righteous are right; the counsels of the wicked are deceit.

6 The words of the wicked are a lying-in-wait for blood; but the mouth of the upright shall deliver them.

7 Overthrow the wicked, and they are no [more]; but the house of the righteous shall stand.

8 A man is commended according to his wisdom; but he that is of a perverted heart shall be despised.

9 Better is he that is lightly esteemed, and hath a servant, than he that honoureth himself, and lacketh bread.

10 A righteous man is concerned for the life of his beast; but the tender mercies of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread; but he that followeth the worthless is void of understanding.

12 The wicked desireth the net of evil [men]; but the root of the righteous yieldeth [fruit].

13 In the transgression of the lips is an evil snare; but a righteous [man] shall go forth out of trouble.

14 A man is satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him.

15 The way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel.

16 The vexation of the fool is presently known; but a prudent [man] covereth shame.

17 He that uttereth truth sheweth forth righteousness; but a false witness deceit.

18 There is that babbleth like the piercings of a sword; but the tongue of the wise is health.

19 The lip of truth shall be established for ever; but a lying tongue is but for a moment.

20 Deceit is in the heart of them that devise evil; but to the counsellors of peace is joy.

21 There shall no evil happen to a righteous [man]; but the wicked shall be filled with mischief.

22 Lying lips are an abomination to Jehovah; but they that deal truly are his delight.

23 A prudent man concealeth knowledge; but the heart of the foolish proclaimeth folly.

24 The hand of the diligent shall bear rule; but the slothful [hand] shall be under tribute.

25 Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.

26 The righteous guideth his neighbour; but the way of the wicked misleadeth them.

27 The slothful roasteth not what he took in hunting; but man's precious substance is to the diligent.

28 In the path of righteousness is life, and in the pathway thereof there is no death.

PROVERBS CHAPTER 13

1 A wise son [heareth] his father's instruction; but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth; but the soul of the treacherous, violence.

3 He that guardeth his mouth keepeth his soul; destruction shall be to him that openeth wide his lips.

4 A sluggard's soul desireth and hath nothing; but the soul of the diligent shall be made fat.

5 A righteous [man] hateth lying; but the wicked maketh himself odious and cometh to shame.

6 Righteousness preserveth him that is perfect in the way; but wickedness overthroweth the sinner.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 There is that feigneth himself rich, and hath nothing; there is that maketh himself poor, and hath great wealth.
8 The ransom of a man's life is his riches; but the indigent heareth not rebuke.
9 The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.
10 By pride there only cometh contention; but with the well-advised is wisdom.
11 Wealth [gotten] by vanity diminisheth; but he that gathereth by manual-labour shall increase [it].
12 Hope deferred maketh the heart sick; but the desire [that] cometh to pass is a tree of life.
13 Whoso despiseth the word shall be held by it; but he that feareth the commandment shall be rewarded.
14 The teaching of the wise [man] is a fountain of life, to turn away from the snares of death.
15 Good understanding procureth favour; but the way of the treacherous is hard.
16 Every prudent [man] acteth with knowledge; but the foolish layeth open [his] folly.
17 A wicked messenger falleth into evil; but a faithful ambassador is health.
18 Poverty and shame shall be [to] him that refuseth instruction; but he that regardeth reproof shall be honoured.
19 The desire accomplished is sweet to the soul; but it is abomination to the foolish to depart from evil.
20 He that walketh with wise [men] becometh wise; but a companion of the foolish will be depraved.
21 Evil pursueth sinners; but to the righteous good shall be repaid.
22 A good man leaveth an inheritance to his children's children; but the wealth of the sinner is laid up for the righteous [man].
23 Much food is in the tillage of the poor; but there is that is lost for want of judgment.
24 He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.
25 The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want.

PROVERBS CHAPTER 14

1 The wisdom of women buildeth their house; but folly plucketh it down with her hands.
2 He that walketh in his uprightness feareth Jehovah; but he that is perverted in his ways despiseth him.
3 In the fool's mouth is a rod of pride; but the lips of the wise shall preserve them.
4 Where no oxen are, the crib is clean; but much increase is by the strength of the ox.
5 A faithful witness will not lie; but a false witness uttereth lies.
6 A scorner seeketh wisdom, and there is none [for him]; but knowledge is easy unto the intelligent.
7 Go from the presence of a foolish man, in whom thou perceivest not the lips of knowledge.
8 The wisdom of the prudent is to discern his way; but the folly of the foolish is deceit.
9 Fools make a mock at trespass; but for the upright there is favour.
10 The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy.
11 The house of the wicked shall be overthrown; but the tent of the upright shall flourish.
12 There is a way that seemeth right unto a man, but the end thereof is the ways of death.
13 Even in laughter the heart is sorrowful, and the end of mirth is sadness.
14 The backslider in heart shall be filled with his own ways, and the good man from what is in himself.
15 The simple believeth every word; but the prudent [man] heedeth his going.
16 A wise [man] feareth and departeth from evil; but the foolish is overbearing and confident.
17 He that is soon angry dealeth foolishly, and a man of mischievous devices is hated.
18 The simple inherit folly; but the prudent are crowned with knowledge.
19 The evil bow before the good, and the wicked at the gates of the righteous [man].
20 He that is poor is hated even of his own neighbour; but the rich hath many friends.
21 He that despiseth his neighbour sinneth; but he that is gracious to the afflicted, happy is he.
22 Do they not err that devise evil? but loving-kindness and truth are for those that devise good.
23 In all labour there is profit; but the talk of the lips [tendeth] only to want.
24 The crown of the wise is their riches; the folly of the foolish is folly.
25 A true witness delivereth souls; but deceit uttereth lies.
26 In the fear of Jehovah is strong confidence, and his children shall have a place of refuge.
27 The fear of Jehovah is a fountain of life, to turn away from the snares of death.
28 In the multitude of people is the king's glory; but in the lack of people is the ruin of a prince.
29 He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.
30 A sound heart is the life of the flesh; but envy the rottenness of the bones.
31 He that oppresseth the poor reproacheth his Maker; but he that honoureth Him is gracious to the needy.
32 The wicked is driven away by his evil-doing; but the righteous trusteth, [even] in his death.
33 Wisdom resteth in the heart of the intelligent [man]; but that which is in the foolish maketh itself known.
34 Righteousness exalteth a nation; but sin is a reproach to peoples.
35 The king's favour is toward a wise servant; but his wrath is [against] him that causeth shame.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PROVERBS CHAPTER 15

1 A soft answer turneth away fury; but a grievous word stirreth up anger.

2 The tongue of the wise useth knowledge aright; but the mouth of the foolish poureth out folly.

3 The eyes of Jehovah are in every place, beholding the evil and the good.

4 Gentleness of tongue is a tree of life; but crookedness therein is a breaking of the spirit.

5 A fool despiseth his father's instruction; but he that regardeth reproof becometh prudent.

6 In the house of a righteous [man] is much treasure; but in the revenue of a wicked [man] is disturbance.

7 The lips of the wise disperse knowledge, but not so the heart of the foolish.

8 The sacrifice of the wicked is an abomination to Jehovah; but the prayer of the upright is his delight.

9 The way of a wicked [man] is an abomination to Jehovah; but him that pursueth righteousness he loveth.

10 Grievous correction is for him that forsaketh the path; he that hateth reproof shall die.

11 Sheol and destruction are before Jehovah; how much more then the hearts of the children of men!

12 A scorner loveth not one that reproveth him; he will not go unto the wise.

13 A joyful heart maketh a cheerful countenance; but by sorrow of heart the spirit is broken.

14 The heart of an intelligent [man] seeketh knowledge; but the mouth of the foolish feedeth on folly.

15 All the days of the afflicted are evil; but a cheerful heart is a continual feast.

16 Better is little with the fear of Jehovah than great store and disquietude therewith.

17 Better is a meal of herbs where love is, than a fatted ox and hatred therewith.

18 A furious man stirreth up contention; but he that is slow to anger appeaseth strife.

19 The way of the sluggard is as a hedge of thorns; but the path of the upright is made plain.

20 A wise son maketh a glad father; but a foolish man despiseth his mother.

21 Folly is joy to him that is void of sense; but a man of understanding regulateth his walk.

22 Without counsel purposes are disappointed; but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word in its season, how good is it!

24 The path of life is upwards for the wise, that he may depart from Sheol beneath.

25 Jehovah plucketh up the house of the proud; but he establisheth the boundary of the widow.

26 The thoughts of the evil [man] are an abomination to Jehovah; but pure words are pleasant.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of a righteous [man] studieth to answer; but the mouth of the wicked poureth out evil things.

29 Jehovah is far from the wicked; but he heareth the prayer of the righteous.

30 That which enlighteneth the eyes rejoiceth the heart; good tidings make the bones fat.

31 The ear that heareth the reproof of life shall abide among the wise.

32 He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth sense.

33 The fear of Jehovah is the discipline of wisdom, and before honour [goeth] humility.

PROVERBS CHAPTER 16

1 The purposes of the heart are of man, but the answer of the tongue is from Jehovah.

2 All the ways of a man are clean in his own eyes; but Jehovah weigheth the spirits.

3 Commit thy works unto Jehovah, and thy thoughts shall be established.

4 Jehovah hath wrought everything on his own account, yea, even the wicked for the day of evil.

5 Every proud heart is an abomination to Jehovah: hand for hand, he shall not be held innocent.

6 By loving-kindness and truth iniquity is atoned for; and by the fear of Jehovah [men] depart from evil.

7 When a man's ways please Jehovah, he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness, than great revenues without right.

9 The heart of man deviseth his way, but Jehovah directeth his steps.

10 An oracle is on the lips of the king: his mouth will not err in judgment.

11 The just balance and scales are Jehovah's; all the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness; for the throne is established by righteousness.

13 Righteous lips are the delight of kings, and they love him that speaketh aright.

14 The fury of a king is [as] messengers of death; but a wise man will pacify it.

15 In the light of the king's countenance is life, and his favour is as a cloud of the latter rain.

16 How much better is it to get wisdom than fine gold, and the getting of intelligence to be preferred to silver!

17 The highway of the upright is to depart from evil: he that taketh heed to his way keepeth his soul.

18 Pride [goeth] before destruction, and a haughty spirit before a fall.

19 Better is it to be of a humble spirit with the meek, than to divide the spoil with the proud.

20 He that giveth heed to the word shall find good; and whoso confideth in Jehovah, happy is he.

21 The wise in heart is called intelligent, and the sweetness of the lips increaseth learning.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 Wisdom is a fountain of life for him that hath it; but the instruction of fools is folly.
23 The heart of the wise maketh his mouth intelligent, and upon his lips increaseth learning.
24 Pleasant words are [as] a honeycomb, sweet to the soul, and health for the bones.
25 There is a way that seemeth right unto a man, but the end thereof is the ways of death.
26 The appetite of the labourer laboureth for him, for his mouth urgeth him on.
27 A man of Belial diggeth up evil, and on his lips there is as a scorching fire.
28 A false man soweth contention; and a talebearer separateth very friends.
29 A violent man enticeth his neighbour, and leadeth him into a way that is not good.
30 He that shutteth his eyes, [it is] to devise froward things; biting his lips, he bringeth evil to pass.
31 The hoary head is a crown of glory, [if] it is found in the way of righteousness.
32 He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.
33 The lot is cast into the lap; but the whole decision is of Jehovah.

PROVERBS CHAPTER 17

1 Better is a dry morsel, and quietness therewith, than a house full of feasting [with] strife.
2 A wise servant shall rule over a son that causeth shame, and shall have part in the inheritance among the brethren.
3 The fining-pot is for silver, and the furnace for gold; but Jehovah trieth the hearts.
4 The evil-doer giveth heed to iniquitous lips; the liar giveth ear to a mischievous tongue.
5 Whoso mocketh a poor [man] reproacheth his Maker; he that is glad at calamity shall not be held innocent.
6 Children's children are the crown of old men; and the glory of children are their fathers.
7 Excellent speech becometh not a vile [man]; how much less do lying lips a noble!
8 A gift is a precious stone in the eyes of the possessor: whithersoever it turneth it prospereth.
9 He that covereth transgression seeketh love; but he that bringeth a matter up again separateth very friends.
10 A reproof entereth more deeply into him that hath understanding than a hundred stripes into a fool.
11 An evil [man] seeketh only rebellion; but a cruel messenger shall be sent against him.
12 Let a bear robbed of her whelps meet a man rather than a fool in his folly.
13 Whoso rewardeth evil for good, evil shall not depart from his house.
14 The beginning of contention is [as] when one letteth out water; therefore leave off strife before it become vehement.
15 He that justifieth the wicked, and he that condemneth the righteous, even they both are abomination to Jehovah.
16 To what purpose is there a price in the hand of a fool to get wisdom, seeing [he] hath no sense?
17 The friend loveth at all times, and a brother is born for adversity.
18 A senseless man striketh hands, becoming surety for his neighbour.
19 He loveth transgression that loveth a quarrel; he that maketh high his gate seeketh destruction.
20 He that hath a perverse heart findeth no good; and he that shifteth about with his tongue falleth into evil.
21 He that begetteth a fool [doeth it] to his sorrow, and the father of a vile [man] hath no joy.
22 A joyful heart promoteth healing; but a broken spirit drieth up the bones.
23 A wicked [man] taketh a gift out of the bosom, to pervert the paths of judgment.
24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.
25 A foolish son is a grief to his father, and bitterness to her that bore him.
26 To punish a righteous [man] is not good, nor to strike nobles because of [their] uprightness.
27 He that hath knowledge spareth his words; and a man of understanding is of a cool spirit.
28 Even a fool when he holdeth his peace is reckoned wise, [and] he that shutteth his lips, intelligent.

PROVERBS CHAPTER 18

1 He that separateth himself seeketh [his] pleasure, he is vehement against all sound wisdom.
2 A fool hath no delight in understanding, but only that his heart may reveal itself.
3 When the wicked cometh, there cometh also contempt, and with ignominy reproach.
4 The words of a man's mouth are deep waters, [and] the fountain of wisdom is a gushing brook.
5 It is not good to accept the person of the wicked, to wrong the righteous in judgment.
6 A fool's lips enter into contention, and his mouth calleth for stripes.
7 A fool's mouth is destruction to him, and his lips are a snare to his soul.
8 The words of a talebearer are as dainty morsels, and they go down into the innermost parts of the belly.
9 He also who is indolent in his work is brother of the destroyer.
10 The name of Jehovah is a strong tower: the righteous runneth into it, and is safe.
11 The rich man's wealth is his strong city, and as a high wall in his own imagination.
12 Before destruction the heart of man is haughty; and before honour [goeth] humility.
13 He that giveth answer before he heareth, it is folly and shame unto him.
14 The spirit of a man sustaineth his infirmity; but a broken spirit who can bear?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 The heart of an intelligent [man] getteth knowledge, and the ear of the wise seeketh knowledge.
16 A man's gift maketh room for him, and bringeth him before great men.
17 He that is first in his own cause [seemeth] just; but his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease, and parteth between the mighty.
19 A brother offended is [harder to be won] than a strong city; and contentions are as the bars of a palace.
20 A man's belly is satisfied with the fruit of his mouth; with the increase of his lips is he satisfied.
21 Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.
22 Whoso hath found a wife hath found a good thing, and hath obtained favour from Jehovah.
23 He that is poor speaketh with supplications, but the rich answereth roughly.
24 A man of [many] friends will come to ruin but there is a friend [that] sticketh closer than a brother.

PROVERBS CHAPTER 19

1 Better is a poor [man] that walketh in his integrity, than he that is perverse in his lips, and is a fool.
2 Also that a person be without knowledge is not good; and he that hasteth with his feet maketh false steps.
3 The folly of man distorteth his way, and his heart is irritated against Jehovah.
4 Wealth addeth many friends; but the poor is separated from his friend.
5 A false witness shall not be held innocent, and he that uttereth lies shall not escape.
6 Many court the favour of a noble; and every one is friend to a man that giveth.
7 All the brethren of a poor [man] hate him; how much more do his friends go far from him: he pursueth [them] with words, -- they are not [to be found].
8 He that getteth sense loveth his own soul; he that keepeth understanding shall find good.
9 A false witness shall not be held innocent, and he that uttereth lies shall perish.
10 Good living beseemeth not a fool; how much less for a servant to have rule over princes.
11 The discretion of a man maketh him slow to anger, and it is his glory to pass over a transgression.
12 The king's displeasure is as the roaring of a lion; but his favour is as dew upon the grass.
13 A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.
14 House and wealth are an inheritance from fathers; but a prudent wife is from Jehovah.
15 Slothfulness casteth into a deep sleep, and the idle soul shall suffer hunger.
16 He that keepeth the commandment keepeth his soul; he that is careless of his ways shall die.
17 He that is gracious to the poor lendeth unto Jehovah; and what he hath bestowed will he repay unto him.
18 Chasten thy son, seeing there is hope; but set not thy soul upon killing him.
19 A man of great wrath shall suffer punishment; for if thou deliver [him], yet thou must do it again.
20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
21 Many are the thoughts in a man's heart, but the counsel of Jehovah, that doth stand.
22 The charm of a man is his kindness; and a poor [man] is better than a liar.
23 The fear of Jehovah [tendeth] to life, and he [that hath it] shall rest satisfied without being visited with evil.
24 A sluggard burieth his hand in the dish, and will not even bring it to his mouth again.
25 Smite a scorner, and the simple will beware; reprove the intelligent, and he will understand knowledge.
26 He that ruineth [his] father and chaseth away [his] mother is a son that causeth shame and bringeth reproach.
27 Cease, my son, to hear the instruction which causeth to stray from the words of knowledge.
28 A witness of Belial scorneth judgment, and the mouth of the wicked swalloweth down iniquity.
29 Judgments are prepared for scorners, and stripes for the back of the foolish.

PROVERBS CHAPTER 20

1 Wine is a scorner, strong drink is raging; and whoso erreth thereby is not wise.
2 The terror of a king is as the roaring of a lion: he that provoketh him to anger sinneth against his own soul.
3 It is an honour for a man to cease from strife; but every fool rusheth into it.
4 The sluggard will not plough by reason of the winter; he shall beg in harvest, and have nothing.
5 Counsel in the heart of man is deep water, and a man of understanding draweth it out.
6 Most men will proclaim every one his own kindness; but a faithful man who shall find?
7 The righteous walketh in his integrity: blessed are his children after him!
8 A king sitting on the throne of judgment scattereth away all evil with his eyes.
9 Who can say, I have made my heart clean, I am pure from my sin?
10 Divers weights, divers measures, even both of them are abomination to Jehovah.
11 Even a child is known by his doings, whether his work be pure, and whether it be right.
12 The hearing ear, and the seeing eye, Jehovah hath made even both of them.
13 Love not sleep, lest thou come to poverty; open thine eyes, [and] thou shalt be satisfied with bread.
14 Bad! bad! saith the buyer; but when he is gone his way, then he boasteth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 There is gold, and a multitude of rubies; but the lips of knowledge are a precious Jewel.
16 Take his garment that is become surety [for] another, and hold him in pledge for strangers.
17 Bread of falsehood is sweet to a man, but afterwards his mouth shall be filled with gravel.
18 Plans are established by counsel; and with good advice make war.
19 He that goeth about talebearing revealeth secrets; therefore meddle not with him that openeth his lips.
20 Whoso curseth his father or his mother, his lamp shall be put out in the blackest darkness.
21 An inheritance obtained hastily at the beginning will not be blessed in the end.
22 Say not, I will recompense evil: wait on Jehovah, and he shall save thee.
23 Divers weights are an abomination unto Jehovah; and a false balance is not good.
24 The steps of a man are from Jehovah; and how can a man understand his own way?
25 It is a snare to a man rashly to say, It is hallowed, and after vows to make inquiry.
26 A wise king scattereth the wicked, and bringeth the wheel over them.
27 Man's spirit is the lamp of Jehovah, searching all the inner parts of the belly.
28 Mercy and truth preserve the king; and he upholdeth his throne by mercy.
29 The glory of young men is their strength; and the beauty of old men is the grey head.
30 Wounding stripes purge away evil, and strokes [purge] the inner parts of the belly.

PROVERBS CHAPTER 21

1 The king's heart in the hand of Jehovah is [as] brooks of water: he turneth it whithersoever he will.
2 Every way of a man is right in his own eyes; but Jehovah weigheth the hearts.
3 To exercise justice and judgment is more acceptable to Jehovah than sacrifice.
4 Lofty eyes, and a proud heart, the lamp of the wicked, is sin.
5 The thoughts of the diligent [tend] only to plenteousness; but of every one that is hasty, only to want.
6 The getting of treasures by a lying tongue is a fleeting breath of them that seek death.
7 The devastation of the wicked sweepeth them away, because they refuse to do what is right.
8 Very crooked is the way of a guilty man; but as for the pure, his work is upright.
9 It is better to dwell in a corner of the housetop, than with a contentious woman, and a house in common.
10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.
11 When the scorner is punished, the simple becometh wise; and when the wise is instructed, he receiveth knowledge.
12 One that is righteous wisely considereth the house of the wicked: he overthroweth the wicked to [their] ruin.
13 Whoso stoppeth his ears at the cry of the poor, he also himself shall cry, and shall not be heard.
14 A gift in secret pacifieth anger; and a present in the bosom, vehement fury.
15 It is joy to a righteous [man] to do what is right; but it is ruin for the workers of iniquity.
16 The man that wandereth out of the way of wisdom shall abide in the congregation of the dead.
17 He that loveth mirth shall be a poor man; he that loveth wine and oil shall not be rich.
18 The wicked is a ransom for the righteous, and a treacherous [man] in the stead of the upright.
19 It is better to dwell in a desert land. than with a contentious and irritable woman.
20 There is costly store and oil in the dwelling of a wise [man]; but a foolish man swalloweth it up.
21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.
22 A wise [man] scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
24 Proud, arrogant, scorner is his name who dealeth in proud wrath.
25 The desire of the sluggard killeth him; for his hands refuse to work:
26 He coveteth greedily all the day long; but the righteous giveth and spareth not.
27 The sacrifice of the wicked is abomination: how much more when they bring it with a wicked purpose!
28 A lying witness shall perish; and a man that heareth shall speak constantly.
29 A wicked man hardeneth his face; but as for the upright, he establisheth his way.
30 There is no wisdom, nor understanding, nor counsel against Jehovah.
31 The horse is prepared for the day of battle; but safety is of Jehovah.

PROVERBS CHAPTER 22

1 A [good] name is rather to be chosen than great riches; loving favour rather than silver and gold.
2 The rich and poor meet together; Jehovah is the maker of them all.
3 A prudent [man] seeth the evil, and hideth himself; but the simple pass on, and are punished.
4 The reward of humility [and] the fear of Jehovah is riches, and honour, and life.
5 Thorns [and] snares are in the way of the perverse: he that keepeth his soul holdeth himself far from them.
6 Train up the child according to the tenor of his way, and when he is old he will not depart from it.
7 The rich ruleth over the poor; and the borrower is servant to the lender.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 He that soweth unrighteousness shall reap iniquity, and the rod of his wrath shall have an end.
9 He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.
10 Cast out the scorner, and contention will depart, and strife and ignominy shall cease.
11 He that loveth pureness of heart, upon whose lips is grace, the king is his friend.
12 The eyes of Jehovah preserve knowledge; but he overthroweth the words of the unfaithful.
13 The sluggard saith, There is a lion without, I shall be killed in the streets!
14 The mouth of strange women is a deep ditch: he with whom Jehovah is displeased shall fall therein.
15 Folly is bound in the heart of a child; the rod of correction shall drive it far from him.
16 He that oppresseth the poor, it is to enrich him; he that giveth to the rich, [bringeth] only to want.
17 Incline thine ear, and hear the words of the wise, and apply thy heart unto my knowledge.
18 For it is a pleasant thing if thou keep them within thee: they shall be together fitted on thy lips.
19 That thy confidence may be in Jehovah, I have made [them] known to thee this day, even to thee.
20 Have not I written to thee excellent things, in counsels and knowledge,
21 that I might make thee know the certainty of the words of truth; that thou mightest carry back words of truth to them that send thee?
22 Rob not the poor, because he is poor, neither oppress the afflicted in the gate;
23 for Jehovah will plead their cause, and despoil the soul of those that despoil them.
24 Make no friendship with an angry man, and go not with a furious man;
25 lest thou learn his paths, and get a snare to thy soul.
26 Be not of them that strike hands, of them that are sureties for debts:
27 if thou hast nothing to pay, why should he take away thy bed from under thee?
28 Remove not the ancient landmark which thy fathers have set.
29 Hast thou seen a man diligent in his work? He shall stand before kings; he shall not stand before the mean.

PROVERBS CHAPTER 23

1 When thou sittest to eat with a ruler, consider well who is before thee;
2 and put a knife to thy throat, if thou be a man given to appetite.
3 Be not desirous of his dainties; for they are deceitful food.
4 Weary not thyself to become rich; cease from thine own intelligence:
5 wilt thou set thine eyes upon it, it is gone; for indeed it maketh itself wings and it flieth away as an eagle towards the heavens.
6 Eat thou not the food of him that hath an evil eye, neither desire thou his dainties.
7 For as he thinketh in his soul, so is he. Eat and drink! will he say unto thee; but his heart is not with thee.
8 Thy morsel which thou hast eaten must thou vomit up, and thou wilt have wasted thy sweet words.
9 Speak not in the ears of a foolish [man], for he will despise the wisdom of thy words.
10 Remove not the ancient landmark; and enter not into the fields of the fatherless:
11 for their redeemer is mighty; he will plead their cause against thee.
12 Apply thy heart unto instruction, and thine ears to the words of knowledge.
13 Withhold not correction from the child; for [if] thou beatest him with the rod, he shall not die:
14 thou shalt beat him with the rod, and shalt deliver his soul from Sheol.
15 My son, if thy heart be wise, my heart shall rejoice, even mine;
16 and my reins shall exult, when thy lips speak right things.
17 Let not thy heart envy sinners, but [be thou] in the fear of Jehovah all the day;
18 for surely there is a result, and thine expectation shall not be cut off.
19 Thou, my son, hear and be wise, and direct thy heart in the way.
20 Be not among winebibbers, among riotous eaters of flesh.
21 For the drunkard and the glutton shall come to poverty; and drowsiness clotheth with rags.
22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.
23 Buy the truth, and sell it not; wisdom, and instruction, and intelligence.
24 The father of a righteous [man] shall greatly rejoice, and he that begetteth a wise [son] shall have joy of him:
25 let thy father and thy mother have joy, and let her that bore thee rejoice.
26 My son, give me thy heart, and let thine eyes observe my ways.
27 For a whore is a deep ditch; and a strange woman is a narrow pit.
28 She also lieth in wait as a robber, and increaseth the treacherous among men.
29 Who hath woe? Who hath sorrow? Who contentions? Who complaining? Who wounds without cause? Who redness of eyes?
30 -- They that tarry long at the wine; they that go to try mixed wine.
31 Look not upon the wine when it is red, when it sparkleth in the cup, and goeth down smoothly:
32 at the last it biteth like a serpent, and stingeth like an adder.
33 Thine eyes shall behold strange women, and thy heart shall speak froward things;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 and thou shalt be as he that lieth down in the midst of the sea, and as he that lieth down upon the top of a mast:

35 -- "They have smitten me, [and] I am not sore; they have beaten me, [and] I knew it not. When shall I awake? I will seek it yet again."

PROVERBS CHAPTER 24

1 Be not thou envious of evil men, neither desire to be with them;

2 for their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is a house built, and by understanding it is established;

4 and by knowledge are the chambers filled with all precious and pleasant substance.

5 A wise man is strong, and a man of knowledge increaseth strength.

6 For with good advice shalt thou make thy war; and in the multitude of counsellors there is safety.

7 Wisdom is too high for a fool: he will not open his mouth in the gate.

8 He that deviseth to do evil shall be called a master of intrigues.

9 The purpose of folly is sin, and the scorner is an abomination to men.

10 [If] thou losest courage in the day of trouble, thy strength is small.

11 Deliver them that are taken forth unto death, and withdraw not from them that stagger to slaughter.

12 If thou sayest, Behold, we knew it not, will not he that weigheth the hearts consider it? And he that preserveth thy soul, he knoweth it; and he rendereth to man according to his work.

13 Eat honey, my son, for it is good; and a honeycomb is sweet to thy taste:

14 so consider wisdom for thy soul; if thou hast found it, there shall be a result, and thine expectation shall not be cut off.

15 Lay not wait, O wicked [man], against the dwelling of the righteous; lay not waste his resting-place.

16 For the righteous falleth seven times, and riseth up again; but the wicked stumble into disaster.

17 Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth;

18 lest Jehovah see it, and it be evil in his sight, and he turn away his anger from him.

19 Fret not thyself because of evil-doers, [and] be not envious of the wicked:

20 for there shall be no future to the evil [man]; the lamp of the wicked shall be put out.

21 My son, fear Jehovah and the king: meddle not with them that are given to change.

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These things also come from the wise. It is not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou art righteous, peoples shall curse him, nations shall abhor him;

25 but to them that rebuke [him] shall be delight, and a good blessing cometh upon them.

26 He kisseth the lips who giveth a right answer.

27 Prepare thy work without, and put thy field in order, and afterwards build thy house.

28 Be not a witness against thy neighbour without cause; and wouldest thou deceive with thy lips?

29 Say not, I will do so to him as he hath done to me, I will render to the man according to his work.

30 I went by the field of a sluggard, and by the vineyard of a man void of understanding;

31 and lo, it was all grown over with thistles, and nettles had covered the face thereof, and its stone wall was broken down.

32 Then I looked, I took it to heart; I saw, I received instruction:

33 -- A little sleep, a little slumber, a little folding of the hands to rest!

34 So shall thy poverty come [as] a roving plunderer, and thy penury as an armed man.

PROVERBS CHAPTER 25

1 These are also proverbs of Solomon, which the men of Hezekiah king of Judah transcribed.

2 It is the glory of God to conceal a thing; but the glory of kings is to search out a thing.

3 The heavens for height, and the earth for depth, and the heart of kings is unsearchable.

4 Take away the dross from the silver, and there cometh forth a vessel for the refiner:

5 take away the wicked from before the king, and his throne shall be established in righteousness.

6 Put not thyself forward in the presence of the king, and stand not in the place of the great;

7 for better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes see.

8 Go not forth hastily to strive, lest [thou know not] what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour, but reveal not the secret of another;

10 lest he that heareth [it] disgrace thee, and thine evil report turn not away.

11 [As] apples of gold in pictures of silver, is a word spoken in season.

12 An ear-ring of gold, and an ornament of fine gold, is a wise reprover upon an attentive ear.

13 As the cold of snow in the time of harvest, [so] is a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Clouds and wind without rain, [so] is a man that boasteth himself of a false gift.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 By long forbearing is a ruler persuaded, and a soft tongue breaketh the bone.
16 Hast thou found honey? Eat so much as is sufficient for thee, lest thou be surfeited therewith, and vomit it.
17 Let thy foot be seldom in thy neighbour's house; lest he be weary of thee and hate thee.
18 A maul, and a sword, and a sharp arrow, is a man that beareth false witness against his neighbour.
19 A broken tooth, and a tottering foot, is confidence in an unfaithful [man] in the day of trouble.
20 [As] he that taketh off a garment in cold weather, [and as] vinegar upon nitre, so is he that singeth songs to a sad heart.
21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
22 for thou shalt heap coals of fire upon his head, and Jehovah shall reward thee.
23 The north wind bringeth forth rain, and the angry countenance a backbiting tongue.
24 It is better to dwell in a corner of the housetop, than with a contentious woman, and a house in common.
25 [As] cold waters to a thirsty soul, so is good news from a far country.
26 A troubled fountain, and a defiled well, is a righteous [man] that giveth way before the wicked.
27 It is not good to eat much honey; and to search into weighty matters is [itself] a weight.
28 He that hath no rule over his own spirit is [as] a city broken down, without walls.

PROVERBS CHAPTER 26

1 As snow in summer, and as rain in harvest, so honour beseemeth not a fool.
2 As the sparrow for flitting about, as the swallow for flying, so a curse undeserved shall not come.
3 A whip for the horse, a bridle for the ass, and a rod for the back of fools.
4 Answer not a fool according to his folly, lest thou also be like unto him.
5 Answer a fool according to his folly, lest he be wise in his own eyes.
6 He that sendeth a message by the hand of a fool cutteth off [his own] feet, [and] drinketh damage.
7 The legs of the lame hang loose; so is a proverb in the mouth of fools.
8 As a bag of gems in a stoneheap, so is he that giveth honour to a fool.
9 [As] a thorn goeth up into the hand of a drunkard, so is a proverb in the mouth of fools.
10 A master roughly worketh every one: he both hireth the fool and hireth passers-by.
11 As a dog turneth back to its vomit, [so] a fool repeateth his folly.
12 Hast thou seen a man wise in his own eyes? There is more hope of a fool than of him.
13 The sluggard saith, There is a fierce lion in the way; a lion is in the midst of the streets!
14 [As] the door turneth upon its hinges, so the sluggard upon his bed.
15 The sluggard burieth his hand in the dish: it wearieth him to bring it again to his mouth.
16 A sluggard is wiser in his own eyes than seven [men] that answer discreetly.
17 He that passing by vexeth himself with strife belonging not to him, is [like] one that taketh a dog by the ears.
18 As a madman who casteth firebrands, arrows, and death,
19 so is a man that deceiveth his neighbour, and saith, Am I not in sport?
20 Where no wood is, the fire goeth out; and where there is no talebearer, the contention ceaseth.
21 [As] coals for hot coals, and wood for fire, so is a contentious man to inflame strife.
22 The words of a talebearer are as dainty morsels, and they go down into the innermost parts of the belly.
23 Ardent lips, and a wicked heart, are [as] an earthen vessel overlaid with silver dross.
24 He that hateth dissembleth with his lips, but he layeth up deceit within him:
25 when his voice is gracious, believe him not, for there are seven abominations in his heart.
26 Though [his] hatred is covered by dissimulation, his wickedness shall be made manifest in the congregation.
27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it shall return upon him.
28 A lying tongue hateth those that are injured by it, and a flattering mouth worketh ruin.

PROVERBS CHAPTER 27

1 Boast not thyself of to-morrow, for thou knowest not what a day will bring forth.
2 Let another praise thee, and not thine own mouth; a stranger, and not thine own lips.
3 A stone is heavy, and the sand weighty; but a fool's vexation is heavier than them both.
4 Fury is cruel, and anger is outrageous; but who is able to stand before jealousy?
5 Open rebuke is better than hidden love.
6 Faithful are the wounds of a friend; but the kisses of an enemy are profuse.
7 The full soul trampleth on a honeycomb; but to the hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest, so is a man that wandereth from his place.
9 Ointment and perfume rejoice the heart; and the sweetness of one's friend is [the fruit] of hearty counsel.
10 Thine own friend, and thy father's friend, forsake not; and go not into thy brother's house in the day of thy calamity: better is a neighbour that is near than a brother far off.
11 Be wise, my son, and make my heart glad, that I may have wherewith to answer him that reproacheth me.
12 A prudent [man] seeth the evil, [and] hideth himself; the simple pass on, [and] are punished.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Take his garment that is become surety [for] another, and hold him in pledge for a strange woman.
14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be reckoned a curse to him.
15 A continual dropping on a very rainy day and a contentious woman are alike:
16 whosoever will restrain her restraineth the wind, and his right hand encountereth oil.
17 Iron is sharpened by iron; so a man sharpeneth the countenance of his friend.
18 Whoso keepeth the fig-tree shall eat the fruit thereof; and he that guardeth his master shall be honoured.
19 As [in] water face [answereth] to face, so the heart of man to man.
20 Sheol and destruction are insatiable; so the eyes of man are never satisfied.
21 The fining-pot is for silver, and the furnace for gold; so let a man be to the mouth that praiseth him.
22 If thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his folly depart from him.
23 Be well acquainted with the appearance of thy flocks; look well to thy herds:
24 for wealth is not for ever; and doth the crown [endure] from generation to generation?
25 The hay is removed, and the tender grass sheweth itself, and herbs of the mountains are gathered in.
26 The lambs are for thy clothing, and the goats are the price of a field;
27 and there is goats' milk enough for thy food, for the food of thy household, and sustenance for thy maidens.

PROVERBS CHAPTER 28

1 The wicked flee when no man pursueth; but the righteous are bold as a lion.
2 By the transgression of a land many are the princes thereof; but by a man of understanding [and] of knowledge, [its] stability is prolonged.
3 A poor man who oppresseth the helpless is a sweeping rain which leaveth no food.
4 They that forsake the law praise the wicked; but such as keep the law contend with them.
5 Evil men understand not judgment; but they that seek Jehovah understand everything.
6 Better is the poor that walketh in his integrity, than he that is perverse, double in ways, though he be rich.
7 Whoso observeth the law is a son that hath understanding; but he that is a companion of profligates bringeth shame to his father.
8 He that by usury and unjust gain increaseth his substance gathereth it for him that is gracious to the poor.
9 He that turneth away his ear from hearing the law, even his prayer is an abomination.
10 Whoso causeth the upright to go astray in an evil way, shall himself fall into his own pit; but the perfect shall inherit good.
11 A rich man is wise in his own eyes; but the poor that hath understanding searcheth him out.
12 When the righteous triumph, there is great glory; but when the wicked rise, men conceal themselves.
13 He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh [them] shall obtain mercy.
14 Happy is the man that feareth always; but he that hardeneth his heart shall fall into evil.
15 A roaring lion, and a ranging bear, is a wicked ruler over a poor people.
16 The prince void of intelligence is also a great oppressor: he that hateth covetousness shall prolong [his] days.
17 A man laden with the blood of [any] person, fleeth to the pit: let no man stay him.
18 Whoso walketh in integrity shall be saved; but he that is perverted in [his] double ways, shall fall in one [of them].
19 He that tilleth his land shall be satisfied with bread; but he that followeth the worthless shall have poverty enough.
20 A faithful man aboundeth with blessings; but he that maketh haste to be rich shall not be innocent.
21 To have respect of persons is not good; but for a piece of bread will a man transgress.
22 He that hath an evil eye hasteth after wealth, and knoweth not that poverty shall come upon him.
23 He that rebuketh a man shall afterwards find more favour than he that flattereth with the tongue.
24 Whoso robbeth his father and his mother, and saith, It is no transgression, the same is the companion of a destroyer.
25 He that is puffed up in soul exciteth contention; but he that relieth upon Jehovah shall be made fat.
26 He that confideth in his own heart is a fool; but whoso walketh wisely, he shall be delivered.
27 He that giveth unto the poor shall not lack; but he that withdraweth his eyes shall have many a curse.
28 When the wicked rise, men hide themselves; but when they perish, the righteous increase.

PROVERBS CHAPTER 29

1 He that being often reproved hardeneth his neck, shall suddenly be destroyed, and without remedy.
2 When the righteous increase, the people rejoice; but when the wicked beareth rule, the people mourn.
3 Whoso loveth wisdom rejoiceth his father; but he that is a companion of harlots destroyeth [his] substance.
4 A king by just judgment establisheth the land; but he that taketh gifts overthroweth it.
5 A man that flattereth his neighbour spreadeth a net for his steps.
6 In the transgression of an evil man there is a snare; but the righteous shall sing and rejoice.
7 The righteous taketh knowledge of the cause of the poor; the wicked understandeth not knowledge.
8 Scornful men set the city in a flame; but the wise turn away anger.
9 If a wise man contendeth with a fool, whether he rage or laugh, [he] hath no rest.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 The bloodthirsty hate the perfect, but the upright care for his soul.

11 A fool uttereth all his mind; but a wise [man] keepeth it back.

12 If a ruler hearken to lying words, all his servants are wicked.

13 The indigent and the oppressor meet together; Jehovah lighteneth the eyes of them both.

14 A king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom; but a child left [to himself] bringeth his mother to shame.

16 When the wicked increase, transgression increaseth; but the righteous shall see their fall.

17 Chasten thy son, and he shall give thee rest, and shall give delight unto thy soul.

18 Where there is no vision the people cast off restraint; but happy is he that keepeth the law.

19 A servant is not corrected by words: he understandeth indeed, but he will not answer.

20 Hast thou seen a man hasty in his words? there is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall in the end have him as a son.

22 An angry man exciteth contention; and a furious man aboundeth in transgression.

23 A man's pride bringeth him low; but the humble in spirit shall obtain honour.

24 Whoso shareth with a thief hateth his own soul: he heareth the adjuration, and declareth not.

25 The fear of man bringeth a snare; but whoso putteth his confidence in Jehovah is protected.

26 Many seek the ruler's face; but a man's right judgment is from Jehovah.

27 An unjust man is an abomination to the righteous; and he that is of upright way is an abomination to the wicked [man].

PROVERBS CHAPTER 30

1 The words of Agur the son of Jakeh; the prophecy uttered by the man unto Ithiel, [even] unto Ithiel and Ucal:

2 Truly *I* am more stupid than any one; and I have not a man's intelligence.

3 I have neither learned wisdom, nor have I the knowledge of the Holy.

4 Who hath ascended up into the heavens, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in a mantle? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?

5 Every word of +God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things do I ask of thee; deny me [them] not before I die:

8 Remove far from me vanity and lies; give me neither poverty nor riches; feed me with the bread of my daily need:

9 lest I be full and deny [thee], and say, Who is Jehovah? or lest I be poor and steal, and outrage the name of my God.

10 Speak not too much about a servant to his master, lest he curse thee, and thou be held guilty.

11 There is a generation that curseth their father, and doth not bless their mother;

12 there is a generation that are pure in their own eyes, yet are not washed from their filthiness;

13 there is a generation, -- how lofty are their eyes, how their eyelids are lifted up!

14 -- a generation whose teeth are swords, and their jaw-teeth knives, to devour the afflicted from off the earth, and the needy from [among] men.

15 The leech hath two daughters: Give, give. There are three [things] never satisfied; four which say not, It is enough:

16 -- Sheol, and the barren womb; the earth which is not filled with water, and the fire which saith not, It is enough.

17 The eye that mocketh at a father, and despiseth to obey a mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There are three [things] too wonderful for me, and four that I know not:

19 The way of an eagle in the heavens, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 Such is the way of an adulterous woman: she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 Under three [things] the earth is disquieted, and under four it cannot bear up:

22 Under a servant when he reigneth, and a churl when he is filled with meat;

23 under an odious [woman] when she is married, and a handmaid when she is heir to her mistress.

24 There are four [things] little upon the earth, and they are exceeding wise:

25 The ants, a people not strong, yet they provide their food in the summer;

26 the rock-badgers are but a feeble folk, yet they make their house in the cliff;

27 the locusts have no king, yet they go forth all of them by bands;

28 thou takest hold of the lizard with the hands, yet is she in kings' palaces.

29 There are three [things] which have a stately step, and four are comely in going:

30 The lion, mighty among beasts, which turneth not away for any;

31 a [horse] girt in the loins; or the he-goat; and a king, against whom none can rise up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [lay] the hand upon thy mouth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 For the pressing of milk bringeth forth butter, and the pressing of the nose bringeth forth blood; and the pressing of anger bringeth forth strife.

PROVERBS CHAPTER 31

1 The words of king Lemuel, the prophecy that his mother taught him:

2 What, my son? and what, O son of my womb? and what, O son of my vows?

3 Give not thy strength unto women, nor thy ways to them that destroy kings.

4 It is not for kings, Lemuel, it is not for kings to drink wine, nor for rulers [to say], Where is the strong drink?

5 -- lest they drink and forget the law, and pervert the judgment of any of the children of affliction.

6 Give strong drink unto him that is ready to perish, and wine unto the bitter of soul:

7 let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb, for the cause of all those that are left desolate.

9 Open thy mouth, judge righteously, and minister justice to the afflicted and needy.

10 Who can find a woman of worth? for her price is far above rubies.

11 The heart of her husband confideth in her, and he shall have no lack of spoil.

12 She doeth him good, and not evil, all the days of her life.

13 She seeketh wool and flax, and worketh willingly with her hands.

14 She is like the merchants' ships: she bringeth her food from afar;

15 And she riseth while it is yet night, and giveth meat to her household, and the day's work to her maidens.

16 She considereth a field, and acquireth it; of the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and maketh strong her arms.

18 She perceiveth that her earning is good; her lamp goeth not out by night.

19 She putteth her hands to the distaff, and her hands hold the spindle.

20 She stretcheth out her hand to the afflicted, and she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.

22 She maketh herself coverlets; her clothing is byssus and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh body linen and selleth it, and delivereth girdles unto the merchant.

25 Strength and dignity are her clothing, and she laugheth [at] the coming day.

26 She openeth her mouth with wisdom; and upon her tongue is the law of kindness.

27 She surveyeth the ways of her household, and eateth not the bread of idleness.

28 Her children rise up and call her blessed; her husband [also], and he praiseth her:

29 Many daughters have done worthily, but thou excellest them all.

30 Gracefulness is deceitful and beauty is vain; a woman [that] feareth Jehovah, she shall be praised.

31 Give her of the fruit of her hands, and let her own works praise her in the gates.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES (KOHELET) CHAPTER 1

1 The words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities! all is vanity.

3 What profit hath man of all his labour wherewith he laboureth under the sun?

4 [One] generation passeth away, and [another] generation cometh, but the earth standeth for ever.

5 The sun also riseth, and the sun goeth down, and hasteth to its place where it ariseth.

6 The wind goeth towards the south, and turneth about towards the north: it turneth about continually, and the wind returneth again to its circuits.

7 All the rivers run into the sea, yet the sea is not full: unto the place whither the rivers go, thither they go again.

8 All things are full of toil; none can express it. The eye is not satisfied with seeing, nor the ear filled with hearing.

9 That which hath been is that which shall be; and that which hath been done is that which will be done: and there is nothing new under the sun.

10 Is there a thing whereof it may be said, See, this is new? It hath been already in the ages which were before us.

11 There is no remembrance of former things; neither shall there be remembrance of things that are to come with those who shall live afterwards.

12 I, the Preacher, was king over Israel in Jerusalem.

13 And I applied my heart to seek and search out by wisdom concerning all that is done under the heavens: this grievous occupation hath God given to the children of men to weary themselves therewith.

14 I have seen all the works that are done under the sun, and behold, all is vanity and pursuit of the wind.

15 That which is crooked cannot be made straight; and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I have become great and have acquired wisdom more than all they that have been before me over Jerusalem; and my heart hath seen much of wisdom and knowledge.

17 And I applied my heart to the knowledge of wisdom, and to the knowledge of madness and folly: I perceived that this also is a striving after the wind.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 For in much wisdom is much vexation, and he that increaseth knowledge increaseth sorrow.

ECCLESIASTES (KOHELET) CHAPTER 2

1 I said in my heart, Come now, I will try thee with mirth, therefore enjoy pleasure. But behold, this also is vanity.

2 I said of laughter, Madness! and of mirth, What availeth it?

3 I searched in my heart how to cherish my flesh with wine, while practising my heart with wisdom; and how to lay hold on folly, till I should see what was that good for the children of men which they should do under the heavens all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards;

5 I made me gardens and parks, and I planted trees in them of every kind of fruit;

6 I made me ponds of water, to water therewith the wood, where the trees are reared.

7 I acquired servants and maidens, and had servants born in my house; also I had great possessions of herds and flocks, above all that had been in Jerusalem before me.

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men-singers and women-singers, and the delights of the children of men, a wife and concubines.

9 And I became great, and increased more than all that had been before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy; for my heart rejoiced in all my labour, and this was my portion from all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that it had cost me to do [them]; and behold, all was vanity and pursuit of the wind, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and madness, and folly; for what shall the man [do] that cometh after the king? -- that which hath already been done.

13 And I saw that wisdom excelleth folly, as light excelleth darkness.

14 The wise man's eyes are in his head, and the fool walketh in darkness; but I myself also perceived that one event happeneth to them all.

15 And I said in my heart, As it happeneth to the fool so will it happen even to me; and why was I then so wise? Then I said in my heart that this also is vanity.

16 For there shall be no remembrance of the wise more than of the fool for ever; because everything is already forgotten in the days which come. And how dieth the wise even as the fool?

17 And I hated life; for the work that is wrought under the sun was grievous unto me; for all is vanity and pursuit of the wind.

18 And I hated all my labour wherewith I had been toiling under the sun, because I should leave it unto the man that shall be after me.

19 And who knoweth whether he will be a wise [man] or a fool? yet shall he have rule over all my labour at which I have laboured, and wherein I have been wise under the sun. This also is vanity.

20 Then I went about to cause my heart to despair of all the labour wherewith I had laboured under the sun.

21 For there is a man whose labour hath been with wisdom, and with knowledge, and with skill, and who leaveth it to a man that hath not laboured therein, to be his portion. This also is vanity and a great evil.

22 For what will man have of all his labour and of the striving of his heart, wherewith he hath wearied himself under the sun?

23 For all his days are sorrows, and his travail vexation: even in the night his heart taketh no rest. This also is vanity.

24 There is nothing good for man, but that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

25 For who can eat, or who be eager, more than I?

26 For he giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail to gather and to heap up, that he may give to him that is good in God's sight. This also is vanity and pursuit of the wind.

ECCLESIASTES (KOHELET) CHAPTER 3

1 To everything there is a season, and a time to every purpose under the heavens:

2 A time to be born, and a time to die; A time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; A time to break down, and a time to build up;

4 A time to weep, and a time to laugh; A time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

6 A time to seek, and a time to lose; A time to keep, and a time to cast away;

7 A time to rend, and a time to sew; A time to keep silence, and a time to speak;

8 A time to love, and a time to hate; A time of war, and a time of peace.

9 What profit hath he that worketh from that wherein he laboureth?

10 I have seen the travail that God hath given to the sons of men to toil in.

11 He hath made everything beautiful in its time; also he hath set the world in their heart, so that man findeth not out from the beginning to the end the work that God doeth.

12 I know that there is nothing good for them but to rejoice and to do well in their life;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 yea also that every man should eat and drink, and enjoy good in all his labour, it is the gift of God.

14 I know that whatever God doeth, it shall be for ever; there is nothing to be added to it, nor anything to be taken from it; and God doeth [it], that [men] should fear before him.

15 That which is was long ago, and that which is to be hath already been; and God bringeth back again that which is past.

16 And moreover I saw under the sun, that in the place of judgment, wickedness was there; and in the place of righteousness, wickedness was there.

17 I said in my heart, God will judge the righteous and the wicked; for there is a time there for every purpose and for every work.

18 I said in my heart, It is thus with the children of men, that God may prove them, and that they should see that they themselves are but beasts.

19 For what befalleth the children of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other, and they have all one breath; and man hath no pre-eminence above the beast: for all is vanity.

20 All go unto one place: all are of the dust, and all return to dust.

21 Who knoweth the spirit of the children of men? Doth it go upwards? and the spirit of the beasts, doth it go downwards to the earth?

22 And I have seen that there is nothing better than that man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?

ECCLESIASTES (KOHELET) CHAPTER 4

1 And I returned and saw all the oppressions that are done under the sun: and behold, the tears of the oppressed, and they had no comforter; and on the side of their oppressors was power, and they had no comforter.

2 Then I praised the dead who are already dead more than the living who are yet alive;

3 and more fortunate than both is he who hath not yet been, who hath not seen the evil work that is done under the sun.

4 And I saw all labour, and all success of work, that it is man's jealousy of his neighbour. This also is vanity and pursuit of the wind.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better is a handful with quietness, than both hands full with labour and pursuit of the wind.

7 And I returned and saw vanity under the sun.

8 There is one [alone] and without a second; also he hath neither son nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches, and [he saith not], For whom then am I labouring, and depriving my soul of good? This also is vanity and a grievous occupation.

9 Two are better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and who hath not another to lift him up!

11 Again, if two lie together, then they have warmth; but how can one alone be warm?

12 And if a [man] overpower the one, the two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor but wise youth than an old and foolish king, who knoweth no more how to be admonished.

14 For out of the prison-house he came forth to reign, although he was born poor in his kingdom.

15 I saw all the living that walk under the sun, with the child, the second, that should stand up in his stead.

16 [There is] no end of all the people, of all that stood before them; those however that come after shall not rejoice in him. Surely this also is vanity and a striving after the wind.

ECCLESIASTES (KOHELET) CHAPTER 5

1 Keep thy foot when thou goest to the house of God, and draw near to hear, rather than to give the sacrifice of fools: for they know not that they do evil.

2 Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in the heavens, and thou upon earth; therefore let thy words be few.

3 For a dream cometh through the multitude of business, and a fool's voice through a multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an inadvertence. Wherefore should God be wroth at thy voice, and destroy the work of thy hands?

7 For in the multitude of dreams are vanities; so with many words: but fear God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for a higher than the high is watching, and there are higher than they.

9 Moreover the earth is every way profitable: the king [himself] is dependent upon the field.

10 He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. This also is vanity.

11 When goods increase, they are increased that eat them; and what profit is there to the owner thereof, except the beholding [of them] with his eyes?

12 The sleep of the labourer is sweet, whether he have eaten little or much; but the fulness of the rich doth not suffer him to sleep.

13 There is a grievous evil that I have seen under the sun: riches kept for the owners thereof to their hurt;

14 or those riches perish by some evil circumstance, and if he have begotten a son, there is nothing in his hand.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 As he came forth from his mother's womb, naked shall he go away again as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a grievous evil, that in all points as he came so doth he go away, and what profit hath he, in having laboured for the wind?

17 All his days also he eateth in darkness, and hath much vexation, and sickness, and irritation.

18 Behold what I have seen good and comely: [it is] to eat and to drink, and to enjoy good in all his labour wherewith [man] laboureth under the sun, all the days of his life which God hath given him: for that is his portion.

19 Every man also to whom God hath given riches and wealth, and power to eat thereof, and to take his portion and to rejoice in his labour: that is a gift of God.

20 For he will not much remember the days of his life, because God answereth [him] with the joy of his heart.

ECCLESIASTES (KOHELET) CHAPTER 6

1 There is an evil that I have seen under the sun, and it is frequent among men:

2 one to whom God giveth riches, wealth, and honour, and he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and a sore evil.

3 If a man beget a hundred [sons], and live many years, so that the days of his years be many, but his soul be not filled with good, and also he have no burial, I say an untimely birth is better than he.

4 For it cometh in vanity, and departeth in darkness, and its name is covered with darkness;

5 moreover it hath not seen nor known the sun: this hath rest rather than the other.

6 Yea, though he live twice a thousand years, yet hath he seen no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what advantage hath the wise above the fool? what hath the poor, that knoweth to walk before the living?

9 Better is the seeing of the eyes than the wandering of the desire: this also is vanity and pursuit of the wind.

10 That which is hath already been named; and what man is, is known, and that he cannot contend with him that is mightier than he.

11 For there are many things that increase vanity: what is man advantaged?

12 For who knoweth what is good for man in life, all the days of his vain life which he spendeth as a shadow? for who can tell man what shall be after him under the sun?

ECCLESIASTES (KOHELET) CHAPTER 7

1 A [good] name is better than precious ointment, and the day of death than the day of one's birth.

2 It is better to go to the house of mourning than to go to the house of feasting: in that that is the end of all men, and the living taketh it to heart.

3 Vexation is better than laughter; for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning, but the heart of fools in the house of mirth.

5 It is better for a man to hear the rebuke of the wise, than to hear the song of fools.

6 For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.

7 Surely oppression maketh a wise man mad, and a gift destroyeth the heart.

8 Better is the end of a thing than its beginning; better is a patient spirit than a proud spirit.

9 Be not hasty in thy spirit to be vexed; for vexation resteth in the bosom of fools.

10 Say not, How is it that the former days were better than these? for thou dost not inquire wisely concerning this.

11 Wisdom is as good as an inheritance, and profitable to them that see the sun.

12 For wisdom is a defence [as] money is a defence; but the excellency of knowledge is, [that] wisdom maketh them that possess it to live.

13 Consider the work of God; for who can make straight what he hath made crooked?

14 In the day of prosperity enjoy good, and in the day of adversity consider: God hath also set the one beside the other, to the end that man should find out nothing [of what shall be] after him.

15 All [this] have I seen in the days of my vanity: there is a righteous [man] that perisheth by his righteousness, and there is a wicked [man] that prolongeth [his days] by his wickedness.

16 Be not righteous overmuch; neither make thyself overwise: why shouldest thou destroy thyself?

17 Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?

18 It is good that thou shouldest take hold of this; yea, also from that withdraw not thy hand: for he that feareth God cometh forth from them all.

19 Wisdom strengtheneth the wise more than ten mighty [men] that are in a city.

20 Surely there is not a righteous man upon earth, that doeth good and sinneth not.

21 Also give not heed unto all words that are spoken, lest thou hear thy servant curse thee.

22 For also thine own heart knoweth that oftentimes thou thyself likewise hast cursed others.

23 All this have I tried by wisdom: I said, I will be wise; but it was far from me.

24 Whatever hath been, is far off, and exceeding deep: who will find it out?

25 I turned, I and my heart, to know, and to search, and to seek out wisdom and reason, and to know wickedness to be folly, and foolishness to be madness;

26 and I found more bitter than death the woman whose heart is nets and snares, [and] whose hands are bands: whoso

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

pleaseth God shall escape from her; but the sinner shall be caught by her.

27 See this which I have found, saith the Preacher, [searching] one by one to find out the reason;

28 which my soul yet seeketh, and I have not found: one man among a thousand have I found, but a woman among all those have I not found.

29 Only see this which I have found: that God made man upright, but they have sought out many devices.

ECCLESIASTES (KOHELET) CHAPTER 8

1 Who is as the wise? and who knoweth the explanation of things? A man's wisdom maketh his face to shine, and the boldness of his face is changed.

2 I [say], Keep the king's commandment, and [that] on account of the oath of God.

3 Be not hasty to go out of his sight; persist not in an evil thing: for he doeth whatever pleaseth him,

4 because the word of a king is power; and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall know no evil thing; and a wise man's heart knoweth time and manner.

6 For to every purpose there is time and manner. For the misery of man is great upon him;

7 for he knoweth not that which shall be; for who can tell him how it shall be?

8 There is no man who hath control over the spirit to retain the spirit; and no one hath control over the day of death; and there is no discharge in that war, neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time when man ruleth man to his hurt.

10 And I have also seen the wicked buried and going away; and such as had acted rightly went from [the] holy place, and were forgotten in the city. This also is vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil.

12 Though a sinner do evil a hundred times, and prolong his [days], yet I know that it shall be well with them that fear God, because they fear before him;

13 but it shall not be well with the wicked, neither shall he prolong [his] days as a shadow, because he feareth not before God.

14 There is a vanity which is done upon the earth; that there are righteous [men] unto whom it happeneth according to the work of the wicked; and there are wicked [men] to whom it happeneth according to the work of the righteous. I said that this also is vanity.

15 And I commended mirth, because there is nothing better for man under the sun than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God hath given him under the sun.

16 When I applied my heart to know wisdom, and to see the business that is done upon the earth (for also there is that neither day nor night seeth sleep with his eyes),

17 then I saw that all [is] the work of God, [and] that man cannot find out the work that is done under the sun: because however man may labour to seek [it] out, yet doth he not find [it]; and even, if a wise [man] think to know [it], he shall not be able to find [it] out.

ECCLESIASTES (KOHELET) CHAPTER 9

1 For all this I laid to my heart and [indeed] to investigate all this, that the righteous, and the wise, and their works, are in the hand of God; man knoweth neither love nor hatred: all is before them.

2 All things [come] alike to all: one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean, to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner; he that sweareth, as he that feareth an oath.

3 This is an evil among all that is done under the sun, that one thing befalleth all: yea, also the heart of the children of men is full of evil, and madness is in their heart while they live; and after that, [they have to go] to the dead.

4 For to him that is joined to all the living there is hope; for a living dog is better than a dead lion.

5 For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy is already perished; neither have they any more for ever a portion in all that is done under the sun.

7 Go, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works.

8 Let thy garments be always white, and let not thy head lack oil.

9 Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity; for that is thy portion in life, and in thy labour wherein thou art labouring under the sun.

10 Whatever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to the intelligent, nor yet favour to men of knowledge; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are taken with the snare, like them are the children of men snared in an evil time, when it falleth suddenly upon them.

13 This also have I seen as wisdom under the sun, and it was great unto me.

14 There was a little city, and few men within it; and there came a great king against it, and encompassed it, and built great bulwarks against it:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 and there was found in it a poor wise man, who by his wisdom delivered the city; but no man remembered that poor man.

16 Then said I, Wisdom is better than strength; but the poor man's wisdom is despised, and his words are not heard.

17 The words of the wise are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war; but one sinner destroyeth much good.

ECCLESIASTES (KOHELET) CHAPTER 10

1 Dead flies cause the ointment of the apothecary to stink [and] ferment; [so] a little folly is weightier than wisdom [and] honour.

2 The heart of a wise [man] is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his sense faileth [him], and he saith to every one [that] he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for quietness pacifieth great offences.

5 There is an evil that I have seen under the sun, as an error [that] proceedeth from the ruler:

6 folly is set in great dignities, but the rich sit in a low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit falleth into it; and whoso breaketh down a hedge, a serpent biteth him.

9 Whoso removeth stones is hurt therewith; he that cleaveth wood is endangered thereby.

10 If the iron be blunt, and one do not whet the edge, then must he apply more strength; but wisdom is profitable to give success.

11 If the serpent bite before enchantment, then the charmer hath no advantage.

12 The words of a wise man's mouth are gracious; but the lips of a fool swallow up himself.

13 The beginning of the words of his mouth is folly; and the end of his talk is mischievous madness.

14 And the fool multiplieth words: [yet] man knoweth not what shall be; and what shall be after him, who will tell him?

15 The labour of fools wearieth them, because they know not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Happy art thou, O land, when thy king is a son of nobles, and thy princes eat in [due] season, for strength, and not for drunkenness!

18 By much sloth fulness the framework falleth in; and through idleness of the hands the house drippeth.

19 A feast is made for laughter, and wine maketh life merry; but money answereth everything.

20 Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for the bird of the air will carry the voice, and that which hath wings will tell the matter.

ECCLESIASTES (KOHELET) CHAPTER 11

1 Cast thy bread upon the waters; for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth; and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind will not sow; and he that regardeth the clouds will not reap.

5 As thou knowest not what is the way of the spirit, how the bones [grow] in the womb of her that is with child, even so thou knowest not the work of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.

7 Now the light is sweet, and pleasant is it to the eyes to see the sun;

8 but if a man live many years, [and] rejoice in them all, yet let him remember the days of darkness; for they shall be many: all that cometh is vanity.

9 Rejoice, young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know that for all these [things] God will bring thee into judgment.

10 Then remove discontent from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

ECCLESIASTES (KOHELET) CHAPTER 12

1 And remember thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, of which thou shalt say, I have no pleasure in them;

2 before the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain;

3 in the day when the keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are few, and those that look out of the windows are darkened,

4 and the doors are shut toward the street; when the sound of the grinding is subdued, and they rise up at the voice of the bird, and all the daughters of song are brought low;

5 they are also afraid of what is high, and terrors are in the way, and the almond is despised, and the grasshopper is a burden, and the caper-berry is without effect; (for man goeth to his age-long home, and the mourners go about the streets;)

6 -- before the silver cord be loosed, or the golden bowl be broken, or the pitcher be shattered at the fountain, or the wheel be broken at the cistern;

7 and the dust return to the earth as it was, and the spirit return unto God who gave it.

8 Vanity of vanities, saith the Preacher: all is vanity.

9 And moreover, because the Preacher was wise, he still taught the people knowledge; and he pondered, and sought out, [and] set in order many proverbs.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 The Preacher sought to find out acceptable words; and that which was written is upright, words of truth.

11 The words of the wise are as goads, and the collections [of them] as nails fastened in: they are given from one shepherd.

12 And besides, my son, be warned by them: of making many books there is no end, and much study is a weariness of the flesh.

13 Let us hear the end of the whole matter: Fear God, and keep his commandments; for this is the whole of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• The woman addresses the daughters of Jerusalem (5:2–6:4)
• The man describes his lover, who visits him (6:5–12)
• Observers describe the woman's beauty (6:13–8:4)
• Appendix (8:5–14)

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONG OF SOLOMON (CANTICLES) CHAPTER 1

1 The song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth; For thy love is better than wine.

3 Thine ointments savour sweetly; Thy name is an ointment poured forth: Therefore do the virgins love thee.

4 Draw me, we will run after thee! -- The king hath brought me into his chambers -- We will be glad and rejoice in thee, We will remember thy love more than wine. They love thee uprightly.

5 I am black, but comely, daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

6 Look not upon me, because I am black; Because the sun hath looked upon me. My mother's children were angry with me: They made me keeper of the vineyards; Mine own vineyard have I not kept.

7 Tell me, thou whom my soul loveth, Where thou feedest [thy flock], Where thou makest it to rest at noon; For why should I be as one veiled Beside the flocks of thy companions?

8 If thou know not, thou fairest among women, Go thy way forth by the footsteps of the flock, And feed thy kids beside the shepherds' booths.

9 I compare thee, my love, To a steed in Pharaoh's chariots.

10 Thy cheeks are comely with bead-rows, Thy neck with ornamental chains.

11 We will make thee bead-rows of gold With studs of silver.

12 While the king is at his table, My spikenard sendeth forth its fragrance.

13 A bundle of myrrh is my beloved unto me; He shall pass the night between my breasts.

14 My beloved is unto me a cluster of henna-flowers In the vineyards of Engedi.

15 Behold, thou art fair, my love; Behold, thou art fair: thine eyes are doves.

16 Behold, thou art fair, my beloved, yea, pleasant; Also our bed is green.

17 The beams of our houses are cedars, Our rafters are cypresses.

SONG OF SOLOMON (CANTICLES) CHAPTER 2

1 I am a narcissus of Sharon, A lily of the valleys.

2 As the lily among thorns, So is my love among the daughters.

3 As the apple-tree among the trees of the wood, So is my beloved among the sons: In his shadow have I rapture and sit down; And his fruit is sweet to my taste.

4 He hath brought me to the house of wine, And his banner over me is love.

5 Sustain ye me with raisin-cakes, Refresh me with apples; For I am sick of love.

6 His left hand is under my head, And his right hand doth embrace me.

7 I charge you, daughters of Jerusalem, By the gazelles, or by the hinds of the field, That ye stir not up, nor awake [my] love, till he please.

8 The voice of my beloved! Behold, he cometh Leaping upon the mountains, Skipping upon the hills.

9 My beloved is like a gazelle or a young hart. Behold, he standeth behind our wall, He looketh in through the windows, Glancing through the lattice.

10 My beloved spake and said unto me, Rise up, my love, my fair one, and come away.

11 For behold, the winter is past, The rain is over, it is gone:

12 The flowers appear on the earth; The time of singing is come, And the voice of the turtle-dove is heard in our land;

13 The fig-tree melloweth her winter figs, And the vines in bloom give forth [their] fragrance. Arise, my love, my fair one, and come away!

14 My dove, in the clefts of the rock, In the covert of the precipice, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, The little foxes, that spoil the vineyards; For our vineyards are in bloom.

16 My beloved is mine, and I am his; He feedeth [his flock] among the lilies,

17 Until the day dawn, and the shadows flee away. Turn, my beloved: be thou like a gazelle or a young hart, Upon the mountains of Bether.

SONG OF SOLOMON (CANTICLES) CHAPTER 3

1 On my bed, in the nights, I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city; In the streets and in the broadways Will I seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: -- Have ye seen him whom my soul loveth?

4 -- Scarcely had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

5 I charge you, daughters of Jerusalem, By the gazelles, or by the hinds of the field, That ye stir not up, nor awake [my] love, till he please.

6 Who is this, [she] that cometh up from the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant? ...

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 Behold his couch, Solomon's own: Threescore mighty men are about it, Of the mighty of Israel.

8 They all hold the sword, Experts in war; Each hath his sword upon his thigh Because of alarm in the nights.

9 King Solomon made himself a palanquin Of the wood of Lebanon.

10 Its pillars he made of silver, Its support of gold, Its seat of purple; The midst thereof was paved [with] love By the daughters of Jerusalem.

11 Go forth, daughters of Zion, And behold king Solomon With the crown wherewith his mother crowned him In the day of his espousals, And in the day of the gladness of his heart.

SONG OF SOLOMON (CANTICLES) CHAPTER 4

1 Behold, thou art fair, my love; behold, thou art fair; Thine eyes are doves behind thy veil; Thy hair is as a flock of goats, On the slopes of mount Gilead.

2 Thy teeth are like a flock of shorn sheep, Which go up from the washing; Which have all borne twins, And none is barren among them.

3 Thy lips are like a thread of scarlet, And thy speech is comely; As a piece of a pomegranate are thy temples Behind thy veil.

4 Thy neck is like the tower of David, Built for an armoury: A thousand bucklers hang thereon, All shields of mighty men.

5 Thy two breasts are like two fawns, twins of a gazelle, Which feed among the lilies.

6 Until the day dawn, and the shadows flee away, I will get me to the mountain of myrrh, And to the hill of frankincense.

7 Thou art all fair, my love; And there is no spot in thee.

8 [Come] with me, from Lebanon, [my] spouse, With me from Lebanon, -- Come, look from the top of Amanah, From the top of Senir and Hermon, From the lions' dens, From the mountains of the leopards.

9 Thou hast ravished my heart, my sister, [my] spouse; Thou hast ravished my heart with one of thine eyes, With one chain of thy neck.

10 How fair is thy love, my sister, [my] spouse! How much better is thy love than wine! And the fragrance of thine ointments than all spices!

11 Thy lips, [my] spouse, drop [as] the honeycomb; Honey and milk are under thy tongue; And the smell of thy garments is like the smell of Lebanon.

12 A garden enclosed is my sister, [my] spouse; A spring shut up, a fountain sealed.

13 Thy shoots are a paradise of pomegranates, with precious fruits; Henna with spikenard plants;

14 Spikenard and saffron; Calamus and cinnamon, with all trees of frankincense; Myrrh and aloes, with all the chief spices:

15 A fountain in the gardens, A well of living waters, Which stream from Lebanon.

16 Awake, north wind, and come, [thou] south; Blow upon my garden, [that] the spices thereof may flow forth. Let my beloved come into his garden, And eat its precious fruits.

SONG OF SOLOMON (CANTICLES) CHAPTER 5

1 I am come into my garden, my sister, [my] spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, beloved ones!

2 I slept, but my heart was awake. The voice of my beloved! he knocketh: Open to me, my sister, my love, my dove, mine undefiled; For my head is filled with dew, My locks with the drops of the night.

3 -- I have put off my tunic, how should I put it on? I have washed my feet, how should I pollute them? --

4 My beloved put in his hand by the hole [of the door]; And my bowels yearned for him.

5 I rose up to open to my beloved; And my hands dropped with myrrh, And my fingers with liquid myrrh, Upon the handles of the lock.

6 I opened to my beloved; But my beloved had withdrawn himself; he was gone: My soul went forth when he spoke. I sought him, but I found him not; I called him, but he gave me no answer.

7 The watchmen that went about the city found me; They smote me, they wounded me; The keepers of the walls took away my veil from me.

8 I charge you, daughters of Jerusalem, If ye find my beloved, ... What will ye tell him? -- That I am sick of love.

9 What is thy beloved more than [another] beloved, Thou fairest among women? What is thy beloved more than [another] beloved, That thou dost so charge us?

10 My beloved is white and ruddy, The chiefest among ten thousand.

11 His head is [as] the finest gold; His locks are flowing, black as the raven;

12 His eyes are like doves by the water-brooks, Washed with milk, fitly set;

13 His cheeks are as a bed of spices, raised beds of sweet plants; His lips lilies, dropping liquid myrrh.

14 His hands gold rings, set with the chrysolite; His belly is bright ivory, overlaid [with] sapphires;

15 His legs, pillars of marble, set upon bases of fine gold: His bearing as Lebanon, excellent as the cedars;

16 His mouth is most sweet: Yea, he is altogether lovely. This is my beloved, yea, this is my friend, O daughters of Jerusalem.

SONG OF SOLOMON (CANTICLES) CHAPTER 6

1 Whither is thy beloved gone, Thou fairest among women? Whither is thy beloved turned aside? And we will seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, To feed in the gardens and to gather lilies.

3 I am my beloved's, and my beloved is mine: He feedeth [his flock] among the lilies.

4 Thou art fair, my love, as Tirzah, Comely as Jerusalem, Terrible as troops with banners:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Turn away thine eyes from me, For they overcome me. Thy hair is as a flock of goats On the slopes of Gilead.

6 Thy teeth are like a flock of sheep Which go up from the washing; Which have all borne twins, And none is barren among them.

7 As a piece of a pomegranate are thy temples Behind thy veil.

8 There are threescore queens, and fourscore concubines, And virgins without number:

9 My dove, mine undefiled, is but one; She is the only one of her mother, She is the choice one of her that bore her. The daughters saw her, and they called her blessed; The queens and the concubines, and they praised her.

10 Who is she that looketh forth as the dawn, Fair as the moon, clear as the sun, Terrible as troops with banners?

11 I went down into the garden of nuts, To see the verdure of the valley, To see whether the vine budded, Whether the pomegranates blossomed.

12 Before I was aware, My soul set me upon the chariots of my willing people.

13 Return, return, O Shulamite; Return, return, that we may look upon thee. -- What would ye look upon in the Shulamite? -- As it were the dance of two camps.

SONG OF SOLOMON (CANTICLES) CHAPTER 7

1 How beautiful are thy footsteps in sandals, O prince's daughter! The roundings of thy thighs are like jewels, The work of the hands of an artist.

2 Thy navel is a round goblet, [which] wanteth not mixed wine; Thy belly a heap of wheat, set about with lilies;

3 Thy two breasts are like two fawns, twins of a gazelle;

4 Thy neck is as a tower of ivory; Thine eyes, [like] the pools in Heshbon, By the gate of Bath-rabbim; Thy nose like the tower of Lebanon, Which looketh toward Damascus;

5 Thy head upon thee is like Carmel, And the locks of thy head like purple; The king is fettered by [thy] ringlets!

6 How fair and how pleasant art thou, [my] love, in delights!

7 This thy stature is like to a palm-tree, And thy breasts to grape clusters.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof; And thy breasts shall indeed be like clusters of the vine, And the fragrance of thy nose like apples,

9 And the roof of thy mouth like the best wine, ... That goeth down smoothly for my beloved, And stealeth over the lips of them that are asleep.

10 I am my beloved's, And his desire is toward me.

11 -- Come, my beloved, let us go forth into the fields; Let us lodge in the villages.

12 We will go up early to the vineyards, We will see if the vine hath budded, [If] the blossom is opening, And the pomegranates are in bloom: There will I give thee my loves.

13 The mandrakes yield fragrance; And at our gates are all choice fruits, new and old: I have laid them up for thee, my beloved.

SONG OF SOLOMON (CANTICLES) CHAPTER 8

1 Oh that thou wert as my brother, That sucked the breasts of my mother! Should I find thee without, I would kiss thee; And they would not despise me.

2 I would lead thee, bring thee into my mother's house; Thou wouldest instruct me: I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

3 His left hand would be under my head, And his right hand embrace me.

4 I charge you, daughters of Jerusalem, ... Why should ye stir up, why awake [my] love, till he please?

5 Who is this that cometh up from the wilderness, Leaning upon her beloved? I awoke thee under the apple-tree: There thy mother brought thee forth; There she brought thee forth [that] bore thee.

6 Set me as a seal upon thy heart, As a seal upon thine arm: For love is strong as death; Jealousy is cruel as Sheol: The flashes thereof are flashes of fire, Flames of Jah.

7 Many waters cannot quench love, Neither do the floods drown it: Even if a man gave all the substance of his house for love, It would utterly be contemned.

8 We have a little sister, And she hath no breasts: What shall we do for our sister In the day when she shall be spoken for? --

9 If she be a wall, We will build upon her a turret of silver; And if she be a door, We will enclose her with boards of cedar.

10 I am a wall, and my breasts like towers; Then was I in his eyes as one that findeth peace.

11 Solomon had a vineyard at Baal-hamon: He let out the vineyard unto keepers; Every one for the fruit thereof was to bring a thousand silver-pieces.

12 My vineyard, which is mine, is before me: The thousand [silver-pieces] be to thee, Solomon; And to the keepers of its fruit, two hundred.

13 Thou that dwellest in the gardens, The companions hearken to thy voice: Let me hear [it].

14 Haste, my beloved, And be thou like a gazelle or a young hart Upon the mountains of spices.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

MAJOR PROPHETS

THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic/scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

idol that he himself has carved. While Yahweh had shown his superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ISAIAH CHAPTER 1

1 The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.

2 Hear, [ye] heavens, and give ear, [thou] earth! for Jehovah hath spoken: I have nourished and brought up children; and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib; Israel doth not know, my people hath no intelligence.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that corrupt themselves! They have forsaken Jehovah; they have despised the Holy One of Israel; they are turned away backward.

5 Why should ye be smitten any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in him; wounds, and weals, and open sores: they have not been dressed, nor bound up, nor mollified with oil.

7 Your country is desolate; your cities are burned with fire; your land, strangers eat it up in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left, as a booth in a vineyard, as a night-lodge in a cucumber-garden, as a besieged city.

9 Unless Jehovah of hosts had left us a very small residue, we should have been as Sodom, we should have been like unto Gomorrah.

10 Hear the word of Jehovah, rulers of Sodom; give ear unto the law of our God, people of Gomorrah!

11 To what purpose is the multitude of your sacrifices unto me? saith Jehovah. I am sated with burnt-offerings of rams, and the fat of fed beasts; and in the blood of bullocks, and of lambs, and of he-goats I take no pleasure.

12 When ye come to appear before me, who hath required this from your hand -- to tread my courts?

13 Bring no more vain oblations! Incense is an abomination unto me, -- new moon and sabbath, the calling of convocations -- wickedness and the solemn meeting I cannot bear.

14 Your new moons and your set feasts my soul hateth: they are a burden to me; I am wearied of bearing [them].

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; -- cease to do evil,

17 learn to do well: seek judgment, gladden the oppressed, do justice to the fatherless, plead for the widow.

18 Come now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and hearken, ye shall eat the good of the land;

20 but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of Jehovah hath spoken.

21 How is the faithful city become a harlot! It was full of judgment; righteousness used to lodge in it, but now murderers.

22 Thy silver is become dross, thy wine is mixed with water:

23 thy princes are rebellious, and companions of thieves; every one loveth presents, and hunteth after rewards; they judge not the fatherless, and the cause of the widow cometh not unto them.

24 Therefore saith the Lord, Jehovah of hosts, the Mighty One of Israel: Ah! I will ease me of mine adversaries, and avenge me of mine enemies.

25 And I will turn my hand upon thee, and will thoroughly purge away thy dross, and take away all thine alloy;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 and I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterwards thou shalt be called, Town of righteousness, Faithful city.

27 Zion shall be redeemed with judgment, and they that return of her with righteousness.

28 But the ruin of the transgressors and of the sinners [shall be] together; and they that forsake Jehovah shall be consumed.

29 For they shall be ashamed of the terebinths that ye have desired, and ye shall blush for the gardens that ye have chosen.

30 For ye shall be as a terebinth whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be for tow, and his work a spark; and they shall both burn together, and there shall be none to quench [them].

ISAIAH CHAPTER 2

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the end of days, [that] the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and all the nations shall flow unto it.

3 And many peoples shall go and say, Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and Jehovah's word from Jerusalem.

4 And he shall judge among the nations, and shall reprove many peoples; and they shall forge their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword against nation, neither shall they learn war any more.

5 House of Jacob, come ye, and let us walk in the light of Jehovah.

6 For thou hast cast off thy people, the house of Jacob, because they are filled [with what comes] from the east, and use auguries like the Philistines, and ally themselves with the children of foreigners.

7 And their land is full of silver and gold, and there is no end of their treasures: their land also is full of horses, and there is no end of their chariots.

8 And their land is full of idols; they bow themselves down to the work of their own hands, to that which their fingers have made.

9 And the mean man shall be bowed down, and the great man shall be brought low: and do not thou forgive them!

10 Enter into the rock, and hide thee in the dust, from before the terror of Jehovah, and from the glory of his majesty.

11 The lofty eyes of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day.

12 For there shall be a day of Jehovah of hosts upon everything proud and lofty, and upon everything lifted up, and it shall be brought low;

13 and upon all the cedars of Lebanon, high and lifted up, and upon all the oaks of Bashan;

14 and upon all the lofty mountains, and upon all the hills that are lifted up;

15 and upon every high tower, and upon every fenced wall;

16 and upon all the ships of Tarshish, and upon all pleasant works of art.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and Jehovah alone shall be exalted in that day:

18 and the idols shall utterly pass away.

19 And they shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of his majesty, when he shall arise to terrify the earth.

20 In that day men shall cast away their idols of silver and their idols of gold, which they made [each] for himself to worship, to the moles and to the bats;

21 to go into the clefts of the rocks, and into the fissures of the cliffs, from before the terror of Jehovah, and from the glory of his majesty, when he shall arise to terrify the earth.

22 Cease ye from man, whose breath is in his nostrils; for what account is to be made of him?

ISAIAH CHAPTER 3

1 For behold, the Lord, Jehovah of hosts, will take away from Jerusalem and from Judah stay and staff, the whole stay of bread, and the whole stay of water,

2 the mighty man and the man of war, the judge and the prophet, and the diviner and the elder,

3 the captain of fifty, and the honourable man, and the counsellor, and the clever among artificers, and the one versed in enchantments.

4 And I will appoint youths as their princes, and children shall rule over them.

5 And the people shall be oppressed one by the other, and each by his neighbour; the child will be insolent against the elder, and the base against the honourable.

6 When a man shall take hold of his brother, in his father's house, [and shall say:] Thou hast clothing; be our chief, and let this ruin be under thy hand;

7 he will lift up [his hand] in that day, saying, I cannot be a healer, and in my house there is neither bread nor clothing; ye shall not make me a chief of the people.

8 For Jerusalem stumbleth and Judah falleth, because their tongue and their doings are against Jehovah, to provoke the eyes of his glory.

9 The look of their face doth witness against them, and they declare their sin as Sodom: they hide it not. Woe unto their soul! for they have brought evil upon themselves.

10 Say ye of the righteous that it shall be well [with him], for they shall eat the fruit of their doings.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Woe unto the wicked! it shall be ill [with him], because the desert of his hands shall be rendered unto him.

12 [As for] my people, children are their oppressors, and women rule over them. My people! they that guide thee mislead [thee], and destroy the way of thy paths.

13 Jehovah setteth himself to plead, and standeth to judge the peoples.

14 Jehovah will enter into judgment with the elders of his people and their princes, [saying:] It is ye that have eaten up the vineyard: the spoil of the poor is in your houses.

15 What mean ye that ye crush my people, and grind the faces of the afflicted? saith the Lord, Jehovah of hosts.

16 And Jehovah said, Because the daughters of Zion are haughty, and walk with stretched-out neck and wanton eyes, and go along mincing, and making a tinkling with their feet;

17 therefore the Lord will make bald the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts.

18 In that day the Lord will take away the ornament of anklets, and the little suns and crescents,

19 the pearl-drops, and the bracelets, and the veils,

20 the head-dresses, and the stepping chains, and the girdles, and the scent-boxes, and the amulets;

21 the finger-rings, and the nose-rings;

22 the festival-robes, and the tunics, and the mantles, and the wallets;

23 the mirrors, and the fine linen bodices, and the turbans, and the flowing veils.

24 And it shall come to pass, instead of perfume there shall be rottenness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a robe of display, a girding of sackcloth; brand instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the fight;

26 and her gates shall lament and mourn; and, stripped, she shall sit upon the ground.

ISAIAH CHAPTER 4

1 And seven women shall take hold of one man in that day, saying, Our own bread will we eat, and with our own garments will we be clothed; only let us be called by thy name; -- take away our reproach!

2 In that day there shall be a sprout of Jehovah for beauty and glory, and the fruit of the earth for excellency and for ornament for those that are escaped of Israel.

3 And it shall come to pass that he who remaineth in Zion, and he that is left in Jerusalem, shall be called holy, -- every one that is written among the living in Jerusalem;

4 when the Lord shall have washed away the filth of the daughters of Zion, and shall have scoured out the blood of Jerusalem from its midst, by the spirit of judgment, and by the spirit of burning.

5 And Jehovah will create over every dwelling-place of mount Zion, and over its convocations, a cloud by day and a smoke, and the brightness of a flame of fire by night: for over all the glory shall be a covering.

6 And there shall be a tabernacle for shade by day from the heat, and for a shelter and for a covert from storm and from rain.

ISAIAH CHAPTER 5

1 I will sing to my well-beloved a song of my beloved touching his vineyard: My well-beloved had a vineyard upon a fruitful hill.

2 And he dug it, and gathered out the stones thereof, and planted it with the choicest vine; and he built a tower in the midst of it, and also hewed out a winepress therein; and he looked that it should bring forth grapes, but it brought forth wild grapes.

3 And now, inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard.

4 What was there yet to do to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? --

5 And now, let me tell you what I am about to do to my vineyard: I will take away its hedge, and it shall be eaten up; I will break down its wall, and it shall be trodden under foot;

6 and I will make it a waste -- it shall not be pruned nor cultivated, but there shall come up briars and thorns; and I will command the clouds that they rain no rain upon it.

7 For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah the plant of his delight: and he looked for justice, and behold, blood-shedding; for righteousness, and behold, a cry.

8 Woe unto them that add house to house, that join field to field, until there is no more room, and that ye dwell yourselves alone in the midst of the land!

9 In mine ears Jehovah of hosts [hath said], Many houses shall assuredly become a desolation, great and excellent ones, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah.

11 Woe unto them that, rising early in the morning, run after strong drink; that linger till twilight, [till] wine inflameth them!

12 And harp and lyre, tambour and flute, and wine are in their banquets; but they regard not the work of Jehovah, nor do they see the operation of his hands.

13 Therefore my people are led away captive from lack of knowledge, and their nobility die of famine, and their multitude are parched with thirst.

14 Therefore doth Sheol enlarge its desire, and open its mouth without measure; and her splendour shall descend [into it], and her multitude, and her tumult, and [all] that is joyful within her.

15 And the mean man shall be bowed down, and the great man brought low, and the eyes of the lofty shall be brought low;

16 and Jehovah of hosts shall be exalted in judgment, and the holy God hallowed in righteousness.

17 And the lambs shall feed as on their pasture, and the waste places of the fat ones shall strangers eat.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 Woe unto them that draw iniquity with cords of vanity, and sin as with cart-ropes!

19 who say, Let him hasten, let him speed his work, that we may see [it]; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and intelligent in their own esteem!

22 Woe unto them that are mighty for drinking wine, and men valiant to mix strong drink;

23 who justify the wicked for a bribe, and turn away the righteousness of the righteous from them!

24 Therefore as a tongue of fire devoureth the stubble, and dry grass sinketh down in the flame, their root shall be as rottenness, and their blossom shall go up as dust; for they have rejected the law of Jehovah of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of Jehovah kindled against his people, and he hath stretched out his hand against them and hath smitten them; and the mountains trembled, and their carcases are become as dung in the midst of the streets. For all this his anger is not turned away, and his hand is stretched out still.

26 And he will lift up a banner to the nations afar off, and will hiss for one from the end of the earth; and behold, it will come rapidly [and] lightly.

27 None among them is weary, none stumbleth; they slumber not, nor sleep; none hath the girdle of his loins loosed, nor the thong of his sandals broken;

28 their arrows are sharp, and all their bows bent; their horses' hoofs are reckoned as the flint, and their wheels as a whirlwind.

29 Their roaring is like a lioness, they roar as the young lions; yea, they growl, and snatch the prey, and carry it away safe, and there is none to deliver;

30 and they shall roar against them in that day like the roaring of the sea. And if one look upon the earth, behold darkness [and] distress, and the light is darkened in the heavens thereof.

ISAIAH CHAPTER 6

1 In the year of the death of king Uzziah, I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

2 Seraphim were standing above him: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he flew.

3 And one called to the other and said, Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory!

4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

5 And I said, Woe unto me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6 And one of the seraphim flew unto me, and he had in his hand a glowing coal, which he had taken with the tongs from off the altar;

7 and he made it touch my mouth, and said, Behold, this hath touched thy lips; and thine iniquity is taken away, and thy sin expiated.

8 And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? And I said, Here am I; send me.

9 And he said, Go; and thou shalt say unto this people, Hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive.

10 Make the heart of this people fat, and make their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and healed.

11 And I said, Lord, how long? And he said, Until the cities be wasted, without inhabitant, and the houses without man, and the land become an utter desolation,

12 and Jehovah have removed men far away, and the solitude be great in the midst of the land.

13 But a tenth part shall still be therein, and it shall return and be eaten; as the terebinth and as the oak whose trunk [remaineth] after the felling: the holy seed shall be the trunk thereof.

ISAIAH CHAPTER 7

1 And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, came up to Jerusalem to make war against it, but they were not able to fight against it.

2 And it was told the house of David saying, Syria is allied with Ephraim. Then his heart and the heart of his people shook, as the trees of the forest are shaken with the wind.

3 And Jehovah said to Isaiah, Go out now to meet Ahaz, thou and thy son Shear-jashub, at the end of the aqueduct of the upper pool, on the highway of the fuller's field;

4 and thou shalt say unto him, Take heed and be quiet; fear not, and let not thy heart faint before these two ends of smoking firebrands, because of the fierce anger of Rezin and Syria, and of the son of Remaliah.

5 Inasmuch as Syria hath taken evil counsel against thee, Ephraim [also] and the son of Remaliah, saying,

6 Let us go up against Judah, and harass it, and make a breach therein for us, and set up a king therein -- the son of Tabeal;

7 thus saith the Lord Jehovah: It shall not stand, nor come to pass;

8 for the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty-five years shall Ephraim be broken, so as to be no [more a] people;

9 and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye believe not, surely ye shall not be established.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And Jehovah spoke again to Ahaz, saying,
11 Ask for thee a sign from Jehovah thy God; ask for it in the deep, or in the height above.
12 And Ahaz said, I will not ask, and will not tempt Jehovah.
13 And he said, Hear then, house of David: Is it a small matter for you to weary men, that ye weary also my God?
14 Therefore will the Lord himself give you a sign: Behold, the virgin shall conceive and shall bring forth a son, and call his name Immanuel.
15 Butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.
16 For before the child knoweth to refuse the evil and to choose the good, the land whose two kings thou fearest shall be forsaken.
17 Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days which have not come since the day when Ephraim turned away from Judah -- [even] the king of Assyria.
18 And it shall come to pass in that day, that Jehovah will hiss for the fly which is at the extremity of the streams of Egypt, and for the bee which is in the land of Assyria;
19 and they shall come and settle all of them in the desolate valleys, and in the holes of the rocks, and on all thorn-bushes, and on all the pastures.
20 In that day will the Lord, with a razor which is hired beyond the river, with the king of Assyria, shave the head and the hair of the feet, yea, the beard also will it take away.
21 And it shall come to pass in that day, [that] a man shall nourish a young cow and two sheep,
22 and it shall come to pass, from the abundance of milk they shall give, [that] he shall eat butter; for every one that remaineth in the midst of the land shall eat butter and honey.
23 And it shall come to pass in that day, [that] every place, where there were a thousand vines at a thousand silver pieces, shall become briars and thorns:
24 with arrows and with the bow shall they come thither, for the whole land shall become briars and thorns.
25 And all mountains that have been dug up with the hoe -- thither will they not come, from fear of briars and thorns; and they shall be for the sending forth of oxen, and for the treading of small cattle.

ISAIAH CHAPTER 8

1 And Jehovah said to me, Take thee a great tablet, and write thereon with a man's style, concerning Maher-shalal-hash-baz.
2 And I took unto me to witness, sure witnesses, Urijah the priest, and Zechariah the son of Jeberechiah.
3 And I came near to the prophetess, and she conceived and bore a son; and Jehovah said unto me, Call his name, Maher-shalal-hash-baz.
4 For before the lad knoweth to cry, My father! and, My mother! the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.
5 And Jehovah spoke again to me, saying,
6 Forasmuch as this people refuseth the waters of Shiloah which flow softly, and rejoiceth in Rezin and in the son of Remaliah,
7 therefore behold, the Lord will bring up upon them the waters of the river, strong and many, the king of Assyria and all his glory; and he shall mount up over all his channels, and go over all his banks:
8 and he shall pass through Judah; he shall overflow it and go further, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel!
9 Rage, ye peoples, and be broken in pieces! And give ear, all ye distant parts of the earth: Gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces!
10 Settle a plan, and it shall come to nought; speak a word, and it shall not stand: for God is with us.
11 For Jehovah spoke thus to me with a strong hand, and he instructed me not to walk in the way of this people, saying,
12 Ye shall not say, Conspiracy, of everything of which this people saith, Conspiracy; and fear ye not their fear, and be not in dread.
13 Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread.
14 And he will be for a sanctuary; and for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.
15 And many among them shall stumble, and fall, and be broken, and snared, and taken.
16 Bind up the testimony, seal the law among my disciples.
17 And I will wait for Jehovah, who hideth his face from the house of Jacob; and I will look for him.
18 Behold, I and the children that Jehovah hath given me are for signs and for wonders in Israel, from Jehovah of hosts, who dwelleth in mount Zion.
19 And when they shall say unto you, Seek unto the necromancers and unto the soothsayers, who chirp and who mutter, [say,] Shall not a people seek unto their God? [Will they go] for the living unto the dead?
20 To the law and the testimony! If they speak not according to this word, for them there is no daybreak.
21 And they shall pass through it, hard pressed and hungry; and it shall come to pass when they are hungry, they will fret themselves, and curse their king and their God, and will gaze upward:
22 and they will look to the earth; and behold, trouble and darkness, gloom of anguish; and they shall be driven into thick darkness.

ISAIAH CHAPTER 9

1 Nevertheless the darkness shall not be as when the distress was in the [land], at the time he at first lightly, and afterwards heavily, visited the land of Zebulun and the land of Naphtali, -- the way of the sea, beyond the Jordan, Galilee of the nations:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 the people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them light hath shone.

3 Thou hast multiplied the nation, hast increased its joy: they joy before thee like to the joy in harvest; as [men] rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every boot of him that is shod for the tumult, and the garment rolled in blood, shall be for burning, fuel for fire.

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.

7 Of the increase of his government and of peace there shall be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

8 The Lord sent a word unto Jacob, and it lighteth upon Israel.

9 And all the people shall know [it], Ephraim and the inhabitant of Samaria, that say in pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones; the sycamore trees are cut down, but we will replace them with cedars.

11 And Jehovah will set up the adversaries of Rezin against him, and arm his enemies,

12 the Syrians on the east, and the Philistines on the west; and they shall devour Israel with open mouth. For all this his anger is not turned away, and his hand is stretched out still.

13 But the people turneth not unto him that smiteth them, and they do not seek Jehovah of hosts.

14 And Jehovah will cut off from Israel head and tail, palm-branch and rush, in one day:

15 the ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the guides of this people mislead [them]; and they that are guided by them are swallowed up.

17 Therefore the Lord will not rejoice in their young men, neither will he have mercy on their fatherless and on their widows; for every one is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, and his hand is stretched out still.

18 For wickedness burneth as a fire: it devoureth briars and thorns, and kindleth in the thickets of the forest, and they go rolling up like a pillar of smoke.

19 Through the wrath of Jehovah of hosts is the land burned up, and the people is as fuel for fire: a man spareth not his brother;

20 and he snatcheth on the right hand, and is hungry, and eateth on the left hand; and they are not satisfied. They eat every man the flesh of his own arm:

21 Manasseh, Ephraim, and Ephraim, Manasseh; [and] they together are against Judah. For all this his anger is not turned away, and his hand is stretched out still.

ISAIAH CHAPTER 10

1 Woe unto them that decree iniquitous decrees, and to the writers that prescribe oppression,

2 to turn away the poor from judgment, and to take away the right from the afflicted of my people; that widows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the sudden destruction [which] shall come from far? To whom will ye flee for help, and where will ye leave your glory?

4 They can but crouch under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, and his hand is stretched out still.

5 Ah! the Assyrian! the rod of mine anger! and the staff in their hand is mine indignation.

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge; to take the spoil, and to seize the prey, and to tread them down like the mire of the streets.

7 But he meaneth not so, neither doth his heart think so; for it is in his heart to extirpate and cut off nations not a few.

8 For he saith, Are not my princes all kings?

9 Is not Calno as Karkemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, -- and their graven images exceeded those of Jerusalem and Samaria,

11 -- shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her images?

12 And it shall come to pass, when the Lord hath performed his whole work upon mount Zion and upon Jerusalem, I will punish the fruit of the stoutness of heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done [it], and by my wisdom, for I am intelligent; and I have removed the bounds of the peoples, and have robbed their treasures, and, like a valiant man, I have brought down them that sit [on thrones];

14 and my hand hath found as a nest the riches of the peoples, and as one gathereth forsaken eggs, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or chirped.

15 -- Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that wieldeth it? As if the rod should wield them that lift it up; as if the staff should lift up [him who is] not wood!

16 Therefore shall the Lord, Jehovah of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning, like the burning of a fire:

17 and the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 and it shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a sick man fainteth.

19 And the remainder of the trees of his forest shall be few: yea, a child might write them.

20 And it shall come to pass in that day, [that] the remnant of Israel and such as are escaped of the house of Jacob shall no more again rely upon him that smote them; but they shall rely upon Jehovah, the Holy One of Israel, in truth.

21 The remnant shall return, the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, [only] a remnant of them shall return: the consumption determined shall overflow in righteousness.

23 For a consumption, and [one] determined, will the Lord, Jehovah of hosts, accomplish in the midst of all the land.

24 Therefore thus saith the Lord, Jehovah of hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt:

25 for yet a very little while, and the indignation shall be accomplished, and mine anger, in their destruction.

26 And Jehovah of hosts will stir up a scourge against him, according to the slaughter of Midian at the rock of Oreb; and his rod [shall be] upon the sea, and he will lift it up after the manner of Egypt.

27 And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck; and the yoke shall be destroyed because of the anointing. ...

28 He is come to Aiath, he hath passed through Migron; at Michmash he layeth up his baggage.

29 They are gone through the pass; they make their lodging at Geba: Ramah trembleth, Gibeah of Saul is fled.

30 Lift up thy voice, daughter of Gallim! Hearken, O Laish! -- Poor Anathoth!

31 Madmenah is fugitive; the inhabitants of Gebim take to flight.

32 Still a day of halting at Nob; he shaketh his hand [against] the mount of the daughter of Zion, the hill of Jerusalem. ...

33 Behold the Lord, Jehovah of hosts, shall lop the boughs with violence; and the high ones of stature shall be hewn down, and the haughty shall be brought low;

34 and he shall make clearings in the thickets of the forest with iron; and Lebanon shall fall by a mighty one.

ISAIAH CHAPTER 11

1 And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall be fruitful;

2 and the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.

3 And his delight will be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;

4 but with righteousness shall he judge the poor, and reprove with equity the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his reins, and faithfulness the girdle of his loins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted beast together, and a little child shall lead them.

7 And the cow and the she-bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the adder, and the weaned child shall put forth its hand to the viper's den.

9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, standing as a banner of the peoples: the nations shall seek it; and his resting-place shall be glory.

11 And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to acquire the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall lift up a banner to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 And the envy of Ephraim shall depart, and the troublers of Judah shall be cut off; Ephraim will not envy Judah, and Judah will not trouble Ephraim:

14 but they shall fly upon the shoulder of the Philistines towards the west; together shall they spoil the sons of the east; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.

15 And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his mighty wind will he shake his hand over the river, and will smite it into seven streams, and make [men] go over dryshod.

16 And there shall be a highway for the remnant of his people which will be left, from Assyria; like as it was to Israel in the day when he went up out of the land of Egypt.

ISAIAH CHAPTER 12

1 And in that day thou shalt say, Jehovah, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou hast comforted me.

2 Behold, God is my salvation: I will trust, and not be afraid; for Jah, Jehovah, is my strength and song, and he is become my salvation.

3 And with joy shall ye draw water out of the wells of salvation.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And in that day shall ye say, Give ye thanks to Jehovah, call upon his name, declare his deeds among the peoples, make mention that his name is exalted.

5 Sing psalms of Jehovah, for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitress of Zion; for great is the Holy One of Israel in the midst of thee.

ISAIAH CHAPTER 13

1 The burden of Babylon, which Isaiah the son of Amoz saw.

2 Lift up a banner upon a bare mountain, raise the voice unto them, shake the hand, that they may enter the gates of the nobles.

3 I have commanded my hallowed ones, I have also called my mighty men for mine anger, them that rejoice in my highness.

4 The noise of a multitude on the mountains, as of a great people; a tumultuous noise of the kingdoms of nations assembled together: Jehovah of hosts mustereth the host of the battle.

5 They come from a far country, from the end of the heavens -- Jehovah, and the weapons of his indignation -- to destroy the whole land.

6 Howl, for the day of Jehovah is at hand; it cometh as destruction from the Almighty.

7 Therefore shall all hands be feeble, and every heart of man shall melt,

8 and they shall be terrified: pangs and sorrows shall take hold of them, they shall writhe as a woman that travaileth; they shall be amazed one at another, their faces shall be as flames.

9 Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the earth desolate; and he will destroy the sinners thereof out of it.

10 For the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for evil, and the wicked for their iniquity; and I will make the arrogance of the proud to cease, and will bring low the haughtiness of the violent.

12 I will make a man more precious than fine gold, even man than the gold of Ophir.

13 Therefore I will make the heavens to shake, and the earth shall be removed out of her place, at the wrath of Jehovah of hosts, and in the day of his fierce anger.

14 And it shall be as with a chased roe, and as with a flock that no man gathereth together; every one shall turn to his own people, and every one flee into his own land.

15 All that are found shall be thrust through; and every one that is in league [with them] shall fall by the sword.

16 And their infants shall be dashed in pieces before their eyes, their houses shall be rifled, and their women ravished.

17 Behold, I will stir up the Medes against them, who do not regard silver, and as for gold, they have no delight in it.

18 And [their] bows shall dash the young men to pieces, and they shall have no pity on the fruit of the womb: their eye shall not spare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in, even to generation and generation; nor shall Arabian pitch tent there, nor shepherds make fold there.

21 But beasts of the desert shall lie there, and their houses shall be full of owls; and ostriches shall dwell there, and wild goats shall dance there.

22 And jackals shall cry to one another in their palaces, and wild dogs in the pleasant castles. And her time is near to come, and her days shall not be prolonged.

ISAIAH CHAPTER 14

1 For Jehovah will have mercy on Jacob, and will yet choose Israel, and set them in rest in their own land; and the stranger shall be united to them, and they shall be joined to the house of Jacob.

2 And the peoples shall take them and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for servants and handmaids; and they shall take them captive whose captives they were, and they shall rule over their oppressors.

3 And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow and from thy trouble and from the hard bondage wherein thou wast made to serve,

4 that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, -- the exactress of gold ceased!

5 Jehovah hath broken the staff of the wicked, the sceptre of the rulers.

6 He that smote the peoples in wrath with a relentless stroke, he that ruled the nations in anger, is persecuted unsparingly.

7 The whole earth is at rest, is quiet: they break forth into singing.

8 Even the cypresses rejoice at thee, the cedars of Lebanon, [saying,] Since thou art laid down, no feller is come up against us.

9 Sheol from beneath is moved for thee to meet [thee] at thy coming, stirring up the dead for thee, all the he-goats of the earth; making to rise from their thrones all the kings of the nations.

10 All of them shall answer and say unto thee, Art thou also become powerless as we; art thou become like unto us!

11 -- Thy pomp is brought down to Sheol, the noise of thy lyres: the maggot is spread under thee, and worms cover thee.

12 How art thou fallen from heaven, Lucifer, son of the morning! Thou art cut down to the ground, that didst prostrate the nations!

13 And thou that didst say in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and I will sit upon the mount of assembly, in the recesses of the north;
14 I will ascend above the heights of the clouds, I will be like the Most High:
15 none the less art thou brought down to Sheol, to the recesses of the pit.
16 They that see thee shall narrowly look upon thee; they shall consider thee, [saying,] Is this the man that made the earth to tremble, that shook kingdoms;
17 [that] made the world as a wilderness, and overthrew the cities thereof; [that] dismissed not his prisoners homewards?
18 -- All the kings of the nations, all of them, lie in glory, every one in his own house;
19 but thou art cast out of thy grave like an abominable branch, covered with the slain -- those thrust through with the sword, that go down to the stones of the pit: like a carcase trodden under foot.
20 Thou shalt not be joined with them in burial; for thou hast destroyed thy land, hast slain thy people. Of the seed of evildoers no mention shall be made for ever.
21 Prepare ye slaughter for his children, because of the iniquity of their fathers; that they may not rise up and possess the earth, nor fill the face of the world with cities.
22 For I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and scion and descendant, saith Jehovah.
23 And I will make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith Jehovah of hosts.
24 Jehovah of hosts hath sworn saying, Assuredly as I have thought, so shall it come to pass; and as I have purposed, it shall stand:
25 to break the Assyrian in my land; and upon my mountains will I tread him under foot; and his yoke shall depart from off them, and his burden depart from off their shoulders.
26 This is the counsel which is purposed concerning the whole earth; and this is the hand which is stretched out upon all the nations.
27 For Jehovah of hosts hath purposed, and who shall frustrate [it]? And his hand is stretched out, and who shall turn it back?
28 In the year of the death of king Ahaz was this burden:
29 Rejoice not thou, Philistia, all of thee, because the rod that smote thee is broken; for out of the serpent's root shall come forth a viper, and his fruit shall be a fiery flying serpent.
30 And the firstborn of the poor shall feed, and the needy shall lie down in safety; but I will kill thy root with famine, and thy remnant shall be slain.
31 Howl, O gate! cry, O city! thou, Philistia, art wholly dissolved; for there cometh from the north a smoke, and none remaineth apart in his gatherings [of troops].
32 And what shall be answered to the messengers of the nation? That Jehovah hath founded Zion, and the afflicted of his people find refuge in it.

ISAIAH CHAPTER 15

1 The burden of Moab: For in the night of being laid waste, Ar of Moab is destroyed; for in the night of being laid waste, Kir of Moab is destroyed!
2 He is gone up to Bajith, and to Dibon, to the high places, to weep; Moab howleth over Nebo, and over Medeba; on all their heads is baldness, every beard is cut off.
3 In their streets they are girded with sackcloth; on their roofs, and in their broadways, every one howleth, melted into tears.
4 And Heshbon crieth, and Elealeh: their voice is heard unto Jahaz. Therefore the armed men of Moab cry out: his soul trembleth in him.
5 My heart crieth out for Moab; their fugitives [have fled] unto Zoar, unto Eglath-Sheli-shijah: for by the ascent of Luhith, with weeping they go up by it; for in the way of Horonaim they raise up a cry of destruction.
6 For the waters of Nimrim shall be desolate; for the herbage is withered away, the grass hath failed, there is no green thing.
7 Therefore the abundance they have gotten, and that which they have laid up, do they carry away to the torrent of the willows.
8 For the cry goeth round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.
9 For the waters of Dimon are full of blood, for I will lay yet more upon Dimon: a lion upon them that are escaped of Moab, and upon that which remaineth of the land.

ISAIAH CHAPTER 16

1 Send the lamb of the ruler of the land from the rock to the wilderness, -- unto the mount of the daughter of Zion.
2 And it shall be [that] as a wandering bird, [as] a scattered nest, so shall the daughters of Moab be at the fords of the Arnon.
3 Bring in counsel, execute justice; make thy shadow as the night in the midst of noonday; hide the outcasts, discover not the fugitive.
4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the waster. For the extortioner is at an end, the wasting hath ceased, the oppressors are consumed out of the land.
5 And a throne shall be established in mercy: and in the tent of David there shall sit upon it, in truth, one judging and seeking justice and hastening righteousness.
6 We have heard of the arrogance of Moab, -- [he is] very proud, -- of his pride, and his arrogance, and his wrath: his pratings are vain.
7 Therefore shall Moab howl for Moab; every one of them shall howl. For the foundations of Kirhareseth shall ye mourn, verily afflicted.
8 For the fields of Heshbon languish, the vine of Sibmah; the lords of the nations have broken down its choice plants: they reached unto Jaazer, they wandered [through] the wilderness; its shoots stretched out, they went beyond the sea.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Therefore I will weep with the weeping of Jaazer for the vine of Sibmah; with my tears will I water thee, Heshbon, and Elealeh, for a cry is fallen upon thy summer fruits and upon thy harvest.

10 And joy and gladness is taken away out of the fruitful field; and in the vineyards there is no singing, neither is there shouting: the treaders tread out no wine in the presses, I have made the cry [of the winepress] to cease.

11 Therefore my bowels sound like a harp for Moab, and mine inward parts for Kirheres.

12 And it shall come to pass, when Moab shall appear, shall weary himself on the high place, and enter into his sanctuary to pray, that he shall not prevail.

13 This is the word which Jehovah hath spoken from of old concerning Moab.

14 And now Jehovah speaketh saying, Within three years, as the years of a hired servant, and the glory of Moab shall be brought to nothing, with all that great multitude; and the remnant shall be small, few, of no account.

ISAIAH CHAPTER 17

1 The burden of Damascus. Behold, Damascus is taken away from [being] a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks; and they shall lie down and there shall be none to make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith Jehovah of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall become lean.

5 And it shall be as when the reaper gathereth the corn, and reapeth the ears with his arm; yea, it shall be as he that gathereth ears in the valley of Rephaim.

6 And a gleaning shall be left in it, as at the shaking of an olive-tree: two, three berries above, in the tree-top; four, five in its fruitful boughs, saith Jehovah, the God of Israel.

7 In that day shall man look to his Maker, and his eyes shall have regard to the Holy One of Israel.

8 And he will not look to the altars, the work of his hands, nor have regard to what his fingers have made, neither the Asherahs nor the sun-images.

9 In that day shall his strong cities be as the forsaken tract in the woodland, and the mountain-top which they forsook before the children of Israel; and there shall be desolation.

10 For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore shalt thou plant pleasant plantations, and shalt set them with foreign slips:

11 in the day of thy planting wilt thou make [them] to grow, and on the morrow wilt thou make thy seed to flourish; [but] the harvest will flee in the day of taking possession, and the sorrow will be incurable.

12 Ha! a tumult of many peoples! they make a noise as the noise of the seas; -- and the rushing of nations! they rush as the rushing of mighty waters.

13 The nations rush as the rushing of many waters; but he will rebuke them, and they shall flee far away, and shall be chased as the chaff of the mountains before the wind, and like a whirling [of dust] before the whirlwind:

14 behold, at eventide, trouble; before the morning they are not. This is the portion of them that spoil us, and the lot of them that rob us.

ISAIAH CHAPTER 18

1 Ha! land shadowing with wings, which art beyond the rivers of Cush,

2 that sendest ambassadors over the sea, and in vessels of papyrus upon the waters, [saying,] Go, swift messengers, to a nation scattered and ravaged, to a people terrible from their existence and thenceforth; to a nation of continued waiting and of treading down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, when a banner is lifted up on the mountains, see ye, and when a trumpet is blown, hear ye!

4 For thus hath Jehovah said unto me: I will take my rest, and I will observe from my dwelling-place like clear heat upon herbs, like a cloud of dew in the heat of harvest.

5 For before the harvest, when the blossoming is over, and the flower becometh a ripening grape, he shall both cut off the sprigs with pruning-knives, and take away [and] cut down the branches.

6 They shall be left together unto the mountain birds of prey, and to the beasts of the earth; and the birds of prey shall summer upon them, and all the beasts of the earth shall winter upon them.

7 In that time shall a present be brought unto Jehovah of hosts of a people scattered and ravaged, -- and from a people terrible from their existence and thenceforth, a nation of continued waiting and of treading down, whose land the rivers have spoiled, ... to the place of the name of Jehovah of hosts, the mount Zion.

ISAIAH CHAPTER 19

1 The burden of Egypt. Behold, Jehovah rideth upon a swift cloud, and cometh to Egypt; and the idols of Egypt are moved at his presence, and the heart of Egypt melteth in the midst of it.

2 And I will incite the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst of it, and I will destroy the counsel thereof; and they shall seek unto the idols and unto the conjurers, and unto the necromancers, and unto the soothsayers.

4 And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them, saith the Lord, Jehovah of hosts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And the waters shall fail from the sea, and the river shall be wasted and dried up;

6 and the rivers shall stink, and the streams of Egypt shall be diminished and drain away: the reeds and sedges shall wither.

7 The meadows by the Nile, on the banks of the Nile, and everything sown by the Nile, shall be dried up, be driven away, and be no [more].

8 And the fishers shall mourn, and all they that cast fish-hook into the Nile shall lament, and they that spread net upon the waters shall languish.

9 And they that work in fine flax, and they that weave white stuffs shall be ashamed.

10 And her pillars shall be broken in pieces, and all workers for hire shall be sad of soul.

11 They are but fools, the princes of Zoan, the wise counsellors of Pharaoh: [their] counsel is become senseless. How say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they then, thy wise [men]? Let them now tell thee, and let them make known what Jehovah of hosts hath purposed upon Egypt.

13 The princes of Zoan are become foolish, the princes of Noph are deceived; and the corner-stones of its tribes have caused Egypt to err.

14 Jehovah hath mingled a spirit of perverseness in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunkard staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, palm-branch or rush, may do.

16 In that day shall Egypt be like unto women; and it shall tremble and fear because of the shaking of the hand of Jehovah of hosts, which he shaketh over it.

17 And the land of Judah shall be a dismay unto Egypt: every one that thinketh of it shall be afraid for himself, because of the counsel of Jehovah of hosts, which he hath purposed against it.

18 In that day shall there be five cities in the land of Egypt speaking the language of Canaan, and swearing by Jehovah of hosts: one shall be called, The city of Heres.

19 In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah:

20 and it shall be for a sign and for a witness to Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and he will send them a saviour and defender, who shall deliver them.

21 And Jehovah shall be known to the Egyptians, and the Egyptians shall know Jehovah in that day, and shall serve with sacrifice and oblation; and they shall vow a vow unto Jehovah, and perform it.

22 And Jehovah will smite Egypt; he will smite and heal: and they shall return to Jehovah, and he will be entreated of them, and will heal them.

23 In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and Egypt shall serve with Assyria.

24 In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth;

25 whom Jehovah of hosts will bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance!

ISAIAH CHAPTER 20

1 In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, (and he fought against Ashdod and took it,)

2 at that time spoke Jehovah by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy sandal from thy foot. And he did so, walking naked and barefoot.

3 And Jehovah said, Like as my servant Isaiah hath walked naked and barefoot three years, a sign and a wonder concerning Egypt and concerning Ethiopia,

4 so shall the king of Assyria lead away the captives of Egypt and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, [to] the shame of Egypt.

5 And they shall be terrified and ashamed of Ethiopia their confidence, and of Egypt their boast.

6 And the inhabitants of this coast shall say in that day, Behold, such is our confidence, whither we fled for help to be delivered from the king of Assyria; and how shall we escape?

ISAIAH CHAPTER 21

1 The burden of the desert of the sea. As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me: the treacherous dealeth treacherously, and the spoiler spoileth. Go up, Elam! besiege, Media! All the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain; anguish hath taken hold upon me, as the anguish of a woman in travail: I am bowed down so as not to hear, I am dismayed so as not to see.

4 My heart panteth, horror affrighteth me: the night of my pleasure hath he turned into trembling unto me.

5 Prepare the table, appoint the watch; eat, drink: arise, ye princes, anoint the shield.

6 For thus hath the Lord said unto me: Go, set a watchman, let him declare what he seeth.

7 And he saw chariots, horsemen by pairs, a chariot with asses, a chariot with camels; and he hearkened diligently with much heed.

8 And he cried [as] a lion, Lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights.

9 -- And behold, there cometh a chariot of men; horsemen by pairs. And he answered and said, Babylon is fallen, is

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor! What I have heard of Jehovah of hosts, the God of Israel, have I declared unto you.

11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire; return, come.

13 The burden against Arabia. In the forest of Arabia shall ye lodge, [ye] caravans of Dedanites.

14 Bring ye water to meet the thirsty! The inhabitants of the land of Tema come forth with their bread for him that fleeth.

15 For they flee from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me: Within a year, according to the years of a hired servant, and all the glory of Kedar shall fail;

17 and the residue of the number of the archers, the mighty men of the sons of Kedar, shall be diminished: for Jehovah, the God of Israel, hath spoken.

ISAIAH CHAPTER 22

1 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that wast full of stir, a town of tumult, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers have fled together, they are taken prisoners without the bow: all that are found of thee are made prisoners together; they were fleeing far off.

4 Therefore said I, Look away from me; let me weep bitterly: labour not to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity, from the Lord, Jehovah of hosts, in the valley of vision; [a day of] breaking down the wall, and of crying to the mountain:

6 -- Elam beareth the quiver with chariots of men [and] horsemen; and Kir uncovereth the shield.

7 And it shall come to pass [that] thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 And he uncovereth the covering of Judah: and thou didst look in that day to the armour in the house of the forest;

9 and ye have seen the breaches of the city of David, that they are many; and ye have gathered together the waters of the lower pool;

10 and ye have numbered the houses of Jerusalem, and have broken down the houses to fortify the wall;

11 and ye have made a reservoir between the two walls for the water of the old pool: but ye have not had regard unto the maker thereof, neither have ye looked unto him that fashioned it long ago.

12 And in that day did the Lord Jehovah of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth;

13 and behold joy and rejoicing, slaying oxen, and killing sheep, eating flesh, and drinking wine: -- Let us eat and drink, for to-morrow we die.

14 And it was revealed in mine ears by Jehovah of hosts: Assuredly this iniquity shall not be purged from you till ye die, saith the Lord, Jehovah of hosts.

15 Thus saith the Lord Jehovah of hosts: Go, get thee in unto this steward, unto Shebna, who is over the house, [and say,]

16 What hast thou here? and whom hast thou here, that thou hast hewn thee out a sepulchre here, [as] he that heweth out his sepulchre on high, cutting out in the rock a habitation for himself?

17 Behold, Jehovah will hurl thee with the force of a mighty man, and will cover thee entirely.

18 Rolling thee up completely, he will roll thee as a ball into a wide country: there shalt thou die, and there shall be the chariots of thy glory, O shame of thy lord's house!

19 And I will drive thee from thine office, and from thy station will I pull thee down.

20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkijah;

21 and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him [as] a nail in a sure place; and he shall be for a throne of glory to his father's house:

24 and they shall hang upon him all the glory of his father's house, the offspring and the issue, all the small vessels, as well the vessels of cups as all the vessels of flagons.

25 In that day, saith Jehovah of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for Jehovah hath spoken.

ISAIAH CHAPTER 23

1 The burden of Tyre. Howl, ye ships of Tarshish! for it is laid waste, so that there is no house, none entering in. From the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle! The merchants of Sidon, that pass over the sea, have replenished thee.

3 And on great waters, the seed of Shihor, the harvest of the Nile, was her revenue; and she was the market of the nations.

4 Be thou ashamed, Sidon, for the sea hath spoken, the strength of the sea, saying, I have not travailed nor brought forth, neither have I nourished young men [nor] brought up virgins.

5 -- When the report came into Egypt, they were sorely pained at the news of Tyre.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Pass over to Tarshish; howl, ye inhabitants of the coast!
7 Is this your joyous [city], whose antiquity is of ancient days? Her feet shall carry her afar off to sojourn.
8 Who hath purposed this against Tyre, the distributor of crowns, whose merchants were princes, whose dealers were the honourable of the earth?
9 Jehovah of hosts hath purposed it, to profane the pride of all glory, to bring to nought all the honourable of the earth.
10 Overflow thy land like the Nile, daughter of Tarshish: there is no more restraint.
11 He hath stretched out his hand over the sea, he shaketh the kingdoms. Jehovah hath given a commandment concerning Canaan, to destroy the strongholds thereof,
12 and hath said, Thou shalt no more exult, [thou] oppressed virgin, daughter of Sidon: get thee up, pass over to Chittim; even there shalt thou have no rest.
13 Behold the land of the Chaldeans: this people did not exist; the Assyrian founded it for the dwellers in the desert: they set up their towers, they destroyed the palaces thereof; he brought it to ruin.
14 Howl, ships of Tarshish! for your fortress is laid waste.
15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king. At the end of seventy years it shall be for Tyre as the harlot's song.
16 Take a harp, go about the city, thou forgotten harlot! Make sweet melody, sing many songs, that thou mayest be remembered.
17 And it shall come to pass at the end of seventy years, that Jehovah will visit Tyre; and she will return to her hire, and will commit fornication with all the kingdoms of the earth upon the face of the ground.
18 And her merchandise and her hire shall be holy to Jehovah: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Jehovah, to eat and be sufficed, and for excellent clothing.

ISAIAH CHAPTER 24

1 Behold, Jehovah maketh the land empty, and maketh it waste, and turneth it upside down, and scattereth abroad its inhabitants.
2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with him from whom usury is taken.
3 The land shall be utterly emptied, and utterly spoiled; for Jehovah hath spoken this word.
4 The land mourneth, it fadeth away; the world languisheth, it fadeth away: the haughty people of the land do languish.
5 And the land is polluted under the inhabitants thereof; for they have violated the laws, changed the statute, broken the everlasting covenant.
6 Therefore doth the curse devour the earth, and they that dwell therein are held guilty; therefore the inhabitants of the earth are consumed, and few men are left.
7 The new wine mourneth, the vine languisheth, all that were merry-hearted do sigh;
8 the mirth of tambours ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.
9 They do not drink wine with a song; strong drink is bitter to them that drink it.
10 The city of solitude is broken down; every house is shut up, so that none entereth in.
11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone;
12 desolation remaineth in the city, and the gate is smitten, -- a ruin.
13 For so will it be in the midst of the land among the peoples, as the shaking of an olive-tree, as the grape-gleanings when the vintage is done.
14 These shall lift up their voice, they shall shout for the majesty of Jehovah, they shall cry aloud from the sea.
15 Therefore glorify Jehovah in the east, the name of Jehovah, the God of Israel, in the isles of the west.
16 From the end of the earth have we heard songs: Glory to the righteous! And I said, My leanness, my leanness, woe unto me! The treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously.
17 Fear, and the pit, and the snare are upon thee, inhabitant of the land.
18 And it shall come to pass, [that] he who fleeth from the sound of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows on high are open, and the foundations of the earth shake.
19 The earth is utterly broken down, the earth is completely dissolved, the earth is violently moved.
20 The earth reeleth to and fro like a drunkard, and is shaken like a night hut; and its transgression is heavy upon it; and it falleth and shall not rise again.
21 And it shall come to pass in that day, [that] Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth.
22 And they shall be brought together, [as] an assemblage of prisoners for the pit, and shall be shut up in prison, and after many days shall they be visited.
23 And the moon shall be confounded, and the sun ashamed; for Jehovah of hosts shall reign on mount Zion, and in Jerusalem, and before his ancients in glory.

ISAIAH CHAPTER 25

1 Jehovah, thou art my God: I will exalt thee; I will celebrate thy name, for thou hast done wonderful things; counsels of old [which are] faithfulness [and] truth.
2 For thou hast made of the city a heap, of the fortified town a ruin, the palace of strangers to be no city; it shall never be built up.
3 Therefore shall the mighty people glorify thee, the city of terrible nations shall fear thee.
4 For thou hast been a fortress to the poor, a fortress for the needy in his distress, a refuge from the storm, a shadow

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

from the heat: for the blast of the terrible ones [has been] as the storm [against] a wall.

5 Thou hast subdued the tumult of strangers, as the heat in a dry place; [as] the heat, by the shadow of a cloud, [so] the song of the terrible ones is brought low.

6 And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the veil which veileth all the peoples, and the covering that is spread over all the nations.

8 He will swallow up death in victory. And the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken.

9 And it shall be said in that day, Behold, this is our God; we have waited for him, and he will save us: this is Jehovah, we have waited for him; we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of Jehovah rest, and Moab shall be trodden down under him, as straw is trodden down in the dunghill;

11 and he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth them forth to swim; and he shall bring down their pride together with the plots of their hands.

12 And the fortress of the high defences of thy walls will he bring down, lay low, bring to the ground, into the dust.

ISAIAH CHAPTER 26

1 In that day shall this song be sung in the land of Judah: We have a strong city; salvation doth he appoint for walls and bulwarks.

2 Open ye the gates, and the righteous nation which keepeth faithfulness shall enter in.

3 Thou wilt keep in perfect peace the mind stayed [on thee], for he confideth in thee.

4 Confide ye in Jehovah for ever; for in Jah, Jehovah, is the rock of ages.

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low, he layeth it low to the ground, he bringeth it even to the dust.

6 The foot shall tread it down, -- the feet of the afflicted, the steps of the poor.

7 The way of the just is uprightness: thou, the Upright, dost make the path of the just even.

8 Yea, in the way of thy judgments, O Jehovah, have we waited for thee; the desire of [our] soul is to thy name, and to thy memorial.

9 With my soul have I desired thee in the night; yea, with my spirit within me I seek thee early: for when thy judgments are in the earth, the inhabitants of the world learn righteousness.

10 If favour be shewn to the wicked, he doth not learn righteousness: in the land of uprightness he dealeth unjustly, and beholdeth not the majesty of Jehovah.

11 Jehovah, thy hand is lifted up, but they do not see: [yet] they shall see [thy] jealousy [for] the people, and be ashamed; yea, the fire which is for thine adversaries shall devour them.

12 Jehovah, thou wilt ordain peace for us; for thou also hast wrought all our works for us.

13 Jehovah our God, other lords than thee have had dominion over us; by thee only will we make mention of thy name.

14 [They are] dead, they shall not live; deceased, they shall not rise: for thou hast visited and destroyed them, and made all memory of them to perish.

15 Thou hast increased the nation, Jehovah, thou hast increased the nation: thou art glorified. Thou hadst removed [it] far [unto] all the ends of the earth.

16 Jehovah, in trouble they sought thee; they poured out [their] whispered prayer when thy chastening was upon them.

17 As a woman with child, that draweth near her delivery, is in travail, [and] crieth out in her pangs; so have we been before thee, Jehovah.

18 We have been with child, we have been in travail, we have as it were brought forth wind; we have not wrought the deliverance of the land, neither have the inhabitants of the world fallen.

19 Thy dead shall live, my dead bodies shall arise. Awake and sing in triumph, ye that dwell in dust; for thy dew is the dew of the morning, and the earth shall cast forth the dead.

20 Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself just for a little moment, until the indignation be past.

21 For behold, Jehovah cometh out of his place to visit the iniquity of the inhabitants of the earth upon them; and the earth shall disclose her blood, and shall no more cover her slain.

ISAIAH CHAPTER 27

1 In that day Jehovah, with his sore and great and strong sword, will visit leviathan the fleeing serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea.

2 In that day [there shall be] a vineyard of pure wine; sing concerning it:

3 I Jehovah keep it, I will water it every moment; lest any harm it, I will keep it night and day.

4 Fury is not in me. Oh that I had briars [and] thorns in battle against me! I would march against them, I would burn them together.

5 Or let him take hold of my strength; let him make peace with me: [yea,] let him make peace with me.

6 In the future Jacob shall take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit.

7 Hath he smitten him according to the smiting of those that smote him? Is he slain according to the slaughter of those slain by him?

8 In measure, when sending her away, didst thou contend with her: he hath taken [her] away with his rough wind in the day of the east wind.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 By this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit of the taking away of his sin: when he shall make all the stones of the altar as chalkstones that are crumbled in pieces, -- the Asherahs and the sun-images shall not stand.

10 For the fortified city is solitary, a habitation abandoned and forsaken like a wilderness; there shall the calf feed, and there shall he lie down, and consume its boughs.

11 When its branches are withered they shall be broken off; women shall come [and] set them on fire. For it is a people of no intelligence; therefore he that made them will not have mercy on them, and he who formed them will shew them no favour.

12 And it shall come to pass in that day, that Jehovah shall beat out from the flood of the river unto the torrent of Egypt, and ye shall be gathered one by one, [ye] children of Israel.

13 And it shall come to pass in that day, [that] the great trumpet shall be blown; and they shall come that were perishing in the land of Assyria, and the outcasts in the land of Egypt, and they shall worship Jehovah in the holy mountain at Jerusalem.

ISAIAH CHAPTER 28

1 Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious adornment, which is on the head of the fat valley of them that are overcome with wine.

2 Behold, the Lord hath a mighty and strong one, as a storm of hail [and] a destroying tempest; as a storm of mighty waters overflowing, shall he cast down to the earth with might.

3 The crown of pride of the drunkards of Ephraim shall be trodden under feet;

4 and the fading flower of his glorious adornment which is on the head of the fat valley shall be like an early fig before the summer: as soon as he that seeth it perceiveth it, scarcely is it in his hand, he swalloweth it down.

5 In that day will Jehovah of hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of his people;

6 and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But these also have erred through wine, and through strong drink are they gone astray. The priest and the prophet have erred through strong drink; they are overpowered by wine, they are gone astray through strong drink; they have erred in vision, they have stumbled [in] judgment.

8 For all tables are full of filthy vomit, so that there is no [more] place.

9 Whom shall he teach knowledge? and whom shall he make to understand the report? Them that are weaned from the milk, withdrawn from the breasts?

10 For [it is] precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. ...

11 For with stammering lips and a strange tongue will he speak to this people;

12 to whom he said, This is the rest: cause the weary to rest; and this is the refreshing. But they would not hear.

13 And the word of Jehovah was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little: that they might go, and fall backward, and be broken, and snared, and taken.

14 Therefore hear the word of Jehovah, ye scornful men, that rule this people which is in Jerusalem.

15 For ye have said, We have made a covenant with death, and with Sheol have we made an agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.

16 Therefore thus saith the Lord Jehovah: Behold, I lay for foundation in Zion a stone, a tried stone, a precious corner-stone, a sure foundation: he that trusteth shall not make haste.

17 And I will appoint judgment for a line, and righteousness for a plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, ye shall be trodden down by it.

19 As it passeth through it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be terror only to understand the report.

20 For the bed is too short to stretch oneself on, and the covering too narrow when he would wrap himself in it.

21 For Jehovah will rise up as on mount Perazim, he will be moved with anger as in the valley of Gibeon; that he may do his work, his strange work, and perform his act, his unwonted act.

22 Now therefore be ye not scorners, lest your bonds be made strong; for I have heard from the Lord Jehovah of hosts a consumption, and [one] determined, upon the whole land.

23 Give ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? Is he [all day] opening and breaking the clods of his land?

25 Doth he not, when he hath levelled the face thereof, cast abroad dill, and scatter cummin, and set the wheat in rows, and the barley in an appointed place, and the rye in its border?

26 His God doth instruct him in [his] judgment, he doth teach him.

27 For the dill is not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but dill is beaten out with a staff, and cummin with a rod.

28 Bread [corn] is crushed, because he will not ever be threshing it; and if he drove the wheels of his cart and his horses [over it], he would not crush it.

29 This also cometh forth from Jehovah of hosts; he is wonderful in counsel, great in wisdom.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ISAIAH CHAPTER 29

1 Woe to Ariel, to Ariel, the city of David's encampment! Add ye year to year; let the feasts come round.

2 But I will distress Ariel, and there shall be sorrow and sadness; and it shall be unto me as an Ariel.

3 And I will camp against thee round about, and will lay siege against thee with watch-posts, and I will raise forts against thee.

4 And thou shalt be brought low, thou shalt speak out of the ground, and thy speech shall come low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 And the multitude of thine enemies shall be like small dust, and the multitude of the terrible ones as chaff that passeth away; and it shall be in an instant, suddenly.

6 Thou shalt be visited by Jehovah of hosts with thunder and with earthquake and great noise, with whirlwind and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that war against Ariel, even all that war against her and her fortifications, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when the hungry dreameth, and, behold, he eateth; and he awaketh, and his soul is empty; or as when the thirsty dreameth, and, behold, he drinketh; and he awaketh, and, behold, he is faint, and his soul craveth: so shall the multitude of all the nations be that war against mount Zion.

9 Be astounded and astonished, blind yourselves and be blind! They are drunken, but not with wine; they stagger, but not with strong drink.

10 For Jehovah hath poured out upon you a spirit of deep sleep, and hath closed your eyes; the prophets and your chiefs, the seers, hath he covered.

11 And the whole vision is become unto you as the words of a book that is sealed, which they give to one that can read, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed.

12 And they give the book to him that cannot read, saying, Read this, I pray thee; and he saith, I cannot read.

13 And the Lord saith, Forasmuch as this people draw near with their mouth, and honour me with their lips, but their heart is removed far from me, and their fear of me is a commandment taught of men;

14 therefore, behold, I will proceed to do marvellously with this people, to do marvellously, even with wonder, and the wisdom of their wise [men] shall perish, and the understanding of their intelligent ones shall be hid.

15 Woe unto them that hide deep, far from Jehovah, their counsel! And their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 [Oh] your perverseness! -- Shall the potter be esteemed as the clay, so that the work should say of him that made it, He made me not; or the thing formed say of him that formed it, He hath no understanding?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and, out of obscurity and out of darkness, the eyes of the blind shall see;

19 and the meek shall increase their joy in Jehovah, and the needy among men shall rejoice in the Holy One of Israel.

20 For the terrible one shall come to nought, and the scorner shall be no more, and all that watch for iniquity shall be cut off,

21 that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and pervert [the judgment of] the righteous by futility.

22 Therefore thus saith Jehovah who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now be pale;

23 for when he seeth his children, the work of my hands, in the midst of him, they shall hallow my name, and hallow the Holy One of Jacob, and shall fear the God of Israel.

24 And they that are of erring spirit shall know understanding, and the disobedient shall learn doctrine.

ISAIAH CHAPTER 30

1 Woe to the rebellious children, saith Jehovah, who take counsel, but not of me, and who make leagues, but not by my Spirit, that they may heap sin upon sin;

2 who walk to go down into Egypt, and have not asked of my mouth, -- to take refuge under the protection of Pharaoh, and trust in the shadow of Egypt!

3 For to you the protection of Pharaoh shall be a shame, and the trust in the shadow of Egypt a confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people [that] did not profit them, nor were a help or profit, but a shame, and also a reproach.

6 -- The burden of the beasts of the south: Through a land of trouble and anguish, whence come the lioness and lion, the viper and fiery flying serpent, they carry their riches upon the shoulders of asses, and their treasures upon the bunches of camels, to the people that shall not profit [them].

7 For Egypt shall help in vain, and to no purpose; therefore have I named her, Arrogance, that doeth nothing.

8 Now go, write it before them on a tablet, and record it in a book, that it may be for the time to come, as a witness for ever,

9 that this is a rebellious people, lying children, children that will not hear the law of Jehovah;

10 who say to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits;

11 get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Therefore thus saith the Holy One of Israel: Because ye reject this word, and confide in oppression and wilfulness, and depend thereon,

13 therefore this iniquity shall be to you as a breach ready to fall, swelling out in a towering wall, whose breaking shall come suddenly in an instant.

14 And he shall break it as the breaking of a potter's vessel, that is broken in pieces unsparingly; and in the pieces of it there shall not be found a sherd to take fire from the hearth, or to scoop water out of the cistern.

15 For thus saith the Lord Jehovah, the Holy One of Israel: In returning and rest shall ye be saved, in quietness and confidence shall be your strength; but ye would not.

16 And ye said, No, but we will flee upon horses, -- therefore shall ye flee; and, We will ride upon the swift, -- therefore shall they that pursue you be swift.

17 One thousand [shall flee] at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as a banner on a hill.

18 And therefore will Jehovah wait, that he may be gracious unto you, and therefore will he lift himself up, that he may have mercy upon you; for Jehovah is a God of judgment: blessed are all they that wait for him.

19 For the people shall dwell in Zion, at Jerusalem. Thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; as he heareth it, he will answer thee.

20 And the Lord will give you the bread of adversity, and the water of oppression; yet thy teachers shall not be hidden any more, but thine eyes shall see thy teachers.

21 And when ye turn to the right hand or when ye turn to the left, thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.

22 And ye shall defile the silver covering of your graven images, and the gold overlaying of your molten images; thou shalt cast them away as a menstruous cloth: Out! shalt thou say unto it.

23 And he will give the rain of thy seed with which thou shalt sow the ground; and bread, the produce of the ground, and it shall be fat and rich. In that day shall thy cattle feed in large pastures;

24 and the oxen and the asses that till the ground shall eat salted provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain and upon every hill that is lifted up, brooks [and] water-courses, in the day of the great slaughter, when the towers fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the wound of their stroke.

27 Behold, the name of Jehovah cometh from far, burning [with] his anger -- a grievous conflagration; his lips are full of indignation, and his tongue as a consuming fire;

28 and his breath as an overflowing torrent, which reacheth even to the neck, to sift the nations with the sieve of destruction, and [to put] a bridle into the jaws of the peoples, that causeth them to go astray.

29 Ye shall have a song, as in the night when a feast is sanctified; and joy of heart, as of one who goeth with a pipe to come unto the mountain of Jehovah, to the Rock of Israel.

30 And Jehovah will cause the majesty of his voice to be heard, and will shew the lighting down of his arm with indignation of anger, and a flame of consuming fire, with waterflood and storm and hailstones.

31 For through the voice of Jehovah shall the Assyrian be broken down: he will smite [him] with the rod.

32 And wherever shall pass the appointed staff, which Jehovah shall lay upon him, it shall be with tambours and harps; and with tumultuous battles will he fight with it.

33 For Topheth is prepared of old; for the king also it is prepared: he hath made it deep and large; its pile is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.

ISAIAH CHAPTER 31

1 Woe to them that go down to Egypt for help, and depend on horses, and confide in chariots because [they are] many, and in horsemen because they are very strong; and who look not unto the Holy One of Israel, neither seek Jehovah!

2 But he also is wise, and he bringeth evil, and recalleth not his words; and he will arise against the house of evildoers, and against the help of workers of iniquity.

3 And the Egyptians are men, and not God, and their horses flesh, and not spirit; and Jehovah shall stretch forth his hand, and he that helpeth shall stumble, and he that is helped shall fall, and they all shall perish together.

4 For thus hath Jehovah said unto me: Like as the lion and the young lion growling over his prey, when a multitude of shepherds is called forth against him, is not afraid of their voice, nor giveth way before the multitude of them; so will Jehovah of hosts come down to war upon mount Zion, and on the hill thereof.

5 As birds with outstretched wings, so will Jehovah of hosts cover Jerusalem; covering, he will also deliver, passing over, he will rescue [it].

6 Turn unto him from whom ye have deeply revolted, ye children of Israel;

7 for in that day every man shall cast away his idols of silver and his idols of gold, which your sinful hands have made unto you.

8 And Asshur shall fall by the sword, not of a great man; and the sword, not of a mean man, shall devour him: and he shall flee from the sword, and his young men shall become tributary;

9 and for fear, he shall pass over to his rock, and his princes shall be afraid of the banner, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem.

ISAIAH CHAPTER 32

1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And a man shall be as a hiding-place from the wind, and a covert from the storm; as brooks of water in a dry place, as the shadow of a great rock in a thirsty land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken;

4 and the heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile man shall be no more called noble, nor the churl said to be bountiful:

6 for the vile man will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the meek with lying words, even when the needy speaketh right.

8 But the noble deviseth noble things; and to noble things doth he stand.

9 Rise up, ye women that are at ease, hear my voice; ye careless daughters, give ear unto my speech.

10 In a year and [some] days shall ye be troubled, ye careless women; for the vintage shall fail, the ingathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird [sackcloth] on your loins!

12 They shall smite on the breasts [in lamentation] for the pleasant fields, for the fruitful vineyards.

13 Upon the land of my people shall come up thistles [and] briars, yea, upon all the houses of joy in the joyous city.

14 For the palace shall be deserted, the multitude of the city shall be forsaken; hill and watchtower shall be caves for ever, a joy of wild asses, a pasture of flocks;

15 until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest.

16 And judgment shall inhabit the wilderness, and righteousness dwell in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.

19 And it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass.

ISAIAH CHAPTER 33

1 Woe to thee that spoilest, and thou wast not spoiled; and that dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; when thou shalt make an end of dealing treacherously, they shall deal treacherously with thee.

2 Jehovah, be gracious unto us; we have waited for thee: be their arm every morning, yea, our salvation in the time of trouble.

3 At the noise of the tumult the peoples fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered [like] the gathering of the caterpillar: as the running of locusts shall they run upon it.

5 Jehovah is exalted; for he dwelleth on high: he hath filled Zion with justice and righteousness;

6 and he shall be the stability of thy times, the riches of salvation, wisdom and knowledge: the fear of Jehovah shall be your treasure.

7 Behold, their valiant ones cry without; the messengers of peace weep bitterly.

8 The highways are desolate, the wayfaring man ceaseth. He hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The land mourneth, it languisheth; Lebanon is ashamed, is withered; the Sharon is become as a desert, and Bashan and Carmel are stripped.

10 Now will I arise, saith Jehovah; now will I be exalted, now will I lift up myself.

11 Ye shall conceive dry grass, ye shall bring forth stubble: your breath shall devour you [as] fire.

12 And the peoples shall be [as] burnings of lime, [as] thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; trembling hath surprised the hypocrites: Who among us shall dwell with the consuming fire? who among us shall dwell with everlasting flames?

15 -- He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking hold of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil:

16 he shall dwell on high, the fortresses of the rocks shall be his high retreat; bread shall be given him, his water shall be sure.

17 Thine eyes shall see the King in his beauty; they shall behold the land that is far off.

18 Thy heart shall meditate on terror: Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt no more see the fierce people, a people of a deeper speech than thou canst comprehend, of a stammering tongue that cannot be understood.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be pulled up, neither shall any of its cords be broken;

21 but there Jehovah is unto us glorious, -- a place of rivers, of broad streams: no galley with oars shall go there, neither shall gallant ship pass thereby.

22 For Jehovah is our judge, Jehovah, our lawgiver, Jehovah, our king: he will save us.

23 Thy tacklings are loosed; they strengthen not the socket of their mast, they cannot spread the sail: then is the prey of a great spoil divided; the lame take the prey.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven [their] iniquity.

ISAIAH CHAPTER 34

1 Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and all its fulness; the world, and all that cometh forth of it.

2 For the wrath of Jehovah is against all the nations, and [his] fury against all their armies: he hath devoted them to destruction, he hath delivered them to the slaughter.

3 And their slain shall be cast out, and their stink shall come up from their carcases, and the mountains shall be melted with their blood.

4 And all the host of the heavens shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fade away, as a leaf fadeth from off the vine, and as the withered [fruit] from the fig-tree.

5 For my sword is bathed in the heavens; behold, it shall come down upon Edom, and upon the people of my ban, to judgment.

6 The sword of Jehovah is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the buffaloes shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of Jehovah's vengeance, the year of recompenses for the controversy of Zion.

9 And the torrents thereof shall be turned into pitch, and its dust into brimstone; yea, the land thereof shall become burning pitch:

10 it shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 And the pelican and the bittern shall possess it, and the great owl and the raven shall dwell in it. And he shall stretch out upon it the line of waste, and the plummets of emptiness.

12 Of her nobles who should proclaim the kingdom, none are there; and all her princes shall be nought.

13 And thorns shall come up in her palaces, nettles and brambles in her fortresses; and it shall be a dwelling-place of wild dogs, a court for ostriches.

14 And there shall the beasts of the desert meet with the jackals, and the wild goat shall cry to his fellow; the lilith also shall settle there, and find for herself a place of rest.

15 There shall the arrow-snake make her nest, and lay, and hatch, and gather under her shadow; there also shall the vultures be gathered one with another.

16 Search ye in the book of Jehovah and read: not one of these shall fail, one shall not have to seek for the other; for my mouth, it hath commanded, and his Spirit, it hath gathered them.

17 For he himself hath cast the lot for them, and his hand hath divided it unto them with the line: they shall possess it for ever; from generation to generation shall they dwell therein.

ISAIAH CHAPTER 35

31 The wilderness and the dry land shall be gladdened; and the desert shall rejoice, and blossom as the rose.

32 It shall blossom abundantly and rejoice even with joy and shouting: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of Jehovah, the excellency of our God.

33 Strengthen the weak hands and confirm the tottering knees.

34 Say to them that are of a timid heart, Be strong, fear not; behold your God: vengeance cometh, the recompense of God! He will come himself, and save you.

35 Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped;

36 then shall the lame [man] leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and torrents in the desert.

37 And the mirage shall become a pool, and the thirsty land springs of water: in the habitation of wild dogs, where they lay down, shall be grass with reeds and rushes.

38 And a highway shall be there and a way, and it shall be called, The way of holiness: the unclean shall not pass through it; but it shall be for these. Those that go [this] way -- even fools, -- shall not err [therein].

39 No lion shall be there, nor shall ravenous beast go up thereon, nor be found there; but the redeemed shall walk [there].

310 And the ransomed of Jehovah shall return, and come to Zion with singing; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

ISAIAH CHAPTER 36

1 And it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them.

2 And the king of Assyria sent Rab-shakeh from Lachish to Jerusalem, to king Hezekiah, with a strong force. And he stood by the aqueduct of the upper pool, on the highway of the fuller's field.

3 Then came forth to him Eliakim the son of Hilkijah, who was over the household, and Shebna the scribe, and Joah the son of Asaph, the chronicler.

4 And Rab-shakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria: What confidence is this in which thou trustest?

5 Thou sayest, but it is a word of the lips, [There is] counsel and strength for war. Now on whom dost thou rely, that thou hast revolted against me?

6 Behold, thou reliest upon the staff of that broken reed, upon Egypt, on which if a man lean, it goes into his hand, and pierces it: so is Pharaoh king of Egypt to all that rely upon him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And if thou say to me, We rely upon Jehovah our God: is it not he, whose high places and whose altars Hezekiah has removed, saying to Judah and Jerusalem, Ye shall worship before this altar?

8 And now engage, I pray thee, with my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants? And thou reliest upon Egypt for chariots and for horsemen!

10 And now am I come up without Jehovah against this land to destroy it? Jehovah said to me, Go up against this land and destroy it.

11 And Eliakim and Shebna and Joah said to Rab-shakeh, Speak, we pray thee, to thy servants in Syriac, for we understand it; and speak not to us in the Jewish [language] in the ears of the people that are upon the wall.

12 And Rab-shakeh said, Is it to thy master and to thee that my master sent me to speak these words? Is it not to the men that sit on the wall, that they may eat their own dung, and drink their own urine with you?

13 And Rab-shakeh stood and cried with a loud voice in the Jewish [language], and said, Hear the words of the great king, the king of Assyria!

14 Thus says the king: Let not Hezekiah deceive you; for he will not be able to deliver you.

15 Neither let Hezekiah make you rely upon Jehovah, saying, Jehovah will certainly deliver us; this city shall not be given into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus says the king of Assyria: Make peace with me and come out to me; and eat every one of his vine, and every one of his fig-tree, and drink every one the waters of his own cistern;

17 until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Let not Hezekiah persuade you, saying, Jehovah will deliver us. Has any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these countries that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?

21 And they were silent, and answered him not a word; for the king's command was, saying, Answer him not.

22 And Eliakim the son of Hilkijah, who was over the household, and Shebna the scribe, and Joah the son of Asaph, the chronicler, came to Hezekiah, with their garments rent, and told him the words of Rab-shakeh.

ISAIAH CHAPTER 37

1 And it came to pass when king Hezekiah heard [it], that he rent his garments, and covered himself with sackcloth, and went into the house of Jehovah.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to the prophet Isaiah the son of Amoz.

3 And they said to him, Thus says Hezekiah: This day is a day of trouble, and of rebuke, and of reviling; for the children are come to the birth, and there is not strength to bring forth.

4 It may be Jehovah thy God will hear the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God, and will rebuke the words which Jehovah thy God hath heard. Therefore lift up a prayer for the remnant that is left.

5 And the servants of king Hezekiah came to Isaiah.

6 And Isaiah said to them, Thus shall ye say to your master, Thus saith Jehovah: Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will put a spirit into him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 And Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish.

9 And he heard say of Tirhakah king of Ethiopia, He has come forth to make war with thee. And when he heard [it], he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying: Let not thy God, upon whom thou reliest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all countries, destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations which my fathers have destroyed delivered them, Gozan, and Haran, and Rezeph, and the children of Eden that were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?

14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of Jehovah, and spread it before Jehovah.

15 And Hezekiah prayed to Jehovah, saying,

16 Jehovah of hosts, the God of Israel, who sittest [between] the cherubim, thou, the Same, thou alone art the God of all the kingdoms of the earth: thou hast made the heavens and the earth.

17 Incline thine ear, O Jehovah, and hear; open, Jehovah, thine eyes, and see; and hear all the words of Sennacherib, who hath sent to reproach the living God.

18 Of a truth, Jehovah, the kings of Assyria have laid waste all the lands, and their countries,

19 and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; and they have destroyed them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And now, Jehovah our God, save us out of his hand, that all the kingdoms of the earth may know that thou art Jehovah, thou only.

21 And Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith Jehovah the God of Israel, Whereas thou hast prayed to me concerning Sennacherib king of Assyria,

22 this is the word which Jehovah hath spoken against him: The virgin-daughter of Zion despiseth thee, laugheth thee to scorn; the daughter of Jerusalem shaketh her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted the voice? Against the Holy One of Israel hast thou lifted up thine eyes on high.

24 By thy servants thou hast reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the recesses of Lebanon; and I will cut down its tall cedars, the choice of its cypresses; and I will enter into its furthest height, [into] the forest of its fruitful field.

25 I have digged and drunk water; and with the sole of my feet have I dried up all the streams of Matsor.

26 Hast thou not heard that long ago I did it, and that from ancient days I formed it? Now have I brought it to pass, that thou shouldest lay waste fortified cities [into] ruinous heaps.

27 And their inhabitants were powerless, they were dismayed and put to shame; they were [as] the grass of the field and the green herb, [as] the grass on the housetops, and grain blighted before it be grown up.

28 But I know thine abode, and thy going out, and thy coming in, and thy raging against me.

29 Because thy raging against me and thine arrogance is come up into mine ears, I will put my ring in thy nose, and my bridle in thy lips, and I will make thee go back by the way by which thou camest.

30 And this [shall be] the sign unto thee: there shall be eaten this year such as groweth of itself; and in the second year that which springeth of the same; but in the third year sow ye, and reap, and plant vineyards and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward;

32 for out of Jerusalem shall go forth a remnant, and out of mount Zion they that escape: the zeal of Jehovah of hosts shall do this.

33 Therefore thus saith Jehovah concerning the king of Assyria: He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith Jehovah.

35 And I will defend this city, to save it, for mine own sake, and for my servant David's sake.

36 And an angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand. And when they arose early in the morning, behold, they were all dead bodies.

37 And Sennacherib king of Assyria departed, and went and returned, and abode at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

ISAIAH CHAPTER 38

1 In those days Hezekiah was sick unto death. And the prophet Isaiah the son of Amoz came to him, and said to him, Thus saith Jehovah: Set thy house in order; for thou shalt die, and not live.

2 And Hezekiah turned his face to the wall, and prayed to Jehovah,

3 and said, Ah, Jehovah, remember, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept much.

4 And the word of Jehovah came to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith Jehovah, the God of David thy father: I have heard thy prayer, I have seen thy tears: behold, I will add to thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city.

7 And this [shall be] the sign to thee from Jehovah, that Jehovah will do this thing that he hath spoken:

8 behold, I will bring again the shadow of the degrees which hath gone down with the sun on the dial of Ahaz, ten degrees backward. So the sun returned on the dial ten degrees, by which it had gone down.

9 The writing of Hezekiah king of Judah, when he had been sick and had recovered from his sickness:

10 I said, In the meridian of my days I shall go to the gates of Sheol: I am deprived of the rest of my years.

11 I said, I shall not see Jah, Jah in the land of the living. With those who dwell where all has ceased to be, I shall behold man no more.

12 Mine age is departed, and is removed from me as a shepherd's tent. I have cut off like a weaver my life. He separateth me from the thrum: -- from day to night thou wilt make an end of me.

13 I kept still until the morning; ... as a lion, so doth he break all my bones. From day to night thou wilt make an end of me.

14 Like a swallow [or] a crane, so did I chatter; I mourned as a dove; mine eyes failed [with looking] upward: Lord, I am oppressed; undertake for me.

15 What shall I say? He hath both spoken unto me, and himself hath done [it]. I shall go softly all my years in the bitterness of my soul.

16 Lord, by these things [men] live, and in all these things is the life of my spirit; and thou hast recovered me, and made me to live.

17 Behold, instead of peace I had bitterness upon bitterness; but thou hast in love delivered my soul from the pit of destruction; for thou hast cast all my sins behind thy back.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 For not Sheol shall praise thee, nor death celebrate thee; they that go down into the pit do not hope for thy truth.

19 The living, the living, he shall praise thee, as I this day: the father to the children shall make known thy truth.

20 Jehovah was [purposed] to save me. -- And we will play upon my stringed instruments all the days of our life, in the house of Jehovah.

21 Now Isaiah had said, Let them take a cake of figs, and lay it for a plaster upon the boil, and he shall recover.

22 And Hezekiah had said, What is the sign that I shall go up into the house of Jehovah?

ISAIAH CHAPTER 39

1 At that time Merodach-Baladan, the son of Baladan, king of Babylon, sent a letter and a present to Hezekiah; for he had heard that he had been sick and had recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver and the gold, and the spices and the fine oil, and all the house of his armour, and all that was found amongst his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not shew them.

3 Then came the prophet Isaiah to king Hezekiah, and said to him, What said these men? and from whence came they to thee? And Hezekiah said, They came from a far country to me, from Babylon.

4 And he said, What have they seen in thy house? And Hezekiah said, All that is in my house have they seen: there is nothing among my treasures that I have not shewn them.

5 And Isaiah said to Hezekiah, Hear the word of Jehovah of hosts:

6 Behold, days come when all that is in thy house, and that which thy fathers have laid up until this day, shall be carried to Babylon: nothing shall be left, saith Jehovah.

7 And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 And Hezekiah said to Isaiah, Good is the word of Jehovah which thou hast spoken. And he said, For there shall be peace and truth in my days.

ISAIAH CHAPTER 40

1 Comfort ye, comfort ye my people, saith your God.

2 Speak to the heart of Jerusalem, and cry unto her, that her time of suffering is accomplished, that her iniquity is pardoned; for she hath received of Jehovah's hand double for all her sins.

3 The voice of one crying in the wilderness: Prepare ye the way of Jehovah, make straight in the desert a highway for our God!

4 Every valley shall be raised up, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places a plain.

5 And the glory of Jehovah shall be revealed, and all flesh shall see [it] together: for the mouth of Jehovah hath spoken.

6 A voice saith, Cry. And he saith, What shall I cry? -- All flesh is grass, and all the comeliness thereof as the flower of the field.

7 The grass withereth, the flower fadeth, for the breath of Jehovah bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth; but the word of our God abideth for ever.

9 O Zion, that bringest glad tidings, get thee up into a high mountain; O Jerusalem, that bringest glad tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord Jehovah will come with might, and his arm shall rule for him; behold, his reward is with him, and his recompence before him.

11 He will feed his flock like a shepherd: he will gather the lambs with his arm, and carry them in his bosom; he will gently lead those that give suck.

12 Who hath measured the waters in the hollow of his hand, and meted out the heavens with [his] span, and grasped the dust of the earth in a measure, and weighed the mountains in a balance, and the hills in scales?

13 Who hath directed the Spirit of Jehovah, and, [as] his counsellor, hath taught him?

14 With whom took he counsel, and [who] gave him intelligence, and instructed him in the path of judgment, and taught him knowledge, and shewed him the way of understanding?

15 Behold, the nations are esteemed as a drop of the bucket, and as the fine dust on the scales; behold, he taketh up the isles as an atom.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All the nations are as nothing before him; they are esteemed by him less than a cipher, and vanity.

18 To whom then will ye liken God? and what likeness will ye compare unto him?

19 The workman casteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains [for it].

20 He that is impoverished, so that he hath no offering, chooseth a tree that doth not rot; he seeketh unto him a skilled workman to prepare a graven image that shall not be moved.

21 -- Do ye not know? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood the foundation of the earth?

22 [It is] he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a gauze curtain, and spreadeth them out as a tent to dwell in;

23 that bringeth the princes to nothing, that maketh the judges of the earth as vanity.

24 Scarcely are they planted, scarcely are they sown, scarcely hath their stock taken root in the earth, but he also bloweth upon them and they wither, and the whirlwind taketh them away as stubble.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and see! Who hath created these things, bringing out their host by number? He calleth them all by name; through the greatness of his might and strength of power, not one faileth.

27 Why sayest thou, Jacob, and speakest, O Israel, My way is hid from Jehovah, and my right is passed away from my God?

28 Dost thou not know, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not nor tireth? There is no searching of his understanding.

29 He giveth power to the faint; and to him that hath no might he increaseth strength.

30 Even the youths shall faint and shall tire, and the young men shall stumble and fall;

31 but they that wait upon Jehovah shall renew [their] strength: they shall mount up with wings as eagles; they shall run, and not tire; they shall walk, and not faint.

ISAIAH CHAPTER 41

1 Keep silence before me, islands; and let the peoples renew [their] strength: let them come near; then let them speak: let us draw near together to judgment.

2 Who raised up from the east him whom righteousness calleth to its foot? He gave the nations before him, and caused him to have dominion over kings; he gave them as dust to his sword, as driven stubble to his bow.

3 He pursued them, he passed on in safety, by a way he had never come with his feet.

4 Who hath wrought and done [it], calling the generations from the beginning? I, Jehovah, the first; and with the last, I [am] HE.

5 The isles saw [it], and feared; the ends of the earth trembled: they drew near, and came.

6 They helped every one his neighbour, and [each] said to his brother, Take courage.

7 And the artizan encouraged the founder, he that smootheth [with] the hammer him that smiteth on the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it be not moved.

8 But thou, Israel, my servant, Jacob, whom I have chosen, the seed of Abraham, my friend

9 -- thou whom I have taken from the ends of the earth, and called from the extremities thereof, and to whom I said, Thou art my servant, I have chosen thee and not rejected thee,

10 -- Fear not, for I [am] with thee; be not dismayed, for I [am] thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

11 Lo, all that are incensed against thee shall be ashamed and confounded; they that strive with thee shall be as nothing, and shall perish.

12 Thou shalt seek them, and shalt not find them -- them that contend with thee; they that war against thee shall be as nothing, and as a thing of nought.

13 For I, Jehovah, thy God, hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, ye men of Israel; I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel.

15 Behold, I have made of thee a new sharp threshing instrument having double teeth: thou shalt thresh and beat small the mountains, and shalt make the hills as chaff;

16 thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel.

17 The afflicted and the needy seek water, and there is none; their tongue faileth for thirst: I, Jehovah, will answer them, [I], the God of Israel, will not forsake them.

18 I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness into a pool of water, and the dry land into water-springs.

19 I will give in the wilderness the cedar, acacia, myrtle, and oleaster; I will set in the desert the cypress, pine, and box-tree together;

20 that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith Jehovah; bring forward your arguments, saith the King of Jacob.

22 Let them bring them forward, and declare to us what shall happen: shew the former things, what they are, that we may give attention to them, and know the end of them; -- or let us hear things to come:

23 declare the things that are to happen hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be astonished, and behold it together.

24 Behold, ye are less than nothing, and your work is of nought; an abomination is he that chooseth you. ...

25 I have raised up one from the north, and he shall come, -- from the rising of the sun, he who will call upon my name; and he shall come upon princes as on mortar, and as the potter treadeth clay.

26 Who hath declared [it] from the beginning, that we may know? and beforetime, that we may say, [It is] right? Indeed, there is none that declareth; no, none that sheweth; no, none that heareth your words.

27 The first, [I said] to Zion, Behold, behold them! and to Jerusalem, I will give one that bringeth glad tidings.

28 And I beheld, and there was no man; even among them, -- and there was no counsellor, that, when I asked of them, could answer a word.

29 Behold, they are all vanity, their works are nought, their molten images are wind and emptiness.

ISAIAH CHAPTER 42

1 Behold my servant whom I uphold, mine elect [in whom] my soul delighteth! I will put my Spirit upon him; he shall bring forth judgment to the nations.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 A bruised reed shall he not break, and smoking flax shall he not quench: he shall bring forth judgment according to truth.

4 He shall not faint nor be in haste, till he have set justice in the earth: and the isles shall wait for his law.

5 Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions, he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I, Jehovah, have called thee in righteousness, and will take hold of thy hand; and I will preserve thee, and give thee for a covenant of the people, for a light of the nations,

7 to open the blind eyes, to bring forth the prisoner from the prison, them that sit in darkness out of the house of restraint.

8 I am Jehovah, that is my name; and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth will I cause you to hear them.

10 Sing unto Jehovah a new song, his praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and their inhabitants.

11 Let the wilderness and the cities thereof lift up [their voice], the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains:

12 let them give glory unto Jehovah, and declare his praise in the islands.

13 Jehovah will go forth as a mighty man, he will stir up jealousy like a man of war: he will cry, yea, he will shout; he will shew himself mighty against his enemies.

14 Long time have I holden my peace; I have been still, I have restrained myself: I will cry like a woman that travaileth; I will blow and pant at once.

15 I will lay waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they know not, in paths that they know not will I lead them; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 They shall be turned back, they shall be covered with shame, that confide in graven images, that say to the molten images, Ye are our gods.

18 -- Hear, ye deaf; and look, ye blind, that ye may see.

19 Who is blind, but my servant? and deaf, as my messenger whom I sent? Who is blind as he in whom I have trusted, and blind as Jehovah's servant,

20 -- seeing many things, and thou observest not? With opened ears, he heareth not.

21 Jehovah had delight [in him] for his righteousness' sake: he hath magnified the law, and made it honourable.

22 But this is a people robbed and spoiled; they are all of them snared in holes, and hidden in prison-houses; they are become a prey, and none delivereth, -- a spoil, and none saith, Restore.

23 Who among you will give ear to this, [who] will hearken and hear what is to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? Did not Jehovah, he against whom we have sinned? And they would not walk in his ways, neither did they hearken unto his law.

25 And he hath poured upon him the fury of his anger, and the strength of battle: and it set him on fire round about, yet he knew not; and it burned him, yet he took it not to heart.

ISAIAH CHAPTER 43

1 But now thus saith Jehovah, that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee, I have called [thee] by thy name; thou art mine.

2 When thou passest through the waters, I [will be] with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

3 For I [am] Jehovah thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; and I will give men for thee, and peoples for thy life.

5 Fear not, for I [am] with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the end of the earth,

7 every one that is called by my name, and whom I have created for my glory: I have formed him, yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the peoples be assembled: who among them declareth this, or causeth us to hear former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, [It is] truth.

10 Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I [am] HE: before me there was no God formed, neither shall there be after me.

11 I, I [am] Jehovah; and besides me there is no saviour.

12 It is I that have declared, and have saved, and have shewed, when there was no strange [god] among you; and ye are my witnesses, saith Jehovah, that I [am] God.

13 Yea, since the day was, I [am] HE, and there is none that delivereth out of my hand: I will work, and who shall hinder it?

14 Thus saith Jehovah, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

brought all of them down as fugitives, even the Chaldeans, whose cry is in the ships.

15 I [am] Jehovah, your Holy One, the Creator of Israel, your King.

16 Thus saith Jehovah, who maketh a way in the sea, and a path in the mighty waters,

17 who bringeth forth chariot and horse, army and power -- they lie down together, they shall not rise; they are extinct, they are quenched as tow:

18 -- Remember not the former things, neither consider the ancient things:

19 behold, I do a new thing; now it shall spring forth: shall ye not know it? I will even make a way in the wilderness, rivers in the waste.

20 The beast of the field shall glorify me, the jackals and the ostriches; for I will give waters in the wilderness, rivers in the waste, to give drink to my people, my chosen.

21 This people have I formed for myself: they shall shew forth my praise.

22 -- But thou hast not called upon me, Jacob; for thou hast been weary of me, O Israel:

23 thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou glorified me with thy sacrifices. I have not caused thee to toil with an oblation, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to toil with thy sins, thou hast wearied me with thine iniquities.

25 -- I, I [am] He that blotteth out thy transgressions for mine own sake, and I will not remember thy sins.

26 Put me in remembrance, let us plead together; rehearse thine own [cause], that thou mayest be justified.

27 Thy first father hath sinned, and thy mediators have rebelled against me.

28 And I have profaned the princes of the sanctuary, and have given Jacob to the ban, and Israel to reproaches.

ISAIAH CHAPTER 44

1 And now hear, Jacob, my servant, and Israel, whom I have chosen:

2 thus saith Jehovah, that made thee, and formed thee from the womb, who helpeth thee, Fear not, Jacob, my servant, and thou, Jeshurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

4 And they shall spring up among the grass, as willows by the water-courses.

5 One shall say, I am Jehovah's; and another shall call [himself] by the name of Jacob; and another shall write with his hand: [I am] Jehovah's, and surname [himself] by the name of Israel.

6 Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I [am] the first, and I [am] the last, and beside me there is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the coming things, and those that shall happen, let them declare unto them.

8 Fear not, neither be afraid. Have I not caused thee to hear from that time, and have declared it? and ye are my witnesses. Is there a +God beside me? yea, there is no Rock: I know not any.

9 They that form a graven image are all of them vanity, and their delectable things are of no profit; and they are their own witnesses: they see not, nor know; -- that they may be ashamed.

10 Who hath formed a God, or molten a graven image that is profitable for nothing?

11 Behold, all his fellows shall be ashamed; and the workmen are but men. Let them all be gathered together, let them stand up: they shall fear, they shall be ashamed together.

12 The iron-smith [hath] a chisel, and he worketh in the coals, and he fashioneth it with hammers, and worketh it with his strong arm; -- but he is hungry, and his strength faileth; he hath not drunk water, and he is faint.

13 The worker in wood stretcheth out a line; he marketh it out with red chalk; he formeth it with sharp tools, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of man: that it may remain in the house.

14 When he heweth him down cedars, he taketh also a holm-oak and a terebinth -- he chooseth for himself among the trees of the forest: he planteth a pine, and the rain maketh [it] grow.

15 And it shall be for a man to burn, and he taketh thereof, and warmeth himself; he kindleth it also, and baketh bread; he maketh also a God, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh, he roasteth roast, and is satisfied; yea, he is warm, and saith, Aha, I am become warm, I have seen the fire.

17 And with the remainder thereof he maketh a God, his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God.

18 They have no knowledge, and understand not; for he hath plastered their eyes, that they may not see; and their hearts, that they may not understand.

19 And none taketh it to heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire, and have also baked bread upon the coals thereof, I have roasted flesh, and eaten [it], and with the rest thereof shall I make an abomination? shall I bow down to a block of wood?

20 He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21 Remember these things, O Jacob, and Israel, for thou art my servant; I have formed thee: thou art my servant, Israel; thou shalt not be forgotten of me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, ye heavens; for Jehovah hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, the forest, and every tree therein! For Jehovah hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: I [am] Jehovah, the maker of all things; who alone stretched out the heavens, who did spread forth the earth by myself;

25 -- he that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

26 that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built up, and I will raise up their ruins;

27 that saith to the deep, Be dry, and I will dry up thy rivers;

28 that saith of Cyrus, [He is] my shepherd, and he shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

ISAIAH CHAPTER 45

1 Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him -- and I will loose the loins of kings; to open before him the two-leaved doors, and the gates shall not be shut:

2 I will go before thee, and make the elevated places plain; I will break in pieces the brazen doors, and cut asunder the bars of iron;

3 and I will give thee the treasures of darkness, and hidden riches of secret places; that thou mayest know that I, Jehovah, who call thee by name, [am] the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have called thee by thy name; I surnamed thee, though thou didst not know me;

5 I [am] Jehovah, and there is none else; there is no God beside me: I girded thee, and thou hast not known me;

6 -- that they may know from the rising of the sun, and from the going down, that there is none beside me. I [am] Jehovah, and there is none else;

7 forming the light and creating darkness, making peace and creating evil: I, Jehovah, do all these things.

8 Drop down, [ye] heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and with it let righteousness spring up. I, Jehovah, have created it.

9 Woe unto him that striveth with his Maker! Let a potsherd [strive] with the potsherds of the earth. Shall the clay say to him that formeth it, What makest thou? Or thy work, He hath no hands?

10 Woe unto him that saith unto [his] father, What begettest thou? Or to [his] mother, What hast thou brought forth?

11 Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of the things to come; concerning my sons, and concerning the work of my hands, command ye me.

12 It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens, and all their host have I commanded.

13 It is I that have raised him up in righteousness, and I will make all his ways straight: he shall build my city, and he shall let go my captives, not for price nor reward, saith Jehovah of hosts.

14 Thus saith Jehovah: The wealth of Egypt, and the merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall walk after thee; in chains they shall come over, and they shall bow down unto thee, they shall make supplication unto thee, [saying,] Surely God is in thee; and there is none else, no other God. ...

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour. ...

16 They shall be ashamed, and also confounded, all of them; they shall go away in confusion together, the makers of idols.

17 Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be ashamed nor confounded, unto the ages of ages.

18 For thus saith Jehovah who created the heavens, God himself who formed the earth and made it, he who established it, -- not as waste did he create it: he formed it to be inhabited: -- I [am] Jehovah, and there is none else.

19 I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek me in vain: I [am] Jehovah, speaking righteousness, declaring things which are right.

20 Gather yourselves and come; draw near together, ye that are escaped of the nations. They have no knowledge that carry the wood of their graven image, and pray unto a God that cannot save.

21 Declare and bring [them] near; yea, let them take counsel together: who hath caused this to be heard from ancient time? [who] hath declared it long ago? Is it not I, Jehovah? And there is no God else beside me; a just God and a Saviour, there is none besides me.

22 Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and there is none else.

23 I have sworn by myself, the word is gone out of my mouth [in] righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear.

24 Only in Jehovah, shall one say, have I righteousness and strength. To him shall [men] come; and all that are incensed against him shall be ashamed.

25 In Jehovah shall all the seed of Israel be justified, and shall glory.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ISAIAH CHAPTER 46

1 Bel is bowed down, Nebo bendeth; their idols are upon the beasts, and upon the cattle: the things ye carried are laid on, a burden to the weary [beast].

2 They bend, they are bowed down together; they could not deliver the burden, and themselves are gone into captivity.

3 Hearken unto me, house of Jacob, and all the remnant of the house of Israel, ye who have been borne from the belly, who have been carried from the womb:

4 Even to old age, I [am] HE, and unto hoary hairs I will carry [you]: It is I that have made, and I will bear, and I will carry, and will deliver.

5 To whom will ye liken me and make me equal, or compare me, that we may be like?

6 -- They lavish gold out of the bag, and weigh silver in the balance; they hire a goldsmith, and he maketh it a God: they fall down, yea, they worship.

7 They bear him on the shoulder, they carry him, and set him in his place; there he standeth, he doth not remove from his place: yea, one crieth unto him, and he answereth not; he saveth him not out of his trouble.

8 Remember this, and shew yourselves men; call it to mind, ye transgressors.

9 Remember the former things of old; for I [am] God, and there is none else; [I am] God, and there is none like me;

10 declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure;

11 calling a bird of prey from the east, the man of my counsel from a far country. Yea, I have spoken, I will also bring it to pass; I have purposed it, I will also do it.

12 Hearken unto me, ye stout-hearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not delay; and I will give salvation in Zion, [and] unto Israel my glory.

ISAIAH CHAPTER 47

1 Come down and sit in the dust, virgin-daughter of Babylon! Sit on the ground, -- [there is] no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal; remove thy veil, lift up the train, uncover the leg, pass over rivers:

3 thy nakedness shall be uncovered, yea, thy shame shall be seen. I will take vengeance, and I will meet none [to stay me]. ...

4 Our Redeemer, Jehovah of hosts is his name, the Holy One of Israel. ...

5 Sit silent, and get thee into darkness, daughter of the Chaldeans; for thou shalt no more be called, Mistress of kingdoms.

6 I was wroth with my people, I polluted mine inheritance, and gave them into thy hand: thou didst shew them no mercy; upon the aged didst thou very heavily lay thy yoke;

7 and thou saidst, I shall be a mistress for ever; so that thou didst not take these things to heart, thou didst not remember the end thereof.

8 And now hear this, thou voluptuous one, that dwellest carelessly, that sayest in thy heart, It is I, and there is none but me; I shall not sit as a widow, neither shall I know loss of children:

9 yet these two things shall come upon thee in a moment, in one day, loss of children and widowhood; they shall come upon thee in full measure for the multitude of thy sorceries, for the great abundance of thine enchantments.

10 For thou hast confided in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath seduced thee; and thou hast said in thy heart, It is I, and there is none but me.

11 But evil shall come upon thee -- thou shalt not know from whence it riseth; and mischief shall fall upon thee, which thou shalt not be able to ward off; and desolation that thou suspectest not shall come upon thee suddenly.

12 Stand now with thine enchantments and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to turn them to profit, if so be thou mayest cause terror.

13 Thou art wearied in the multitude of thy counsels. Let now the interpreters of the heavens, the observers of the stars, who predict according to the new moons what shall come upon thee, stand up, and save thee.

14 Behold, they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, [nor] fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, they that trafficked with thee from thy youth: they shall wander every one to his own quarter; there is none to save thee.

ISAIAH CHAPTER 48

1 Hear ye this, house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, who swear by the name of Jehovah, and make mention of the God of Israel, not in truth, nor in righteousness.

2 For they are named after the holy city, and stay themselves upon the God of Israel: Jehovah of hosts is his name.

3 I have declared the former things long ago; and they went forth out of my mouth, and I caused them to be heard: I wrought suddenly, and they came to pass.

4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass,

5 so I have long ago declared [them] to thee; before they came to pass I caused thee to hear [them]; lest thou shouldest say, Mine idol hath done them, and my graven image, or my molten image hath commanded them.

6 Thou heardest, see all this; -- and ye, will not ye declare [it]? I have caused thee to hear new things from this time, and things hidden, and that thou knewest not:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 they are created now, and not long ago; and before this day thou hast not heard them, lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not, yea, thou knewest not, yea, from of old thine ear was not opened; for I knew that thou wouldest ever deal treacherously, and thou wast called a transgressor from the womb.

9 For my name's sake I will defer mine anger, and [for] my praise will I refrain as to thee, that I cut thee not off.

10 Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, for mine own sake, will I do [it]; for how should [my name] be profaned? and I will not give my glory unto another.

12 Hearken unto me, Jacob, and [thou] Israel, my called. I [am] HE; I, the first, and I, the last.

13 Yea, my hand hath laid the foundation of the earth, and my right hand hath spread abroad the heavens: I call unto them, they stand up together.

14 All ye, gather yourselves together, and hear: which among them hath declared these things? He whom Jehovah hath loved shall execute his pleasure on Babylon, and his arm [shall be on] the Chaldeans.

15 I, [even] I, have spoken; yea, I have called him; I have brought him, and his way shall be prosperous.

16 Come near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord Jehovah hath sent me, and his Spirit.

17 Thus saith Jehovah, thy Redeemer, the Holy One of Israel; I [am] Jehovah thy God, who teacheth thee for [thy] profit, who leadeth thee in the way that thou shouldest go.

18 Oh that thou hadst hearkened to my commandments! Then would thy peace have been as a river, and thy righteousness as the waves of the sea;

19 and thy seed would have been as the sand, and the offspring of thy bowels like the gravel thereof: their name should not have been cut off nor destroyed from before me.

20 Go ye forth from Babylon, flee from the Chaldeans, with a voice of singing; declare, cause this to be heard, utter it to the end of the earth; say ye, Jehovah hath redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; yea, he clave the rock, and the waters gushed out.

22 There is no peace, saith Jehovah, unto the wicked.

ISAIAH CHAPTER 49

1 Listen, O isles, unto me; and hearken, ye peoples from afar. Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword, he hath concealed me under the shadow of his hand, and he hath made me a polished shaft: in his quiver hath he hidden me.

3 And he said unto me, Thou art my servant, Israel, in whom I will glorify myself.

4 -- And I said, I have laboured in vain, I have spent my strength for nought and in vain; nevertheless my judgment is with Jehovah, and my work with my God.

5 And now, saith Jehovah, that formed me from the womb to be his servant, that I should bring Jacob again to him; (though Israel be not gathered, yet shall I be glorified in the eyes of Jehovah, and my God shall be my strength;)

6 -- and he saith, It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I have even given thee for a light of the nations, that thou mayest be my salvation unto the end of the earth.

7 Thus saith Jehovah, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to the servant of rulers: Kings shall see and arise, princes, and they shall worship, because of Jehovah who is faithful, the Holy One of Israel, who hath chosen thee.

8 Thus saith Jehovah: In a time of acceptance have I answered thee, and in the day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the land, to cause to inherit the desolate heritages;

9 saying to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pasture shall be on all bare hills.

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them will lead them, and by the springs of water will he guide them.

11 And I will make all my mountains a way, and my highways shall be raised up.

12 Behold, these shall come from afar; and behold, these from the north and from the west; and these from the land of Sinim.

13 Shout, ye heavens; and be joyful, thou earth; and break forth into singing, ye mountains: for Jehovah hath comforted his people, and will have mercy upon his afflicted ones.

14 But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Even these forget, but I will not forget thee.

16 Lo, I have graven thee upon the palms of [my] hands; thy walls are continually before me.

17 Thy sons shall make haste; thy destroyers and they that laid thee waste shall go forth from thee.

18 Lift up thine eyes round about and behold: they all gather themselves together, they come to thee. As I live, saith Jehovah, thou shalt indeed clothe thee with them all as with an ornament, and bind them on as a bride doth.

19 For [in] thy waste and thy desolate places, and thy destroyed land, thou shalt even now be too straitened by reason of the inhabitants, and they that swallowed thee up shall be far away.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 The children of thy bereavement shall yet say in thine ears, The place is too narrow for me: make room for me, that I may dwell.

21 And thou shalt say in thy heart, Who hath borne me these, seeing I had lost my children and was desolate, an exile, and driven about? and who hath brought up these? behold, I was left alone; these, where were they?

22 Thus saith the Lord Jehovah: Behold, I will lift up my hand to the nations, and set up my banner to the peoples; and they shall bring thy sons in [their] bosom, and thy daughters shall be carried upon the shoulder.

23 And kings shall be thy nursing-fathers, and their princesses thy nursing-mothers: they shall bow down to thee with the face toward the earth, and lick up the dust of thy feet. And thou shalt know that I [am] Jehovah; for they shall not be ashamed who wait on me.

24 Shall the prey be taken from the mighty? and shall he that is rightfully captive be delivered?

25 For thus saith Jehovah: Even the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered; and I will strive with him that striveth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with new wine. And all flesh shall know that I, Jehovah, [am] thy Saviour and thy Redeemer, the Mighty One of Jacob.

ISAIAH CHAPTER 50

1 Thus saith Jehovah: Where is the bill of your mother's divorce, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, through your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore did I come, and there was no man? I called, and there was none to answer? Is my hand at all shortened that I cannot redeem, or have I no power to deliver? behold, at my rebuke I dry up the sea, I make rivers a wilderness; their fish stink because there is no water, and die for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord Jehovah hath given me the tongue of the instructed, that I should know how to succour by a word him that is weary. He wakeneth morning by morning, he wakeneth mine ear to hear as the instructed.

5 The Lord Jehovah hath opened mine ear, and I was not rebellious; I turned not away back.

6 I gave my back to smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

7 But the Lord Jehovah will help me: therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is near that justifieth me: who will contend with me? let us stand together; who is mine adverse party? let him draw near unto me.

9 Behold, the Lord Jehovah will help me; who is he that shall condemn me? Behold, they all shall grow old as a garment; the moth shall eat them up.

10 Who is among you that feareth Jehovah, that hearkeneth to the voice of his servant? he that walketh in darkness, and hath no light, -- let him confide in the name of Jehovah, and stay himself upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and among the sparks [that] ye have kindled. This shall ye have of my hand: ye shall lie down in sorrow.

ISAIAH CHAPTER 51

1 Hearken unto me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock [whence] ye were hewn, and to the hole of the pit [whence] ye were digged.

2 Look unto Abraham your father, and unto Sarah that bore you; for I called him when he was alone, and blessed him, and multiplied him.

3 For Jehovah shall comfort Zion, he shall comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of Jehovah: gladness and joy shall be found therein, thanksgiving, and the voice of song.

4 Listen unto me, my people; and give ear unto me, my nation: for a law shall proceed from me, and I will establish my judgment for a light of the peoples.

5 My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples: the isles shall wait for me, and in mine arm shall they trust.

6 Lift up your eyes to the heavens, and look on the earth beneath: for the heavens shall vanish away like smoke, and the earth shall grow old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear not the reproach of men, and be not afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, [as in] the generations of passed ages. Is it not thou that hath hewn Rahab in pieces, [and] pierced the monster?

10 Is it not thou that dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?

11 So the ransomed of Jehovah shall return, and come to Zion with singing; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; sorrow and sighing shall flee away.

12 I, [even] I, am he that comforteth you: who art thou, that thou fearest a man that shall die, and the son of man that shall become as grass;

13 and forgettest Jehovah thy Maker, who hath stretched out the heavens, and laid the foundations of the earth; and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thou art afraid continually all the day because of the fury of the oppressor, when he prepareth to destroy? And where is the fury of the oppressor?

14 He that is bowed down shall speedily be loosed, and he shall not die in the pit, nor shall his bread fail.

15 And I am Jehovah thy God, who raiseth the sea, so that its waves roar: Jehovah of hosts is his name.

16 And I have put my words in thy mouth, and covered thee with the shadow of my hand, to plant the heavens, and to lay the foundations of the earth, and to say unto Zion, Thou art my people.

17 Arouse thyself, arouse thyself, stand up, Jerusalem, which hast drunk at the hand of Jehovah the cup of his fury. Thou hast drunk, hast drained out the goblet-cup of bewilderment:

18 -- there is none to guide her among all the children that she hath brought forth; neither is there any to take her by the hand of all the children that she hath brought up.

19 These two [things] are come unto thee; who will bemoan thee? -- desolation and destruction, and famine and sword: how shall I comfort thee?

20 Thy children have fainted, they lie at the head of all the streets, as an oryx in a net: they are full of the fury of Jehovah, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 thus saith thy Lord, Jehovah, and thy God, who pleadeth the cause of his people, Behold, I take out of thy hand the cup of bewilderment, the goblet-cup of my fury; thou shalt no more drink it again:

23 and I will put it into the hand of them that afflict thee; who have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street to them that went over.

ISAIAH CHAPTER 52

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, sit down, Jerusalem: loose thyself from the bands of thy neck, captive daughter of Zion.

3 For thus saith Jehovah: Ye have sold yourselves for nought, and ye shall be redeemed without money.

4 For thus saith the Lord Jehovah: My people went down at the first into Egypt to sojourn there, and Assyria oppressed them without cause;

5 and now, what have I here, saith Jehovah, that my people hath been taken away for nought? They that rule over them make them to howl, saith Jehovah; and continually all the day is my name scorned.

6 Therefore my people shall know my name; therefore [they shall know] in that day that I [am] HE, that saith, Here am I.

7 How beautiful upon the mountains are the feet of him that announceth glad tidings, that publisheth peace; that announceth glad tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

8 -- The voice of thy watchmen, they lift up the voice, they sing aloud together; for they shall see eye to eye, when Jehovah shall bring again Zion.

9 Break forth, sing aloud together, waste places of Jerusalem; for Jehovah comforteth his people, he hath redeemed Jerusalem.

10 Jehovah hath made bare his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation of our God.

11 -- Depart, depart, go out from thence, touch not what is unclean; go out of the midst of her, be ye clean, that bear the vessels of Jehovah.

12 For ye shall not go out with haste, nor go by flight; for Jehovah will go before you, and the God of Israel will be your rear-guard.

13 Behold, my servant shall deal prudently; he shall be exalted and be lifted up, and be very high.

14 As many were astonished at thee -- his visage was so marred more than any man, and his form more than the children of men

15 -- so shall he astonish many nations; kings shall shut their mouths at him: for what had not been told them shall they see, and what they had not heard shall they consider.

ISAIAH CHAPTER 53

1 Who hath believed our report? and to whom hath the arm of Jehovah been revealed?

2 For he shall grow up before him as a tender sapling, and as a root out of dry ground: he hath no form nor lordliness, and when we see him, there is no beauty that we should desire him.

3 He is despised and left alone of men; a man of sorrows, and acquainted with grief, and like one from whom [men] hide their faces; -- despised, and we esteemed him not.

4 Surely *he* hath borne our griefs and carried our sorrows; and we, we did regard him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheep have gone astray, we have turned every one to his own way; and Jehovah hath laid upon him the iniquity of us all.

7 He was oppressed, and he was afflicted, but he opened not his mouth; he was led as a lamb to the slaughter, and was as a sheep dumb before her shearers, and he opened not his mouth.

8 He was taken from oppression and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

9 And [men] appointed his grave with the wicked, but he was with the rich in his death, because he had done no violence, neither was there guile in his mouth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Yet it pleased Jehovah to bruise him; he hath subjected [him] to suffering. When thou shalt make his soul an offering for sin, he shall see a seed, he shall prolong [his] days, and the pleasure of Jehovah shall prosper in his hand.

11 He shall see of [the fruit of] the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant instruct many in righteousness; and *he* shall bear their iniquities.

12 Therefore will I assign him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death, and was reckoned with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

ISAIAH CHAPTER 54

1 Exult, thou barren, that didst not bear; break forth into singing, and shout for joy, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes.

3 For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess nations, and they shall make desolate cities to be inhabited.

4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thy husband: Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel: the God of the whole earth shall he be called.

6 For Jehovah hath called thee as a woman forsaken and grieved in spirit, and as a wife of youth, that hath been refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In the outpouring of wrath have I hid my face from thee for a moment; but with everlasting loving-kindness will I have mercy on thee, saith Jehovah, thy Redeemer.

9 For this is [as] the waters of Noah unto me, since I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I will no more be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my loving-kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah, that hath mercy on thee.

11 [Thou] afflicted, tossed with tempest, not comforted! Behold, I will set thy stones in antimony, and lay thy foundations with sapphires;

12 and I will make thy battlements of rubies, and thy gates of carbuncles, and all thy borders of precious stones.

13 And all thy children [shall be] taught of Jehovah, and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15 Behold, they shall surely gather together, [but] not by me: whosoever gathereth together against thee shall fall because of thee.

16 Behold, it is I who have created the smith that bloweth in the fire of coal, and that bringeth forth an instrument for his work; and I have created the destroyer to ravage.

17 No weapon that is prepared against thee shall prosper; and every tongue that riseth against thee in judgment, thou shalt condemn. This is the inheritance of the servants of Jehovah; and their righteousness is of me, saith Jehovah.

ISAIAH CHAPTER 55

1 Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat: yea, come, buy wine and milk without money and without price!

2 Wherefore do ye spend money for [that which is] not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, the sure mercies of David.

4 Behold, I have given him [for] a witness to the peoples, a prince and commander to the peoples.

5 Behold, thou shalt call a nation thou knowest not, and a nation [that] knew not thee shall run unto thee, because of Jehovah thy God, and the Holy One of Israel; for he hath glorified thee.

6 Seek ye Jehovah while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.

9 For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall do that which I please, and it shall accomplish that for which I send it.

12 For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the cypress, and instead of the nettle shall come up the myrtle; and it shall be to Jehovah for a name, for an everlasting sign [that] shall not be cut off.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ISAIAH CHAPTER 56

1 Thus saith Jehovah: Keep ye judgment and do righteousness; for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man that doeth this, and the son of man that holdeth fast to it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil.

3 And let not the son of the alien, that hath joined himself to Jehovah, speak saying, Jehovah hath entirely separated me from his people; neither let the eunuch say, Behold, I am a dry tree;

4 for thus saith Jehovah: Unto the eunuchs that keep my sabbaths, and choose the things that please me, and hold fast to my covenant,

5 even unto them will I give in my house and within my walls a place and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the alien, that join themselves to Jehovah, to minister unto him and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast to my covenant;

7 even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar: for my house shall be called a house of prayer for all the peoples.

8 The Lord Jehovah, who gathereth the outcasts of Israel, saith: Yet will I gather [others] to him, with those of his that are gathered.

9 All ye beasts of the field, come to devour, all ye beasts in the forest.

10 His watchmen are all of them blind, they are without knowledge; they are all dumb dogs that cannot bark, dreaming, lying down, loving to slumber:

11 and the dogs are greedy, they know not to be satisfied, and these are shepherds that know not how to discern: they all turn to their own way, every one for his gain, even to the last of them:

12 Come, [say they,] I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, [and] much more abundant.

ISAIAH CHAPTER 57

1 The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from before the evil.

2 He entereth into peace: they rest in their beds, [each one] that hath walked in his uprightness.

3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the harlot.

4 Against whom do ye sport yourselves? Against whom do ye make a wide mouth, [and] draw out the tongue? Are ye not children of transgression, a seed of falsehood,

5 inflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?

6 Among the smooth [stones] of the torrent is thy portion; they, they are thy lot: even to them hast thou poured out a drink-offering, thou hast offered an oblation. Shall I be comforted myself as to these things?

7 Upon a lofty and high mountain hast thou set thy bed: even thither didst thou go up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for apart from me, thou hast uncovered thyself, and art gone up; thou hast enlarged thy bed, and hast made agreement with them; thou lovedst their bed, thou sawest their nakedness.

9 And thou wentest to the king with ointment, and didst multiply thy perfumes, and didst send thy messengers afar off, and didst debase thyself unto Sheol.

10 Thou wast wearied by the multitude of thy ways; [but] thou saidst not, It is of no avail. Thou didst find a quickening of thy strength; therefore thou wast not sick [of it].

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor taken it to heart? Have not I even of long time held my peace, and thou fearest me not?

12 I will declare thy righteousness, and thy works; and they shall not profit thee.

13 When thou criest, let them that are gathered by thee deliver thee! But a wind shall carry them all away, a breath shall take them; but he that putteth his trust in me shall inherit the land, and possess my holy mountain.

14 And it shall be said, Cast up, cast up, prepare the way, take up the stumbling-blocks out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, and whose name is Holy: I dwell in the high and holy [place], and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth; for the spirit would fail before me, and the souls [which] I have made.

17 For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on backslidingly in the way of his heart.

18 I have seen his ways, and will heal him; and I will lead him, and will restore comforts unto him and to those of his that mourn.

19 I create the fruit of the lips: peace, peace to him [that is] afar off, and to him [that is] nigh, saith Jehovah; and I will heal him.

20 But the wicked are like the troubled sea, which cannot rest, and whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

ISAIAH CHAPTER 58

1 Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that doeth righteousness, and hath not forsaken the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ordinance of their God; they ask of me the ordinances of righteousness, they take delight in approaching to God:

3 -- Wherefore have we fasted, and thou seest not; have afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find what pleaseth [you], and exact all your labours.

4 Behold, ye have fasted for strife and debate, and to smite with the fist of wickedness; ye do not at present fast, to cause your voice to be heard on high.

5 Is such the fast that I have chosen, a day for a man to afflict his soul, -- that he should bow down his head as a bulrush, and spread sackcloth and ashes [under him]? Wilt thou call this a fast, and a day acceptable to Jehovah?

6 Is not this the fast which I have chosen: to loose the bands of wickedness, to undo the thongs of the yoke, and to send forth free the crushed, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring to thy house the needy wanderers; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the dawn, and thy health shall spring forth speedily; and thy righteousness shall go before thee, the glory of Jehovah shall be thy rearguard.

9 Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger and the unjust speech,

10 and thou proffer thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in the darkness, and thine obscurity be as midday;

11 and Jehovah will guide thee continually, and satisfy thy soul in drought, and strengthen thy bones; and thou shalt be like a watered garden, and like a water-spring, whose waters deceive not.

12 And they [that come] of thee shall build the old waste places: thou shalt raise up the foundations [that have remained] from generation to generation; and thou shalt be called, Repairer of the breaches, restorer of frequented paths.

13 If thou turn back thy foot from the sabbath, [from] doing thy pleasure on my holy day, and call the sabbath a delight, the holy [day] of Jehovah, honourable; and thou honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [idle] words;

14 then shalt thou delight thyself in Jehovah, and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken.

ISAIAH CHAPTER 59

1 Behold, Jehovah's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear;

2 but your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he doth not hear.

3 For your hands are stained with blood, and your fingers with iniquity; your lips speak lies, your tongue muttereth unrighteousness:

4 none calleth for justice, none pleadeth in truthfulness. They trust in vanity, and speak falsehood; they conceive mischief, and bring forth iniquity.

5 They hatch serpents' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths;

8 the way of peace they know not, and there is no judgment in their goings; they have made their paths crooked: whoso goeth therein knoweth not peace.

9 Therefore is justice far from us, and righteousness overtaketh us not: we wait for light, and behold darkness; for brightness, [but] we walk in obscurity.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at midday as in the twilight; amongst the flourishing we are as the dead.

11 We roar all like bears, and mourn grievously like doves: we look for judgment, and there is none; for salvation, [but] it is far from us.

12 For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and our iniquities, we know them:

13 in transgressing and lying against Jehovah, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and righteousness standeth afar off; for truth stumbleth in the street, and uprightness cannot enter.

15 And truth faileth; and he that departeth from evil maketh himself a prey. And Jehovah saw [it], and it was evil in his sight that there was no judgment.

16 And he saw that there was no man, and he wondered that there was no intercessor; and his arm brought him salvation, and his righteousness, it sustained him.

17 And he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance [for] clothing, and was clad with zeal as a cloak.

18 According to deeds, so will he repay: fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 And they shall fear the name of Jehovah from the west, and from the rising of the sun, his glory. When the adversary shall come in like a flood, the Spirit of Jehovah will lift up a banner against him.

20 And the Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And as for me, this is my covenant with them, saith Jehovah: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever.

ISAIAH CHAPTER 60

1 Arise, shine! for thy light is come, and the glory of Jehovah is risen upon thee.

2 For behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen on thee.

3 And the nations shall walk by thy light, and kings by the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons come from afar, and thy daughters are carried upon the side.

5 Then thou shalt see, and shalt be brightened, and thy heart shall throb, and be enlarged; for the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

6 A multitude of camels shall cover thee, young camels of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall publish the praises of Jehovah.

7 All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall serve thee: they shall come up with acceptance on mine altar, and I will beautify the house of my magnificence.

8 Who are these that come flying as a cloud, and as doves to their dove-cotes?

9 For the isles shall await me, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, for he hath glorified thee.

10 And the sons of the alien shall build up thy walls, and their kings shall minister unto thee. For in my wrath I smote thee, but in my favour have I had mercy on thee.

11 And thy gates shall stand open continually: (they shall not be shut day nor night,) that the wealth of the nations may be brought unto thee, and that their kings may be led [to thee].

12 For the nation and the kingdom that will not serve thee shall perish; and those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the cypress, pine, and box-tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 And the children of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of Jehovah, the Zion of the Holy One of Israel.

15 Instead of thy being forsaken and hated, so that no one went through [thee], I will make thee an eternal excellency, a joy from generation to generation.

16 And thou shalt suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, [am] thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For bronze I will bring gold, and for iron I will bring silver, and for wood bronze, and for stones iron; and I will make thine officers peace, and thy rulers righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be thine everlasting light, and thy God thy glory.

20 Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall possess the land for ever -- the branch of my planting, the work of my hands, that I may be glorified.

22 The little one shall become a thousand, and the smallest a mighty nation: I, Jehovah, will hasten it in its time.

ISAIAH CHAPTER 61

1 The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to announce glad tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound;

2 to proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all that mourn;

3 to appoint unto them that mourn in Zion, that beauty should be given unto them instead of ashes, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness: that they might be called terebinths of righteousness, the planting of Jehovah, that he may be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the places desolate from generation to generation.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers.

6 But as for you, ye shall be called priests of Jehovah; it shall be said of you: Ministers of our God. Ye shall eat the wealth of the nations, and into their glory shall ye enter.

7 Instead of your shame [ye shall have] double; instead of confusion they shall celebrate with joy their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.

8 For I, Jehovah, love judgment, I hate robbery with wrong; and I will give their recompence in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are a seed that Jehovah hath blessed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with the priestly turban, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as a garden causeth the things that are sown in it to spring forth, so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations.

ISAIAH CHAPTER 62

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not be still, until her righteousness go forth as brightness, and her salvation as a torch that burneth.

2 And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name.

3 And thou shalt be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called, My delight is in her, and thy land, Married; for Jehovah delighteth in thee, and thy land shall be married.

5 For [as] a young man marrieth a virgin, shall thy sons marry thee; and with the joy of the bridegroom over the bride, shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, Jerusalem; all the day and all the night they shall never hold their peace: ye that put Jehovah in remembrance, keep not silence,

7 and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 Jehovah hath sworn by his right hand and by the arm of his strength, I will indeed no more give thy corn [to be] food for thine enemies; and the sons of the alien shall not drink thy new wine, for which thou hast laboured;

9 for they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my holiness.

10 Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a banner for the peoples.

11 Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him.

12 And they shall call them, The holy people, The redeemed of Jehovah; and thou shalt be called, The sought out, The city not forsaken.

ISAIAH CHAPTER 63

1 Who is this that cometh from Edom, with deep-red garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? -- I that speak in righteousness, mighty to save.

2 -- Wherefore is redness in thine apparel, and thy garments like him that treadeth in the winevat?

3 I have trodden the winepress alone, and of the peoples not a man was with me; and I have trodden them in mine anger, and trampled them in my fury; and their blood is sprinkled upon my garments, and I have stained all mine apparel.

4 For the day of vengeance was in my heart, and the year of my redeemed had come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: and mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I have trodden down the peoples in mine anger, and made them drunk in my fury; and their blood have I brought down to the earth.

7 I will record the loving-kindnesses of Jehovah, the praises of Jehovah, according to all that Jehovah hath bestowed upon us, and the great goodness toward the house of Israel which he hath bestowed upon them according to his mercies, and according to the multitude of his loving-kindnesses.

8 And he said, They are indeed my people, children that will not lie; and he became their Saviour.

9 In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bore them and carried them all the days of old.

10 But they rebelled and grieved his holy Spirit: and he turned to be their enemy; himself, he fought against them.

11 But he remembered the days of old, Moses [and] his people: Where is he that brought them up out of the sea with the shepherds of his flock? Where is he that put his holy Spirit within him,

12 his glorious arm leading them by the right hand of Moses, dividing the waters before them, to make himself an everlasting name,

13 -- who led them through the depths, like a horse in the wilderness, [and] they stumbled not?

14 As cattle go down into the valley, the Spirit of Jehovah gave them rest; so didst thou lead thy people, to make thyself a glorious name.

15 Look down from the heavens, and behold from the habitation of thy holiness and of thy glory! Where is thy zeal and thy strength, the sounding of thy bowels and of thy tender mercies? Are they restrained toward me?

16 For thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, Jehovah, art our Father; our Redeemer, from everlasting, is thy name.

17 Why, O Jehovah, hast thou made us to err from thy ways, hast hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 Thy holy people have possessed [it] but a little while: our adversaries have trodden down thy sanctuary.

19 We have become [like those] over whom thou never barest rule, those not called by thy name.

ISAIAH CHAPTER 64

1 Oh, that thou wouldest rend the heavens, that thou wouldest come down, -- that the mountains might flow down at thy presence,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 -- as fire kindleth brushwood, as the fire causeth water to boil, to make thy name known to thine adversaries, that the nations might tremble at thy presence!

3 When thou didst terrible things [which] we looked not for, thou camest down, and the mountains flowed down at thy presence.

4 Never have [men] heard, nor perceived by the ear, nor hath eye seen a God beside thee, who acteth for him that waiteth for him.

5 Thou meetest him that rejoiceth to do righteousness, those that remember thee in thy ways: (behold, thou wast wroth, and we have sinned:) in those is perpetuity, and we shall be saved.

6 And we are all become as an unclean [thing], and all our righteousnesses are as filthy rags; and we all fade as a leaf, and our iniquities, like the wind, have carried us away;

7 and there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hidden thy face from us, and hast caused us to melt away through our iniquities.

8 And now, Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.

9 Be not wroth very sore, O Jehovah, neither remember iniquity for ever. Behold, see, we beseech thee, we are all thy people.

10 Thy holy cities are become a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire, and all our precious things are laid waste.

12 Wilt thou restrain thyself in presence of these things, Jehovah? Wilt thou hold thy peace, and afflict us very sore?

ISAIAH CHAPTER 65

1 I am sought out of them that inquired not [for me], I am found of them that sought me not; I have said, Behold me, behold me, unto a nation that was not called by my name.

2 I have stretched out my hands all the day unto a rebellious people, who walk in a way not good, after their own thoughts;

3 the people that provoke me to anger continually to my face, sacrificing in gardens and burning incense upon the bricks;

4 who sit down among the graves, and lodge in the secret places; who eat swine's flesh, and broth of abominable things [is in] their vessels;

5 who say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 your iniquities, and the iniquities of your fathers together, saith Jehovah, who have burned incense upon the mountains, and outraged me upon the hills; and I will measure their former work into their bosom.

8 Thus saith Jehovah: As the new wine is found in the cluster, and it is said, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy [them] all.

9 And I will bring forth a seed out of Jacob, and out of Judah a possessor of my mountains; and mine elect shall possess it, and my servants shall dwell there.

10 And the Sharon shall be a fold for flocks, and the valley of Achor a couching-place of the herds, for my people that have sought me.

11 But ye who forsake Jehovah, who forget my holy mountain, who prepare a table for Gad, and fill up mixed wine unto Meni:

12 I will even assign you to the sword, and ye shall all bow down in the slaughter; because I called, and ye did not answer, I spoke, and ye did not hear; but ye did what was evil in mine eyes, and chose that wherein I delight not.

13 Therefore thus saith the Lord Jehovah: Behold, my servants shall eat, and *ye* shall be hungry; behold, my servants shall drink, and *ye* shall be thirsty; behold, my servants shall rejoice, and *ye* shall be ashamed;

14 behold, my servants shall sing aloud for gladness of heart, and *ye* shall cry out for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto mine elect; for the Lord Jehovah will slay thee, and will call his servants by another name:

16 so that he who blesseth himself in the land shall bless himself by the God of truth; and he that sweareth in the land shall swear by the God of truth: because the former troubles shall be forgotten, and because they shall be hidden from mine eyes.

17 For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

18 But be glad and rejoice for ever in that which I create. For behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice over Jerusalem, and will joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thenceforth an infant of days, nor an old man that hath not completed his days; for the youth shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit thereof:

22 they shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for terror; for they are the seed of the blessed of Jehovah, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; while they are yet speaking, I will hear.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.

ISAIAH CHAPTER 66

1 Thus saith Jehovah: The heavens are my throne, and the earth is my footstool: what is the house that ye will build unto me? and what is the place of my rest?

2 Even all these things hath my hand made, and all these things have been, saith Jehovah. But to this man will I look: to the afflicted and contrite in spirit, and who trembleth at my word.

3 He that slaughtereth an ox, smiteth a man; he that sacrificeth a lamb, breaketh a dog's neck; he that offereth an oblation, [it is as] swine's blood; he that presenteth a memorial of incense, [is as] he that blesseth an idol. As they have chosen their own ways, and their soul delighteth in their abominations,

4 I also will choose their calamities, and will bring their fears upon them; because I called, and none answered, I spoke, and they did not hear, but did that which was evil in mine eyes, and chose that wherein I delight not.

5 Hear the word of Jehovah, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let Jehovah be glorified, and let us see your joy! but they shall be ashamed.

6 A voice of tumult from the city, a voice from the temple, a voice of Jehovah that rendereth recompence to his enemies!

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? Can a land be made to bring forth in one day? shall a nation be born at once? For as soon as Zion travailed, she brought forth her sons.

9 Shall I bring to the birth, and not cause to bring forth? saith Jehovah; I who cause to bring forth, shall I shut [the womb]? saith thy God.

10 Rejoice with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn over her:

11 because ye shall suck, and be satisfied with the breasts of her consolations; because ye shall drink out, and be delighted with the abundance of her glory.

12 For thus saith Jehovah: Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing torrent; and ye shall suck, ye shall be carried upon the side, and be dandled upon the knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And ye shall see [this], and your heart shall rejoice, and your bones shall flourish like the grass; and the hand of Jehovah shall be known toward his servants, and he will have indignation toward his enemies.

15 For behold, Jehovah will come with fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will Jehovah enter into judgment with all flesh: and the slain of Jehovah shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one in the midst; that eat swine's flesh, and the abomination, and the mouse, shall perish together, saith Jehovah.

18 And I, -- their works and their thoughts [are before me]. ... [The time] cometh for the gathering of all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow; to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the nations.

20 And they shall bring all your brethren out of all the nations as an oblation unto Jehovah, upon horses, and in chariots, and in covered waggons, and upon mules, and upon dromedaries, to my holy mountain, to Jerusalem, saith Jehovah, as the children of Israel bring an oblation in a clean vessel into the house of Jehovah.

21 And I will also take of them for priests [and] for Levites, saith Jehovah.

22 For as the new heavens and the new earth which I will make shall remain before me, saith Jehovah, so shall your seed and your name remain.

23 And it shall come to pass from new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, saith Jehovah.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET JEREMIAH

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

JEREMIAH CHAPTER 1

1 The words of Jeremiah the son of Hilkijah, of the priests that were in Anathoth in the land of Benjamin:

2 to whom the word of Jehovah came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign;

3 it came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive, in the fifth month.

4 And the word of Jehovah came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I hallowed thee, I appointed thee a prophet unto the nations.

6 And I said, Alas, Lord Jehovah! behold, I cannot speak; for I am a child.

7 But Jehovah said unto me, Say not, I am a child; for thou shalt go to whomsoever I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of them; for I am with thee to deliver thee, saith Jehovah.

9 And Jehovah put forth his hand and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to pluck up, and to break down, and to destroy, and to overthrow, to build and to plant.

11 And the word of Jehovah came to me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 And Jehovah said unto me, Thou hast well seen; for I am watchful over my word to perform it.

13 And the word of Jehovah came to me the second time, saying, What seest thou? And I said, I see a seething-pot, and its face is from the north.

14 And Jehovah said unto me, Out of the north shall evil break forth upon all the inhabitants of the land.

15 For behold, I am calling all the families of the kingdoms of the north, saith Jehovah, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah:

16 and I will pronounce my judgments against them for all their wickedness, in that they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou, therefore, gird up thy loins, and arise, and speak unto them all that I shall command thee: be not dismayed at them, lest I cause thee to be dismayed before them.

18 And I, behold, I appoint thee this day as a strong city, and an iron pillar, and brazen walls, against the whole land; against the kings of Judah, against its princes, against its priests, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JEREMIAH CHAPTER 2

1 And the word of Jehovah came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith Jehovah: I remember for thee the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land not sown.

3 Israel was holiness unto Jehovah, the first-fruits of his increase: all that devour him are guilty; evil shall come upon them, saith Jehovah.

4 Hear the word of Jehovah, house of Jacob, and all the families of the house of Israel.

5 Thus saith Jehovah: What injustice have your fathers found in me, that they are gone far from me, and have walked after vanity, and become vain?

6 And they said not, Where is Jehovah, that brought us up out of the land of Egypt, that led us in the wilderness, in a land of deserts and of pits, in a land of drought and of the shadow of death, in a land that no one passeth through, and where no man dwelleth?

7 And I brought you into a fruitful land, to eat the fruit thereof and the good thereof; and ye entered and defiled my land, and made my heritage an abomination.

8 The priests said not, Where is Jehovah? and they that handled the law knew me not; and the shepherds transgressed against me; and the prophets prophesied by Baal, and walked after [things that] do not profit.

9 Therefore will I yet plead with you, saith Jehovah, and with your children's children will I plead.

10 For pass over to the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there have been such a thing.

11 Hath a nation changed [its] gods? and they are no gods; -- but my people have changed their glory for that which doth not profit.

12 Be astonished, ye heavens, at this, and shudder; be amazed very much, saith Jehovah.

13 For my people have committed two evils: they have forsaken me, the fountain of living waters, to hew them out cisterns, broken cisterns that hold no water.

14 Is Israel a bondman? Is he a home-born [slave]? Why is he become a spoil?

15 The young lions roared against him, they gave forth their voice, and they made his land desolate: his cities are burned, without inhabitant.

16 Even the children of Noph and Tahapanes have fed on the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken Jehovah thy God, at the time he was leading thee in the way?

18 And now, what hast thou to do with the way of Egypt, to drink the waters of Shihor? And what hast thou to do with the way of Assyria, to drink the waters of the River?

19 Thine own wickedness chastiseth thee, and thy backslidings reprove thee: know then and see that it is an evil thing and bitter that thou hast forsaken Jehovah thy God, and that my fear is not in thee, saith the Lord, Jehovah of hosts.

20 For of old thou hast broken thy yoke, [and] burst thy bands; and thou saidst, I will not serve. For upon every high hill, and under every green tree, thou bowest down, playing the harlot.

21 And I, -- I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate shoots of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much potash, thine iniquity is marked before me, saith the Lord Jehovah.

23 How sayest thou, I am not defiled, I have not gone after the Baals? See thy way in the valley, acknowledge what thou hast done -- a swift dromedary traversing her ways!

24 -- a wild ass, used to the wilderness, that snuffeth up the wind in her desire! In her ardour, who shall turn her away? All they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst. But thou saidst, There is no hope; no, for I love strangers, and after them will I go.

26 As a thief is ashamed when he is found, so shall the house of Israel be ashamed -- they, their kings, their princes, and their priests, and their prophets --

27 saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned the back unto me, and not the face; and in the time of their trouble they will say, Arise, and save us!

28 Where then are thy gods that thou hast made for thyself? let them arise, if they can save thee in the time of thy trouble: for as the number of thy cities, are thy gods, O Judah.

29 Wherefore would ye contend with me? Ye all have transgressed against me, saith Jehovah.

30 In vain have I smitten your children: they received no correction. Your own sword hath devoured your prophets, like a destroying lion.

31 O generation, mark ye the word of Jehovah. Have I been a wilderness unto Israel, or a land of thick darkness? Wherefore say my people, We have dominion; we will come no more unto thee?

32 Doth a virgin forget her ornaments, a bride her attire? But my people have forgotten me days without number.

33 How dost thou trim thy way to seek love! Therefore hast thou also accustomed thy ways to wickedness.

34 Yea, in thy skirts is found the blood of the souls of the innocent poor, whom thou didst not encounter breaking in, but [it is found] upon all these.

35 And thou sayest, Indeed I am innocent; his anger will turn from me. Behold, I will enter into judgment with thee because thou sayest, I have not sinned.

36 Why dost thou gad about so much, and change thy way? Thou shalt also be brought to shame by Egypt, as thou wast brought to shame by Assyria.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

37 Thou shalt indeed go forth from her with thy hands upon thy head; for Jehovah hath rejected those thou confidest in, and thou shalt not prosper by them.

JEREMIAH CHAPTER 3

1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Would not that land be utterly polluted? But thou hast committed fornication with many lovers; yet return to me, saith Jehovah.

2 Lift up thine eyes unto the heights and see, where hast thou not been lain with? In the ways hast thou sat for them, as an Arab in the wilderness; and thou hast polluted the land with thy fornications and with thy wickedness.

3 And the showers have been withholden, and there hath been no latter rain; but thou hast a harlot's forehead, thou refusest to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he keep [his anger] for ever? Will he preserve it perpetually? Behold, thou hast spoken and hast done evil things, and thou art [so] determined.

6 And Jehovah said unto me in the days of Josiah the king, Hast thou seen what backsliding Israel hath done? She hath gone up upon every high mountain and under every green tree, and there hath committed fornication.

7 And I said, After she hath done all these [things], she will return unto me; but she returned not. And her sister Judah, the treacherous, saw [it].

8 And I saw that when for all the causes wherein backsliding Israel committed adultery I had put her away, and given her a bill of divorce, yet the treacherous Judah, her sister, feared not, but went and committed fornication also.

9 And it came to pass through the lightness of her fornication that she polluted the land, and committed adultery with stones and with stocks.

10 And even for all this her treacherous sister Judah hath not returned unto me with her whole heart, but with falsehood, saith Jehovah.

11 And Jehovah said unto me, Backsliding Israel hath shewn herself more just than treacherous Judah.

12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah: I will not make my face dark upon you; for I am merciful, saith Jehovah; I will not keep [anger] for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God, and hast turned thy ways hither and thither to the strangers under every green tree; and ye have not hearkened to my voice, saith Jehovah.

14 Return, backsliding children, saith Jehovah; for I am a husband unto you, and I will take you, one of a city, and two of a family, and I will bring you to Zion.

15 And I will give you shepherds according to my heart, and they shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye are multiplied in the land and become fruitful, in those days, saith Jehovah, they shall say no more, Ark of the covenant of Jehovah! neither shall it come to mind, nor shall they remember it, nor shall they visit [it]; neither shall it be done any more.

17 At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem; and they shall no more walk after the stubbornness of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel; and they shall come together out of the land of the north, to the land which I caused your fathers to inherit.

19 And as for me, I said, How shall I put thee among the children, and give thee the pleasant land, the goodly inheritance of the hosts of the nations? And I said, Thou shalt call me, My father; and shalt not turn away from following me.

20 Surely [as] a woman treacherously departeth from her companion, so have ye dealt treacherously with me, O house of Israel, saith Jehovah.

21 A voice is heard upon the heights, the weeping supplications of the children of Israel; for they have perverted their way, they have forgotten Jehovah their God.

22 -- Return, backsliding children; I will heal your backslidings. ... Behold, we come unto thee; for thou art Jehovah our God.

23 Truly in vain [is salvation looked for] from the hills, [and] the multitude of mountains; truly in Jehovah our God is the salvation of Israel.

24 But shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us; for we have sinned against Jehovah our God, we and our fathers, from our youth even unto this day, and have not hearkened to the voice of Jehovah our God.

JEREMIAH CHAPTER 4

1 If thou wilt return, O Israel, saith Jehovah, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not be a wanderer;

2 -- and thou shalt in truth, in justice, and in righteousness swear, [As] Jehovah liveth! and the nations shall bless themselves in him, and in him shall they glory.

3 For thus saith Jehovah to the men of Judah and Jerusalem: Break up for you a fallow ground, and sow not among thorns.

4 Circumcise yourselves for Jehovah, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire and burn, and there be none to quench it, because of the evil of your doings.

5 Declare ye in Judah, and cause it to be heard in Jerusalem, and say, ... and blow the trumpet in the land, cry aloud and say, Assemble yourselves, and let us enter into the fenced cities.

6 Set up a banner toward Zion; take to flight, stay not! For I am bringing evil from the north, and a great destruction.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 The lion is come up from his thicket, the destroyer of the nations is on his way; he is gone forth from his place, to make thy land desolate; thy cities shall be laid waste, without inhabitant.

8 For this, gird you with sackcloth, lament and howl! for the fierce anger of Jehovah is not turned away from us.

9 And it shall come to pass in that day, saith Jehovah, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall be amazed.

10 And I said, Alas, Lord Jehovah! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A hot wind [cometh] from the heights in the wilderness, on the way of the daughter of my people, not for fanning, nor for cleansing.

12 A wind more vehement than that shall come from me: now will I also pronounce judgments against them.

13 Behold, he cometh up as clouds, and his chariots are as a whirlwind; his horses are swifter than eagles. Woe unto us! for we are destroyed.

14 Wash thy heart, Jerusalem, from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Inform the nations; behold, make Jerusalem to hear: Besiegers come from a far country, and raise their voice against the cities of Judah.

17 As keepers of a field are they against her round about; for she hath been rebellious against me, saith Jehovah.

18 Thy way and thy doings have procured these [things] unto thee; this is thy wickedness, yea, it is bitter, yea, it reacheth unto thy heart.

19 My bowels! my bowels! I am in travail! [Oh,] the walls of my heart! My heart maketh a noise in me; I cannot hold my peace: for thou hearest, my soul, the sound of the trumpet, the clamour of war.

20 Destruction upon destruction is proclaimed; for the whole land is wasted: suddenly are my tents laid waste, my curtains, in a moment.

21 How long shall I see the standard, [and] hear the sound of the trumpet?

22 For my people is foolish, they have not known me; they are sottish children, and they have no intelligence; they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, it was waste and empty; and the heavens, and they had no light.

24 I beheld the mountains, and lo, they trembled, and all the hills shook violently.

25 I beheld, and lo, man was not, and all the fowl of the heavens were fled.

26 I beheld, and lo, the fruitful land was a wilderness, and all the cities thereof were broken down, before Jehovah, before his fierce anger.

27 For thus saith Jehovah: The whole land shall be a desolation; but I will not make a full end.

28 For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back therefrom.

29 At the noise of the horsemen and bowmen, every city fleeth; they go into the thickets, and climb up upon the rocks: every city is forsaken and no man dwelleth therein.

30 -- And thou, wasted one, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thine eyes with paint, in vain dost thou make thyself fair: [thy] lovers despise thee, they seek thy life.

31 For I hear a voice, as of a woman in travail, anguish as of her that bringeth forth her first child, the voice of the daughter of Zion: she moaneth, she spreadeth forth her hands, [saying], Woe unto me! for my soul faileth because of murderers.

JEREMIAH CHAPTER 5

1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broadways thereof, if ye can find a man, if there be [any] that doeth justice, that seeketh fidelity; and I will pardon it.

2 And if they say, [As] Jehovah liveth! surely they swear falsely.

3 Jehovah, are not thine eyes upon fidelity? Thou hast smitten them, but they are not sore; thou hast consumed them, they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 And I said, Surely these are the wretched ones, they are foolish; for they know not the way of Jehovah, the judgment of their God.

5 I will go unto the great men, and will speak unto them; for they know the way of Jehovah, the judgment of their God; but these have altogether broken the yoke, have burst the bonds.

6 Therefore a lion out of the forest shall slay them, a wolf of the evenings shall waste them; the leopard lurketh against their cities, every one that goeth out thence is torn in pieces: for their transgressions are multiplied, their backslidings are increased.

7 Wherefore should I pardon thee? Thy children have forsaken me, and swear by them that are not God. I have satiated them, and they have committed adultery, and they troop to the harlots' house.

8 [As] well fed horses, they roam about, every one neigheth after his neighbour's wife.

9 Shall I not visit for these things? saith Jehovah, and shall not my soul be avenged on such a nation as this?

10 Go up upon her walls, and destroy; but make not a full end; take away her battlements, for they are not Jehovah's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith Jehovah.

12 They have denied Jehovah, and say, He is not; and evil shall not come upon us, nor shall we see sword nor famine;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 and the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Therefore thus saith Jehovah, the God of hosts: Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Behold, I bring a nation upon you from afar, house of Israel, saith Jehovah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest thou what they say.

16 Their quiver is as an open sepulchre; they are all mighty men.

17 And they shall eat up thy harvest and thy bread, they shall eat up thy sons and thy daughters, they shall eat up thy flocks and thy herds, they shall eat up thy vines and thy fig-trees; they shall destroy with the sword thy strong cities, wherein thou trustedst.

18 Nevertheless in those days, saith Jehovah, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore hath Jehovah our God done all these things unto us? then shalt thou say to them, As ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish and heartless people, who have eyes and see not; who have ears, and hear not.

22 Will ye not fear me? saith Jehovah. Will ye not tremble at my presence, who have set the sand a bound for the sea by a perpetual decree, and it shall not pass it? and its waves toss themselves, but they do not prevail; and they roar, yet can they not pass over it?

23 But this people hath a stubborn and a rebellious heart; they have turned aside and are gone.

24 And they say not in their heart, Let us now fear Jehovah our God, that giveth rain, both the early and the latter, in its season; who preserveth unto us the appointed weeks of harvest.

25 Your iniquities have turned away these things, and your sins have withholden from you what is good.

26 For among my people are found wicked [men]: they lay wait, as fowlers stoop down; they set a trap, they catch men.

27 As a cage full of birds, so are their houses full of deceit: therefore they are become great, and have enriched themselves.

28 They are become fat, they shine, yea, they surpass in deeds of wickedness; they judge not the cause, the cause of the fatherless, and they prosper; and the right of the needy do they not adjudge.

29 Shall I not visit for these things? saith Jehovah; shall not my soul be avenged on such a nation as this?

30 An appalling and horrible thing is committed in the land:

31 the prophets prophesy falsehood, and the priests rule by their means; and my people love [to have it] so. But what will ye do in the end thereof?

JEREMIAH CHAPTER 6

1 Flee for safety, ye children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a signal in Beth-haccerem; for evil appeareth out of the north, and a great destruction.

2 The comely and delicate one do I cut off, the daughter of Zion.

3 Shepherds with their flocks shall come unto her; they shall pitch [their] tents against her round about; they shall feed every one in his place.

4 Prepare war against her. Arise, and let us go up at noon. Woe unto us! for the day hath declined, for the shadows of the evening are lengthening.

5 Arise, and let us go up by night, and let us destroy her palaces.

6 For thus hath Jehovah of hosts said: Hew ye down trees, and cast a mound against Jerusalem. She is the city to be visited; she is wholly oppression in the midst of her.

7 As a well poureth forth her waters, so she poureth forth her wickedness: violence and destruction are heard in her; before me continually are grief and wounds.

8 Be thou instructed, Jerusalem, lest my soul be alienated from thee; lest I make thee a desolation, a land not inhabited.

9 Thus saith Jehovah of hosts: They shall thoroughly glean like a vine the remnant of Israel: turn back thy hand, as a grape-gatherer unto the baskets.

10 To whom shall I speak and testify, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of Jehovah is unto them a reproach; they have no delight in it.

11 And I am full of the fury of Jehovah, I am weary with holding in. Pour it out upon the children in the street, and upon the assembly of young men together: for even the husband with the wife shall be taken; the aged with him [that is] full of days.

12 And their houses shall be turned unto others, [their] fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith Jehovah.

13 For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14 And they have healed the breach of the daughter of my people lightly, saying, Peace, peace! when there is no peace.

15 Are they ashamed that they have committed abomination? Nay, they are not at all ashamed, neither know they what it is to blush. Therefore they shall fall among them that fall; at the time that I visit them they shall stumble, saith Jehovah.

16 Thus saith Jehovah: Stand in the ways and see, and ask for the ancient paths, which is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk [therein].

17 Also I have set watchmen over you: -- Hearken ye to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O assembly, what is among them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Hear, O earth: behold, I will bring evil upon this people, the fruit of their thoughts; for they have not hearkened unto my words, and as to my law, they have rejected it.

20 To what purpose should there come to me incense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor are your sacrifices pleasing unto me.

21 Therefore thus saith Jehovah: Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall over them; the neighbour and his friend shall perish.

22 Thus saith Jehovah: Behold, a people cometh from the north country, and a great nation is stirred up from the uttermost parts of the earth.

23 They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as a man for the battle, against thee, daughter of Zion.

24 We have heard the report thereof: our hands are grown feeble; anguish hath taken hold of us, pain as of a woman that travaileth.

25 Go not forth into the field, nor walk by the way; for [there is] the sword of the enemy, terror is on every side.

26 Daughter of my people, gird thee with sackcloth, and roll thyself in ashes: make mourning, [as] for an only son -- bitter lamentation; for the spoiler cometh suddenly upon us.

27 I have set thee among my people as an assayer, a fortress, that thou mayest know and try their way.

28 They are all the most rebellious of rebels, going about with slander: they are bronze and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed by the fire; they have melted, and melted in vain; and the bad are not plucked away.

30 Reprobate silver shall they call them, for Jehovah hath rejected them.

JEREMIAH CHAPTER 7

1 The word that came to Jeremiah from Jehovah, saying,

2 Stand in the gate of Jehovah's house, and proclaim there this word, and say, Hear ye the word of Jehovah, all Judah, that enter in at these gates to worship Jehovah.

3 Thus saith Jehovah of hosts, the God of Israel: Amend your ways and your doings, and I will cause you to dwell in this place.

4 Confide ye not in words of falsehood, saying, Jehovah's temple, Jehovah's temple, Jehovah's temple is this.

5 But if ye thoroughly amend your ways and your doings, if ye really do justice between a man and his neighbour,

6 [if] ye oppress not the stranger, the fatherless, and the widow, and shed no innocent blood in this place, neither walk after other gods to your hurt;

7 then will I cause you to dwell in this place, in the land that I gave to your fathers from of old even for ever.

8 Behold, ye confide in words of falsehood that cannot profit.

9 What? steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not ...

10 then ye come and stand before me, in this house which is called by my name, and say, We are delivered, -- in order to do all these abominations!

11 Is this house, which is called by my name, a den of robbers in your eyes? Even I, behold, I have seen it, saith Jehovah.

12 For go now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it, for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith Jehovah, and I spoke unto you, rising up early and speaking, and ye heard not, and I called you, and ye answered not;

14 I will even do unto the house which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh;

15 and I will cast you out of my sight, as I have cast out all your brethren, all the seed of Ephraim.

16 And thou, pray not for this people, neither lift up cry nor prayer for them, and make not intercession to me; for I will not hear thee.

17 Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Is it I whom they provoke to anger? saith Jehovah; is it not themselves, to the shame of their own face?

20 Therefore thus saith the Lord Jehovah: Behold, mine anger and my fury shall be poured out upon this place; upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings to your sacrifices, and eat the flesh.

22 For I spoke not unto your fathers, nor commanded them concerning burnt-offerings and sacrifices, in the day that I brought them out of the land of Egypt;

23 but I commanded them this thing, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk in all the way that I command you, that it may be well with you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels, in the stubbornness of their evil heart, and went backward and not forward.

25 Since the day that your fathers came forth out of the land of Egypt, unto this day, have I sent unto you all my servants the prophets, daily rising up early and sending them;

26 but they have not hearkened unto me, nor inclined their ear; and they have hardened their neck: they have done worse than their fathers.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 And thou shalt speak all these words unto them, but they will not hearken unto thee; and thou shalt call unto them, but they will not answer thee.

28 And thou shalt say unto them, This is the nation which hath not hearkened unto the voice of Jehovah their God, nor received correction; fidelity is perished, and is cut off from their mouth.

29 Cut off thy hair, and cast it away, and take up a lamentation on the heights; for Jehovah hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith Jehovah; they have set their abominations in the house which is called by my name, to defile it.

31 And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither did it come up into my mind.

32 Therefore, behold, days are coming, saith Jehovah, when it shall no more be said, Topheth, and Valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Topheth, till there be no place.

33 And the carcases of this people shall be food for the fowl of the heavens, and for the beasts of the earth; and none shall scare [them] away.

34 And I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride; for the land shall become a waste.

JEREMIAH CHAPTER 8

1 At that time, saith Jehovah, they shall bring forth the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves;

2 and they shall spread them out to the sun and to the moon and to all the host of the heavens, which they have loved, and which they have served, and after which they have walked, and which they have sought, and which they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the ground.

3 And death shall be chosen rather than life by all the residue that remain of this evil family, in all the places whither I have driven those that remain, saith Jehovah of hosts.

4 And thou shalt say unto them, Thus saith Jehovah: Do [men] fall, and not rise up? Doth one turn away, and not return?

5 Why hath this people of Jerusalem slidden back with a perpetual backsliding? They hold fast deceit, they refuse to return.

6 I hearkened and heard: they speak not what is right; there is no man who repenteth him of his wickedness, saying, What have I done? Every one turneth to his course, like a horse rushing into the battle.

7 Even a stork in the heavens knoweth her appointed times, and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the judgment of Jehovah.

8 How do ye say, We are wise, and the law of Jehovah is with us? Behold, certainly the lying pen of the scribes hath made it falsehood.

9 The wise men are ashamed, they are dismayed and taken: behold, they have rejected Jehovah's word; and what wisdom is in them?

10 Therefore will I give their wives unto others, their fields to those that shall possess [them]; for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 And they have healed the breach of the daughter of my people lightly, saying, Peace, peace! when there is no peace.

12 Are they ashamed that they have committed abomination? Nay, they are not at all ashamed, and they know not how to blush. Therefore shall they fall among them that fall: in the time of their visitation they shall stumble, saith Jehovah.

13 I will utterly take them away, saith Jehovah: there are no grapes on the vine, nor figs on the fig-tree; and the leaf is faded: and I will give them up to those that shall pass over them.

14 Why do we sit still? Assemble yourselves, and let us enter into the fenced cities, and let us be silent there: for Jehovah our God hath put us to silence, and given us water of gall to drink, because we have sinned against Jehovah.

15 Peace is looked for, and there is no good; a time of healing, and behold, terror.

16 The snorting of his horses is heard from Dan: the whole land trembleth at the sound of the neighing of his steeds, and they come, and devour the land, and all it contains, the city and those that dwell therein.

17 For behold, I send among you serpents, vipers against which there is no charm, and they shall bite you, saith Jehovah.

18 My comfort in my sadness! my heart is faint in me!

19 Behold the voice of the cry of the daughter of my people, from a very far country: Is not Jehovah in Zion? Is not her king in her? Why have they provoked me to anger with their graven images, with foreign vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 -- For the breach of the daughter of my people am I crushed; I go mourning; astonishment hath taken hold of me.

22 Is there no balm in Gilead? is there no physician there? Why then is there no dressing applied for the healing of the daughter of my people?

JEREMIAH CHAPTER 9

1 Oh that my head were waters, and mine eye a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a traveller's lodging-place, that I might leave my people, and go away from them! For they are all adulterers, an assembly of treacherous men.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And they bend their tongue, their bow of falsehood, and not for fidelity are they valiant in the land; for they proceed from evil to evil, and they know not me, saith Jehovah.

4 Take ye heed every one of his friend, and confide not in any brother; for every brother only supplanteth, and every friend goeth about with slander.

5 And they act deceitfully every one with his neighbour, and speak not the truth: they teach their tongue to speak falsehood, they weary themselves with perverse dealing.

6 Thy habitation is in the midst of deceit; through deceit they refuse to know me, saith Jehovah.

7 Therefore thus saith Jehovah of hosts: Behold, I will melt them, and try them; for how else could I do for the daughter of my people?

8 Their tongue is a murderous arrow; it speaketh deceit. [A man] speaketh peaceably to his neighbour with his mouth, but in his heart he layeth his ambush.

9 Shall I not visit them for these [things]? saith Jehovah; shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up weeping and wailing, and for the pastures of the wilderness, a lamentation; for they are burnt up, so that none passeth through them; and the voice of the cattle is not heard. Both the fowl of the heavens and the beasts are fled; they are gone.

11 And I will make Jerusalem heaps, a dwelling-place of jackals; and I will make the cities of Judah a desolation, without inhabitant.

12 Who is a wise man, that he may understand this? and he to whom the mouth of Jehovah hath spoken, that he may declare it? Why is the land perished, burnt up like a wilderness, so that none passeth through?

13 And Jehovah saith, Because they have forsaken my law which I set before them, and have not hearkened unto my voice, nor walked in it,

14 but have walked after the stubbornness of their own heart, and after the Baals, as their fathers taught them;

15 therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will feed this people with wormwood, and give them water of gall to drink,

16 and will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them, till I have consumed them.

17 Thus saith Jehovah of hosts: Consider, and call for the mourning women, that they may come, and send for the skilful women, that they may come;

18 and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids pour forth waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled, sorely put to shame! For we have forsaken the land, for they have cast down our dwellings.

20 Hear then the word of Jehovah, ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and each one her companion lamentation.

21 For death is come up through our windows, is entered into our palaces, to cut off the children from the street, the young men from the broadways.

22 Speak, Thus saith Jehovah: Yea, the carcases of men shall fall as dung upon the open field, and as the handful after the reaper, and there shall be none to gather.

23 Thus saith Jehovah: Let not the wise glory in his wisdom, neither let the mighty glory in his might; let not the rich glory in his riches:

24 but let him that glorieth glory in this, that he understandeth and knoweth me, that I [am] Jehovah, who exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith Jehovah.

25 Behold, days are coming, saith Jehovah, when I will visit all [them that are] circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that have the corners [of their beard] cut off, that dwell in the wilderness: for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart.

JEREMIAH CHAPTER 10

1 Hear the word that Jehovah speaketh unto you, house of Israel.

2 Thus saith Jehovah: Learn not the way of the nations, and be not dismayed at the signs of the heavens; for the nations are dismayed at them.

3 For the statutes of the peoples are vanity; for [it is] a tree cut out of the forest, worked with a chisel by the hands of the artizan;

4 they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are as a palm-column of turned work, and they speak not; they are carried, for they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

6 There is none like unto thee, Jehovah; thou art great, and thy name is great in might.

7 Who would not fear thee, O King of nations? For to thee doth it appertain; for among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are one and all senseless and foolish; the teaching of vanities is a stock.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the artizan and of the hands of the founder; blue and purple is their clothing: they are all the work of skilful [men].

10 But Jehovah Elohim is truth; he is the living God, and the King of eternity. At his wrath the earth trembleth, and the nations cannot abide his indignation.

11 Thus shall ye say unto them: The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the end of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries.

14 Every man is become brutish, bereft of knowledge; every founder is put to shame by the graven image, for his molten image is falsehood, and there is no breath in them.

15 They are vanity, a work of delusion: in the time of their visitation they shall perish.

16 The portion of Jacob is not like them; for it is he that hath formed all [things], and Israel is the rod of his inheritance: Jehovah of hosts is his name.

17 Gather up thy baggage out of the land, O inhabitress of the fortress.

18 For thus saith Jehovah: Behold, I will this time sling out the inhabitants of the land, and will distress them, that they may be found.

19 Woe is me, for my wound! My stroke is hard to heal, and I had said, Yea, this is [my] grief, and I will bear it.

20 My tent is despoiled, and all my cords are broken; my children are gone forth from me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains.

21 For the shepherds are become brutish, and have not sought Jehovah; therefore have they not acted wisely, and all their flock is scattered.

22 The voice of a rumour! Behold, it cometh, and a great commotion out of the north country, to make the cities of Judah a desolation, a dwelling-place of jackals.

23 I know, Jehovah, that the way of man is not his own; it is not in a man that walketh to direct his steps.

24 Jehovah, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the nations that know thee not, and upon the families that call not on thy name; for they have eaten up Jacob, yea, they have eaten him up and consumed him, and have laid waste his dwelling-place.

JEREMIAH CHAPTER 11

1 The word that came to Jeremiah from Jehovah, saying,

2 Hear ye the words of this covenant; and speak ye unto the men of Judah, and to the inhabitants of Jerusalem.

3 And thou shalt say unto them, Thus saith Jehovah, the God of Israel: Cursed be the man that obeyeth not the words of this covenant

4 which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Hearken unto my voice and do them, according to all that I command you; so shall ye be my people, and I will be your God:

5 that I may perform the oath that I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said, Amen, Jehovah!

6 And Jehovah said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying: Hear the words of this covenant, and do them.

7 For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, unto this day, rising early and protesting, saying, Hearken unto my voice.

8 But they have not hearkened, nor inclined their ear, but have walked every one in the stubbornness of their evil heart; and I have brought upon them all the words of this covenant, which I commanded [them] to do, and they have not done.

9 And Jehovah said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, who refused to hear my words; and they have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith Jehovah: Behold, I will bring evil upon them, from which they shall not be able to escape; and they will cry unto me, and I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go and cry unto the gods unto whom they have burned incense; but they shall not save them at all in the time of their trouble.

13 For [as] the number of thy cities, are thy gods, O Judah; and [as] the number of the streets of Jerusalem, have ye set up altars to the Shame, altars to burn incense unto Baal.

14 And thou, pray not for this people, neither lift up cry nor prayer for them; for I will not hear in the time that they cry unto me for their trouble.

15 What hath my beloved to do in my house, seeing that the more part practise their evil devices, and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest.

16 Jehovah had called thy name, A green olive-tree, fair, of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and its branches are broken.

17 For Jehovah of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done for themselves, to provoke me to anger in burning incense unto Baal.

18 And Jehovah hath given me knowledge, and I know [it]; then thou shewedst me their doings.

19 And I was like a tame lamb [that] is led to the slaughter; and I knew not that they devised devices against me, [saying,] Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But thou, Jehovah of hosts, who judgest righteously, who triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith Jehovah concerning the men of Anathoth, that seek thy life, saying, Prophesy not in the name of Jehovah, that thou die not by our hand,

22 -- therefore thus saith Jehovah of hosts: Behold, I punish them: the young men shall die by the sword; their sons and their daughters shall die by famine;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 and there shall be no remnant of them; for I will bring evil upon the men of Anathoth, in the year of their visitation.

JEREMIAH CHAPTER 12

1 Righteous art thou, Jehovah, when I plead with thee; yet will I speak with thee of [thy] judgments. Wherefore doth the way of the wicked prosper? [wherefore] are all they at ease that deal very treacherously?

2 Thou hast planted them, they also have taken root: they advance, yea, they bring forth fruit: thou art near in their mouth, but far from their reins.

3 But thou, Jehovah, knowest me; thou hast seen me, and proved my heart toward thee. Drag them out like sheep for the slaughter, and set them apart for the day of slaughter.

4 How long shall the land mourn, and the herbs of all the fields wither? Because of the wickedness of them that dwell therein, the beasts and the birds perish; for they say, He will not see our end.

5 If thou hast run with footmen, and they have wearied thee, how wilt thou then contend with horses? And if in a land of peace thou thinkest thyself in security, how wilt thou then do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee, even they have cried aloud after thee. Believe them not, though they speak good [words] unto thee.

7 I have forsaken my house, I have cast off my heritage, I have given the beloved of my soul into the hand of her enemies.

8 My heritage is become unto me as a lion in the forest; it hath raised its voice against me: therefore have I hated it.

9 My heritage is unto me [as] a speckled bird of prey; the birds of prey round about are against her. Go, assemble all the beasts of the field, bring them to devour.

10 Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness:

11 they have made it a desolation; desolate, it mourneth unto me: the whole land is made desolate, for no man layeth it to heart.

12 Spoilers are come upon all heights in the wilderness; for the sword of Jehovah devoureth from one end of the land even to the [other] end of the land: no flesh hath peace.

13 They have sown wheat, and they reap thorns; they have put themselves to pain, [and] do not profit. Be ye therefore ashamed of your revenues, because of the fierce anger of Jehovah.

14 Thus saith Jehovah against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after I have plucked them up, I will return, and have compassion on them, and will bring them back, each one to his inheritance, and each one to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, [As] Jehovah liveth -- even as they taught my people to swear by Baal -- they shall be built up in the midst of my people.

17 And if they will not obey, I will utterly pluck up and destroy that nation, saith Jehovah.

JEREMIAH CHAPTER 13

1 Thus said Jehovah unto me: Go and buy thee a linen girdle, and put it upon thy loins; but dip it not in water.

2 And I bought a girdle according to the word of Jehovah, and put it upon my loins.

3 And the word of Jehovah came unto me the second time, saying,

4 Take the girdle that thou hast bought, which is upon thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by the Euphrates, as Jehovah had commanded me.

6 And it came to pass at the end of many days, that Jehovah said unto me, Arise, go to the Euphrates, and take the girdle from thence which I commanded thee to hide there.

7 And I went to the Euphrates, and digged, and took the girdle from the place where I had hid it; and behold, the girdle was spoiled, it was good for nothing.

8 And the word of Jehovah came unto me, saying,

9 Thus saith Jehovah: After this manner will I spoil the pride of Judah, and the great pride of Jerusalem.

10 This evil people, who refuse to hear my words, who walk in the stubbornness of their heart, and go after other gods, to serve them and to worship them, shall even be as this girdle which is good for nothing.

11 For as a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith Jehovah; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 And thou shalt speak unto them this word: Thus saith Jehovah, the God of Israel, Every skin shall be filled with wine. And they will say unto thee, Do we not very well know that every skin shall be filled with wine?

13 And thou shalt say unto them, Thus saith Jehovah: Behold, I will fill all the inhabitants of this land, and the kings that sit for David upon his throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, both the fathers and the sons together, saith Jehovah; I will not pity, nor spare, nor have mercy so as not to destroy them.

15 Hear ye, and give ear, be not lifted up; for Jehovah hath spoken.

16 Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the mountains of twilight; and ye shall look for light, but he will turn it into the shadow of death, and make [it] gross darkness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And if ye will not hear it, my soul shall weep in secret places for [your] pride; and mine eye shall weep sore, and run down with tears, because Jehovah's flock is gone into captivity.

18 Say unto the king and to the queen: Humble yourselves, sit down low; for from your heads shall come down the crown of your magnificence.

19 The cities of the south are shut up, and there is none to open [them]; all Judah is carried away captive: it is wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north. Where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall visit thee, since thou thyself hast trained them to be princes in chief over thee? Shall not sorrows take thee, as a woman in travail?

22 And if thou say in thy heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts uncovered, [and] thy heels have suffered violence.

23 Can an Ethiopian change his skin, or a leopard his spots? [Then] may ye also do good, who are accustomed to do evil.

24 And I will scatter them as stubble that passeth away by the wind of the wilderness.

25 This shall be thy lot, thy measured portion from me, saith Jehovah; because thou hast forgotten me, and confided in falsehood.

26 Therefore will I also turn thy skirts over thy face, and thy shame shall be seen.

27 Thine adulteries, and thy neighings, the lewdness of thy fornication, on the hills, in the fields, -- thine abominations, have I seen. Woe unto thee, Jerusalem! Wilt thou not be made clean? after how long a time yet?

JEREMIAH CHAPTER 14

1 The word of Jehovah that came to Jeremiah concerning the drought.

2 Judah mourneth, and the gates thereof languish, they are black unto the ground; and the cry of Jerusalem goeth up.

3 And their nobles send their little ones for water: they come to the pits, they find no water; they return with their vessels empty; they are ashamed, they are confounded, and have covered their heads.

4 Because the ground is chapt, for there hath been no rain on the earth, the ploughmen are ashamed, they cover their heads.

5 For the hind also calveth in the field, and forsaketh [its young], because there is no grass.

6 And the wild asses stand on the heights, they snuff up the wind like jackals; their eyes fail, because there is no herbage.

7 Jehovah, though our iniquities testify against us, do thou act for thy name's sake; for our backslidings are many -- we have sinned against thee.

8 Thou hope of Israel, its Saviour in the time of trouble, why wilt thou be as a stranger in the land, and as a traveller that turneth aside to stay a night?

9 Why wilt thou be as a man astonished, as a mighty man that cannot save? Yet thou, Jehovah, art in the midst of us, and we are called by thy name: leave us not.

10 Thus saith Jehovah to this people: Even so have they loved to wander, they have not refrained their feet; and Jehovah hath no delight in them: now will he remember their iniquity, and visit their sins.

11 And Jehovah said unto me, Pray not for this people for their good.

12 When they fast, I will not hear their cry; and when they offer up burnt-offering and oblation, I will not accept them: for I will consume them by sword, and by famine, and by pestilence.

13 And I said, Alas, Lord Jehovah! Behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; for I will give you assured peace in this place.

14 And Jehovah said unto me, The prophets prophesy falsehood in my name; I have not sent them, neither have I commanded them, nor spoken unto them: they prophesy unto you a false vision, and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith Jehovah concerning the prophets that prophesy in my name, and I sent them not, and who say, Sword and famine shall not be in this land: By sword and by famine shall those prophets be consumed;

16 and the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and there shall be none to bury them, them, their wives, and their sons, and their daughters; and I will pour their wickedness upon them.

17 And thou shalt say this word unto them: Let mine eyes run down with tears, night and day, and not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, behold the slain with the sword! and if I enter into the city, behold them that pine away with famine! For both prophet and priest shall go about into a land that they know not.

19 -- Hast thou then utterly rejected Judah? Doth thy soul loathe Zion? Why hast thou smitten us, and there is no healing for us? Peace is looked for, and there is no good, -- and a time of healing, and behold terror!

20 Jehovah, we acknowledge our wickedness, the iniquity of our fathers; for we have sinned against thee.

21 For thy name's sake, do not spurn [us], do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the vanities of the nations that can cause rain? or can the heavens give showers? Art not thou HE, Jehovah, our God? And we wait upon thee; for thou hast made all these things.

JEREMIAH CHAPTER 15

1 And Jehovah said unto me, Though Moses and Samuel stood before me, my soul [would] not [turn] toward this people. Send [them] out of my sight, and let them go forth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith Jehovah: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity.

3 For I will visit them with four kinds [of punishments], saith Jehovah: the sword to slay, and dogs to tear, and the fowl of the heavens, and the beasts of the earth, to devour and to destroy.

4 And I will give them over to be driven hither and thither amongst all the kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem.

5 For who shall have pity upon thee, Jerusalem? and who shall bemoan thee? and who shall turn aside to ask after thy welfare?

6 Thou hast cast me off, saith Jehovah, thou art gone backward; and I have stretched out my hand against thee, and will destroy thee: I am become weary of repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave of children [and] destroy my people: they have not returned from their ways.

8 Their widows are increased to me more than the sand of the seas; I have brought upon them, against the mother of the young men, a spoiler at noonday; I have caused anguish and terror to fall upon her suddenly.

9 She that hath borne seven languisheth, she hath given up the ghost; her sun is gone down while it is yet day; she is put to shame and confounded. And the residue of them will I give up to the sword before their enemies, saith Jehovah.

10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole land! I have not lent on usury, nor have they lent to me on usury; [yet] every one of them doth curse me.

11 Jehovah said, Verily I will set thee free for [thy] good; verily I will cause the enemy to meet thee kindly in the time of evil and in the time of affliction.

12 Will iron break? iron from the north? and bronze?

13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, and in all thy borders;

14 and I will make [them] to pass with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger; it shall burn upon you.

15 Jehovah, thou knowest: remember me, and visit me, and avenge me of my persecutors; in thy long-suffering take me not away: know that for thy sake I bear reproach.

16 Thy words were found, and I did eat them, and thy words were unto me the joy and rejoicing of my heart; for I am called by thy name, O Jehovah, God of hosts.

17 I sat not in the assembly of the mockers, nor exulted: I sat alone because of thy hand; for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable? It refuseth to be healed. Wilt thou be altogether unto me as a treacherous [spring], [as] waters that fail?

19 Therefore thus saith Jehovah: If thou return, then will I bring thee again, thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth. Let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a strong brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee, to save thee and to deliver thee, saith Jehovah;

21 yea, I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

JEREMIAH CHAPTER 16

1 And the word of Jehovah came to me, saying,

2 Thou shalt not take thee a wife, and thou shalt not have sons nor daughters in this place.

3 For thus saith Jehovah concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bear them, and concerning their fathers that beget them in this land:

4 They shall die of painful deaths; they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the ground, and they shall be consumed by the sword, and by famine, and their carcases shall be food for the fowl of the heavens and for the beasts of the earth.

5 For thus saith Jehovah: Enter not into the house of wailing, neither go to lament or bemoan them; for I have taken away my peace from this people, saith Jehovah, the loving-kindness and the tender mercies.

6 Both great and small shall die in this land: they shall not be buried; and none shall lament for them, or cut themselves, nor make themselves bald for them.

7 Nor shall they break [bread] for them in mourning, to comfort them for the dead; neither shall they give them the cup of consolations to drink for their father or for their mother.

8 And thou shalt not go into the house of feasting, to sit with them, to eat and to drink.

9 For thus saith Jehovah of hosts, the God of Israel: Behold, I will cause to cease out of this place, before your eyes, and in your days, the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride.

10 And it shall come to pass, when thou shalt declare unto this people all these words, and they shall say unto thee, Wherefore hath Jehovah pronounced all this great evil against us? and what is our iniquity? and what is our sin which we have committed against Jehovah our God?

11 then shalt thou say unto them, Because your fathers have forsaken me, saith Jehovah, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 and you, ye have done still worse than your fathers; and there ye are walking every one after the stubbornness of his evil heart, not to hearken unto me:

13 and I will cast you forth out of this land, into a land that ye know not, ye nor your fathers; and there shall ye serve other gods day and night: because I will shew you no favour.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 Therefore, behold, days are coming, saith Jehovah, that it shall no more be said, [As] Jehovah liveth, who brought up the children of Israel out of the land of Egypt;

15 but, [As] Jehovah liveth, who brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. For I will bring them again into their land, which I gave unto their fathers.

16 Behold, I will send for many fishers, saith Jehovah, and they shall fish them; and afterwards will I send for many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways; they are not concealed from my face, neither is their iniquity hidden from before mine eyes.

18 But first I will recompense their iniquity and their sin double, because they have profaned my land with the carcases of their detestable things, and with their abominations have they filled mine inheritance.

19 Jehovah, my strength and my fortress, and my refuge in the day of distress, unto thee shall the nations come from the ends of the earth, and they shall say, Surely our fathers have inherited falsehood [and] vanity; and in these things there is no profit.

20 Shall a man make gods unto himself, and they are no-gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is Jehovah.

JEREMIAH CHAPTER 17

1 The sin of Judah is written with a style of iron, with the point of a diamond, engraven upon the tablet of their heart, and upon the horns of your altars;

2 whilst their children remember their altars and their Asherahs, by the green trees, upon the high hills.

3 My mountain in the field, thy substance, all thy treasures will I give for a spoil, -- thy high places, because of sin throughout thy borders.

4 And of thyself thou shalt let go thine inheritance which I gave thee; and I will cause thee to serve thine enemies in a land that thou knowest not; for ye have kindled a fire in mine anger, -- it shall burn for ever.

5 Thus saith Jehovah: Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah.

6 And he shall be like the heath in the desert, and shall not see when good cometh; but he shall inhabit the parched places in the wilderness, a salt land and not inhabited.

7 Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is.

8 For he shall be like a tree planted by the waters, and that spreadeth out its roots by the stream, and he shall not see when heat cometh, but his leaf shall be green; and in the year of drought he shall not be careful, neither shall he cease to yield fruit.

9 The heart is deceitful above all things, and incurable; who can know it?

10 I Jehovah search the heart, I try the reins, even to give each one according to his ways, according to the fruit of his doings.

11 [As] the partridge sitteth on [eggs] it hath not laid, [so] is he that getteth riches and not by right: in the midst of his days shall he leave them, and at his end shall be a fool.

12 A throne of glory, [set] on high from the beginning, is the place of our sanctuary.

13 Thou hope of Israel, Jehovah! all that forsake thee shall be ashamed. They that depart from me shall be written in the earth; because they have forsaken Jehovah, the fountain of living waters.

14 Heal me, Jehovah, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 Behold, these say unto me, Where is the word of Jehovah? let it then come!

16 But as for me, I have not hastened from being a shepherd in following thee, neither have I desired the fatal day, thou knowest: that which came out of my lips was before thy face.

17 Be not a terror unto me: thou art my refuge in the day of evil.

18 Let them be ashamed that persecute me, but let not me be ashamed; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and break them with a double breaking.

19 Thus hath Jehovah said unto me: Go and stand in the gate of the children of the people, by which the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem;

20 and say unto them, Hear the word of Jehovah, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates;

21 thus saith Jehovah: Take heed to your souls, and bear no burden on the sabbath day, and bring nothing in through the gates of Jerusalem;

22 and carry forth no burden out of your houses on the sabbath day, neither do any work; but hallow ye the sabbath day, as I commanded your fathers,

23 but they hearkened not, neither inclined their ear, but hardened their neck, that they might not hear nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, and to hallow the sabbath day, to do no work therein;

25 then shall there enter in, through the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem: and this city shall be inhabited for ever.

26 And they shall come from the cities of Judah, and from the places around Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill-country, and from the south, bringing burnt-offerings, and sacrifices, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

oblations, and incense, and bringing thanksgiving unto the house of Jehovah.

27 But if ye will not hearken unto me, to hallow the sabbath day and not to bear a burden and enter in through the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

JEREMIAH CHAPTER 18

1 The word that came to Jeremiah from Jehovah, saying,

2 Arise and go down to the potter's house, and there I will cause thee to hear my words.

3 And I went down to the potter's house; and behold, he wrought a work on the wheels.

4 And the vessel that he made was marred, as clay, in the hand of the potter; and he made it again another vessel, as seemed good to the potter to make.

5 And the word of Jehovah came to me, saying,

6 House of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, house of Israel.

7 At the moment that I speak concerning a nation and concerning a kingdom, to pluck up, and to break down, and to destroy,

8 if that nation, concerning which I have spoken, turn from their evil, then I will repent of the evil that I thought to do unto them.

9 And at the moment that I speak concerning a nation and concerning a kingdom, to build and to plant,

10 if it do evil in my sight, that it hearken not unto my voice, then I will repent of the good wherewith I said I would benefit them.

11 And now, speak to the men of Judah and to the inhabitants of Jerusalem, saying, Thus saith Jehovah: Behold, I prepare evil against you, and devise a device against you: turn ye then every one from his evil way, and amend your ways and your doings.

12 But they say, There is no hope; for we will walk after our own devices, and we will each one do [according to] the stubbornness of his evil heart.

13 Therefore thus saith Jehovah: Ask ye now among the nations, Who hath heard such things? The virgin of Israel hath done a very horrible thing.

14 Shall the snow of Lebanon cease from the rock of the field? Shall the cool flowing waters coming from afar be dried up?

15 For my people hath forgotten me: they burn incense to vanity; and they have caused them to stumble in their ways, the ancient paths, to walk in by-paths of a way not cast up;

16 to make their land an astonishment, a perpetual hissing: every one that passeth by shall be astonished, and shake his head.

17 As with an east wind will I scatter them before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 And they said, Come, and let us devise devices against Jeremiah; for law shall not perish from the priest, nor counsel from the wise, nor word from the prophet. Come and let us smite him with the tongue, and let us not give heed to any of his words.

19 Jehovah, give heed to me, and listen to the voice of those that contend with me.

20 Shall evil be recompensed for good? For they have digged a pit for my soul. Remember how I stood before thee to speak good for them, to turn away thy wrath from them.

21 Therefore give up their children to the famine, and deliver them over to the power of the sword; and let their wives be bereaved of children and be widows; and let their men be swept off by death, their young men be smitten by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and have hidden snares for my feet.

23 And thou, Jehovah, knowest all their counsel against me to slay me. Forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee: deal with them in the time of thine anger.

JEREMIAH CHAPTER 19

1 Thus saith Jehovah: Go and buy a potter's earthen flagon, and [take] of the elders of the people, and of the elders of the priests;

2 and go forth unto the valley of the son of Hinnom, which is by the entry of the pottery-gate, and proclaim there the words that I shall tell thee,

3 and say, Hear the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem. Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle;

4 because they have forsaken me, and have estranged this place [from me], and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah; and have filled this place with the blood of innocents;

5 and they have built the high places of Baal, to burn their sons in the fire as burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it up into my mind:

6 therefore behold, days come, saith Jehovah, that this place shall no more be called Topheth, nor Valley of the son of Hinnom, but the valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life, and their carcases will I give as food to the fowl of the heavens and to the beasts of the earth.

8 And I will make this city an astonishment and a hissing; every one that passeth by shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat everyone the flesh

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of his friend, in the siege and in the straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 And thou shalt break the flagon in the sight of the men that go with thee,

11 and shalt say unto them, Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again. And they shall bury in Topheth, till there be no place to bury.

12 Thus will I do unto this place, saith Jehovah, and to the inhabitants thereof, and make this city as Topheth.

13 And the houses of Jerusalem and the houses of the kings of Judah shall be as the place of Topheth, defiled, all the houses upon whose roofs they have burned incense unto all the host of the heavens, and have poured out drink-offerings unto other gods.

14 And Jeremiah came from Topheth, whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house, and said to all the people,

15 Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring upon this city and upon all her cities all the evil that I have spoken against it; for they have hardened their necks, not to hear my words.

JEREMIAH CHAPTER 20

1 And Pashur the son of Immer, the priest -- and he was chief officer in the house of Jehovah -- heard Jeremiah prophesy these things.

2 And Pashur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Jehovah.

3 And it came to pass the next day, that Pashur brought forth Jeremiah out of the stocks; and Jeremiah said unto him, Jehovah hath not called thy name Pashur, but Magor-missabib.

4 For thus saith Jehovah: Behold, I make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall see [it]; and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall smite them with the sword.

5 And, I will give all the wealth of this city, and all its gains, and all its precious things, and all the treasures of the kings of Judah, will I give into the hand of their enemies; and they shall make them a prey, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thy house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends to whom thou hast prophesied falsehood.

7 Jehovah, thou hast enticed me, and I was enticed; thou hast laid hold of me, and hast prevailed; I am become a derision the whole day: every one mocketh me.

8 For as oft as I speak, I cry out; I proclaim violence and spoil; for the word of Jehovah is become unto me a reproach and a derision all the day.

9 And I said, I will not make mention of him, nor speak any more in his name: but it was in my heart as a burning fire shut up in my bones; and I became wearied with holding in, and I could not.

10 For I have heard the defaming of many, terror on every side: Report, and we will report it. All my familiars are watching for my stumbling: Peradventure he will be enticed, and we shall prevail against him; and we shall take our revenge on him.

11 But Jehovah is with me as a mighty terrible one; therefore my persecutors shall stumble and shall not prevail; they shall be greatly ashamed, for they have not prospered: it shall be an everlasting confusion that shall not be forgotten.

12 And thou, Jehovah of hosts, who triest the righteous, who seest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

13 Sing ye unto Jehovah, praise Jehovah, for he hath delivered the soul of the needy from the hand of evildoers.

14 Cursed be the day wherein I was born; let not the day wherein my mother bore me be blessed!

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad!

16 And let that man be as the cities which Jehovah overthrew, and repented not; and let him hear a cry in the morning, and a shouting at noonday,

17 because he slew me not from the womb. Or would that my mother had been my grave, and her womb always great [with me]!

18 Wherefore came I forth from the womb to see labour and sorrow, that my days should be consumed in shame?

JEREMIAH CHAPTER 21

1 The word that came unto Jeremiah from Jehovah, when king Zedekiah sent unto him Pashur the son of Malchijah, and Zephaniah the son of Maaseiah, the priest, saying,

2 Inquire, I pray thee, of Jehovah for us; for Nebuchadrezzar the king of Babylon maketh war against us; if so be that Jehovah will deal with us according to all his marvellous works, that he may go up from us.

3 And Jeremiah said unto them, Thus shall ye say to Zedekiah:

4 Thus saith Jehovah the God of Israel: Behold, I will turn back the weapons of war that are in your hands, with which ye fight against the king of Babylon, and against the Chaldeans who besiege you, outside the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with a stretched-out hand, and with a strong arm, and in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterwards, saith Jehovah, I will give Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar the king of Babylon, and into the hand of their enemies, and into the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

hand of those that seek their life, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith Jehovah: Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and deserteth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith Jehovah: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And touching the house of the king of Judah, hear ye the word of Jehovah.

12 House of David, thus saith Jehovah: Judge with justice in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go forth like fire and burn, and there be none to quench it, because of the evil of your doings.

13 Behold, I am against thee, inhabitress of the valley, the rock of the plain, saith Jehovah; ye that say, Who shall come down against us, or who shall enter into our dwellings?

14 And I will visit you according to the fruit of your doings, saith Jehovah; and I will kindle a fire in her forest, and it shall devour all that is round about her.

JEREMIAH CHAPTER 22

1 Thus saith Jehovah: Go down to the house of the king of Judah, and speak there this word,

2 and say, Hear the word of Jehovah, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people who enter in through these gates.

3 Thus saith Jehovah: Execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, or the widow, and shed not innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in through the gates of this house kings sitting in the place of David upon his throne, riding in chariots and on horses, -- he, and his servants, and his people.

5 But if ye will not hear these words, I have sworn by myself, saith Jehovah, that this house shall become a waste.

6 For thus saith Jehovah concerning the house of the king of Judah: Thou art a Gilead unto me, the summit of Lebanon: verily I will make thee a wilderness, cities not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons; and they shall cut down the choice of thy cedars, and cast [them] into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath Jehovah done thus unto this great city?

9 And they shall say, Because they have forsaken the covenant of Jehovah their God, and worshipped other gods, and served them.

10 Weep not for the dead, neither bemoan him; [but] weep sore for him that goeth away, for he shall return no more, nor see his native country.

11 For thus saith Jehovah concerning Shallum the son of Josiah, the king of Judah, who reigned instead of Josiah his father, who went forth out of this place: He shall not return thither any more;

12 for he shall die in the place whither they have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his upper chambers by injustice; that taketh his neighbour's service without wages, and giveth him not his earning;

14 that saith, I will build me a wide house, and spacious upper chambers; and he cutteth out for himself windows; and it is wainscoted with cedar, and painted with vermilion.

15 Shalt thou reign, because thou viest with the cedar? Did not thy father eat and drink, and do judgment and justice? Then it was well with him.

16 He judged the cause of the poor and needy; then it was well. Was not this to know me? saith Jehovah.

17 But thine eyes and thy heart are only on thine extortion, and on the blood of the innocent, to shed it, and on oppression and on violence, to do it.

18 Therefore thus saith Jehovah concerning Jehoiakim the son of Josiah, the king of Judah: They shall not lament for him, Ah, my brother! or, Ah, sister! They shall not lament for him, Ah, lord! or Ah, his glory!

19 He shall be buried with the burial of an ass, dragged along and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and give forth thy voice in Bashan, and cry from [the heights of] Abarim: for all thy lovers are destroyed.

21 I spoke unto thee in thy prosperity; [but] thou saidst, I will not hear. This hath been thy way from thy youth, that thou hearkenedst not unto my voice.

22 The wind shall feed on all thy shepherds, and thy lovers shall go into captivity; surely, then shalt thou be ashamed and confounded for all thy wickedness.

23 Thou inhabitress of Lebanon, that makest thy nest in the cedars, how pitiful shalt thou be when pangs come upon thee, pain as of a woman in travail!

24 [As] I live, saith Jehovah, though Coniah the son of Jehoiakim, the king of Judah, were a signet upon my right hand, yet will I pluck thee thence;

25 and I will give thee into the hand of them that seek thy life, and into the hand of them before whom thou art afraid, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 And into the land whereunto they lift up their souls to return, thither shall they not return.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 Is this man Coniah a despised broken vase? a vessel wherein is no delight? Wherefore are they thrown out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of Jehovah!

30 Thus saith Jehovah: Write this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

JEREMIAH CHAPTER 23

1 Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith Jehovah.

2 Therefore thus saith Jehovah the God of Israel concerning the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith Jehovah.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their pastures; and they shall be fruitful and shall multiply.

4 And I will raise up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be missing, saith Jehovah.

5 Behold, the days come, saith Jehovah, when I will raise unto David a righteous Branch, who shall reign as king, and act wisely, and shall execute judgment and righteousness in the land.

6 In his days Judah shall be saved, and Israel shall dwell in safety; and this is his name whereby he shall be called, Jehovah our Righteousness.

7 Therefore behold, days are coming, saith Jehovah, that they shall no more say, [As] Jehovah liveth, who brought up the children of Israel out of the land of Egypt;

8 but, [As] Jehovah liveth, who brought up and who led back the seed of the house of Israel out of the north country, and from all countries whither I had driven them. And they shall dwell in their own land.

9 Concerning the prophets: My heart within me is broken; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of Jehovah, and because of the words of his holiness.

10 For the land is full of adulterers; for because of execration the land mourneth. The pastures of the wilderness are dried up; for their course is evil, and their force is not right.

11 For both prophet and priest are profane: even in my house have I found their wickedness, saith Jehovah.

12 Therefore their way shall be unto them as slippery places in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them in the year of their visitation, saith Jehovah.

13 And I have seen folly in the prophets of Samaria: they prophesied by Baal, and caused my people Israel to err.

14 And in the prophets of Jerusalem have I seen a horrible thing: they commit adultery, and walk in falsehood, and strengthen the hands of evildoers, so that none doth return from his wickedness. They are all become unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith Jehovah of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith Jehovah of hosts: Hearken not unto the words of the prophets that prophesy unto you: they lead you to vanity; they speak a vision of their own heart, not out of the mouth of Jehovah.

17 They say constantly unto them that despise me, Jehovah hath said, Ye shall have peace. And they say unto every one that walketh in the stubbornness of his heart, No evil shall come upon you.

18 For who hath stood in the council of Jehovah, so that he hath perceived and heard his word? who hath hearkened to his word and listened?

19 Behold, a tempest of Jehovah, fury is gone forth, yea, a whirling storm: it shall whirl down upon the head of the wicked.

20 The anger of Jehovah shall not return, until he have executed, and until he have performed the purposes of his heart: at the end of the days ye shall understand it clearly.

21 I did not send the prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had stood in my council, and had caused my people to hear my words, then would they have turned them from their evil way and from the wickedness of their doings.

23 Am I a God at hand, saith Jehovah, and not a God afar off?

24 Can any hide himself in secret places, that I shall not see him? saith Jehovah. Do not I fill the heavens and the earth? saith Jehovah.

25 I have heard what the prophets say, who prophesy falsehood in my name, saying, I have dreamed, I have dreamed.

26 How long shall [this] be in the heart of the prophets who prophesy falsehood, and who are prophets of the deceit of their own heart?

27 who think to cause my people to forget my name by their dreams which they tell every man to his neighbour: as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith Jehovah.

29 Is not my word like a fire, saith Jehovah; and like a hammer [that] breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He hath said.

32 Behold, I am against them that prophesy false dreams, saith Jehovah, and that tell them, and cause my people to err by their lies and by their boasting; and I have not sent them, nor commanded them; and they profit not this people at all, saith Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 And when this people, or a prophet, or a priest, ask thee, saying, What is the burden of Jehovah? thou shalt then say unto them, What burden? I will even cast you off, saith Jehovah.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of Jehovah, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother: What hath Jehovah answered? and, What hath Jehovah spoken?

36 And the burden of Jehovah shall ye mention no more; for every man's own word shall be his burden: for ye have perverted the words of the living God, of Jehovah of hosts, our God.

37 Thus shalt thou say to the prophet: What hath Jehovah answered thee? and, What hath Jehovah spoken?

38 But since ye say, The burden of Jehovah, therefore thus saith Jehovah: Because ye say this word, The burden of Jehovah, and I have sent unto you, saying, Ye shall not say, The burden of Jehovah;

39 therefore behold, I will utterly forget you, and I will cast you off, far from my face, and the city that I gave to you and to your fathers.

40 And I will bring everlasting reproach upon you, and everlasting shame, that shall not be forgotten.

JEREMIAH CHAPTER 24

1 Jehovah shewed me, and behold, two baskets of figs, set before the temple of Jehovah, after that Nebuchadrezzar king of Babylon had carried away captive from Jerusalem, Jeconiah the son of Jehoiakim, the king of Judah, and the princes of Judah, and the craftsmen and smiths, and had brought them to Babylon.

2 One basket had very good figs, like the figs first ripe; and the other basket had very bad figs, which could not be eaten for badness.

3 And Jehovah said unto me, What seest thou, Jeremiah? And I said, Figs: the good figs very good; and the bad very bad, which cannot be eaten for badness.

4 And the word of Jehovah came unto me, saying,

5 Thus saith Jehovah, the God of Israel: Like these good figs, so will I regard for good them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans;

6 and I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up.

7 And I will give them a heart to know me, that I am Jehovah; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 And as the bad figs, which cannot be eaten for badness, surely, thus saith Jehovah: So will I make Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem, that remain in this land, and them that dwell in the land of Egypt.

9 And I will give them over to be driven hither and thither unto all the kingdoms of the earth for evil, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them;

10 and I will send among them the sword, the famine, and the pestilence, until they be consumed from off the land that I gave unto them and to their fathers.

JEREMIAH CHAPTER 25

1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, the king of Judah (that is, the first year of Nebuchadrezzar king of Babylon),

2 which Jeremiah the prophet spoke unto all the people of Judah and to all the inhabitants of Jerusalem, saying:

3 From the thirteenth year of Josiah the son of Amon, the king of Judah, even unto this day, these three and twenty years, the word of Jehovah hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And Jehovah hath sent unto you all his servants the prophets, rising early and sending; but ye have not hearkened, nor inclined your ear to hear,

5 when they said, Turn again now every one from his evil way, and from the wickedness of your doings, and dwell in the land that Jehovah hath given unto you and to your fathers from of old even for ever.

6 And go not after other gods, to serve them and to worship them; and provoke me not to anger with the work of your hands; and I will do you no hurt.

7 But ye have not hearkened unto me, saith Jehovah; that ye might provoke me to anger with the work of your hands, to your own hurt.

8 Therefore thus saith Jehovah of hosts: Because ye have not listened to my words,

9 behold, I will send and take all the families of the north, saith Jehovah, and [I will send] to Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual wastes.

10 And I will cause to perish from them the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

11 And this whole land shall become a waste, an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are accomplished, [that] I will visit on the king of Babylon and on that nation, saith Jehovah, their iniquity, and on the land of the Chaldeans, and I will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, all that is written in this book, which Jeremiah hath prophesied against all the nations.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the work of their hands.

15 For thus hath Jehovah the God of Israel said unto me: Take the cup of the wine of this fury at my hand, and cause all the nations to whom I send thee to drink it.

16 And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them.

17 And I took the cup at Jehovah's hand, and made all the nations to drink, to whom Jehovah had sent me:

18 Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a waste, an astonishment, a hissing, and a curse, as it is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gazah, and Ekron, and the remnant of Ashdod;

21 Edom, and Moab, and the children of Ammon;

22 and all the kings of Tyre, and all the kings of Zidon, and the kings of the isles that are beyond the sea;

23 Dedan, and Tema, and Buz, and all that have the corners [of their beard] cut off;

24 and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert;

25 and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes;

26 and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them.

27 And thou shalt say unto them, Thus saith Jehovah of hosts, the God of Israel: Drink, and be drunken, and vomit, and fall, and rise no more, because of the sword that I will send among you.

28 And it shall be, if they refuse to take the cup from thy hand to drink, then shalt thou say unto them, Thus saith Jehovah of hosts: Ye shall certainly drink.

29 For behold, I begin to bring evil on the city that is called by my name, and should ye be altogether unpunished? Ye shall not be unpunished; for I call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts.

30 And thou, prophesy unto them all these words, and say unto them, Jehovah will roar from on high, and utter his voice from his holy habitation; he will mightily roar upon his dwelling-place, he will give a shout, as they that tread [the vintage], against all the inhabitants of the earth.

31 The noise shall come to the end of the earth: for Jehovah hath a controversy with the nations, he entereth into judgment with all flesh; as for the wicked, he will give them up to the sword, saith Jehovah.

32 Thus saith Jehovah of hosts: Behold, evil shall go forth from nation to nation, and a great storm shall be raised up from the uttermost parts of the earth.

33 And the slain of Jehovah shall [be] at that day from [one] end of the earth even unto the [other] end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground.

34 Howl, ye shepherds, and cry; and wallow yourselves [in the dust], noble ones of the flock: for the days of your slaughter are accomplished, and I will disperse you; and ye shall fall like a precious vessel.

35 And refuge shall perish from the shepherds, and escape from the noble ones of the flock.

36 There shall be a voice of the cry of the shepherds, and a howling of the noble ones of the flock: for Jehovah layeth waste their pasture;

37 and the peaceable enclosures shall be desolated, because of the fierce anger of Jehovah.

38 He hath forsaken his covert as a young lion; for their land is a desolation because of the fierceness of the oppressor, and because of his fierce anger.

JEREMIAH CHAPTER 26

1 In the beginning of the reign of Jehoiakim the son of Josiah, the king of Judah, came this word from Jehovah, saying,

2 Thus saith Jehovah: Stand in the court of Jehovah's house, and speak unto all the cities of Judah, which come to worship in Jehovah's house, all the words that I command thee to speak unto them: diminish not a word.

3 Peradventure they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the wickedness of their doings.

4 And thou shalt say unto them, Thus saith Jehovah: If ye will not hearken unto me, to walk in my law, which I have set before you,

5 to hearken unto the words of my servants the prophets, whom I have sent unto you, even rising early and sending [them], but ye have not hearkened,

6 -- then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah.

8 And it came to pass when Jeremiah had ended speaking all that Jehovah had commanded [him] to speak unto all the people, that the priests and the prophets and all the people seized him, saying, Thou shalt certainly die.

9 Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered against Jeremiah in the house of Jehovah.

10 And the princes of Judah heard these things; and they went up from the king's house unto the house of Jehovah, and sat in the entry of the new gate of Jehovah.

11 And the priests and the prophets spoke unto the princes and to all the people, saying, This man is worthy to die, for he hath prophesied against this city, as ye have heard with your ears.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And Jeremiah spoke to all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard.

13 And now, amend your ways and your doings, and hearken to the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you.

14 But as for me, behold, I am in your hand; do unto me as seemeth good and right in your eyes:

15 only know for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.

16 And the princes and all the people said unto the priests and to the prophets, This man is not worthy to die; for he hath spoken to us in the name of Jehovah our God.

17 And there rose up certain of the elders of the land and spoke to all the congregation of the people, saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be ploughed [as] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear Jehovah, and supplicate Jehovah, and Jehovah repented him of the evil that he had pronounced against them? And we should be doing a great evil against our souls.

20 And there was also a man that prophesied in the name of Jehovah, Urijah the son of Shemaiah of Kirjath-jearim: and he prophesied against this city and against this land according to all the words of Jeremiah;

21 and Jehoiakim the king, and all his mighty men, and all the princes, heard his words, and the king sought to put him to death; but Urijah heard it, and he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king sent men into Egypt, Elnathan the son of Achbor, and men with him, into Egypt;

23 and they fetched forth Urijah out of Egypt, and brought him to Jehoiakim the king; and he slew him with the sword, and cast his dead body into the graves of the children of the people.

24 -- Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

JEREMIAH CHAPTER 27

1 In the beginning of the reign of Jehoiakim the son of Josiah, the king of Judah, came this word to Jeremiah from Jehovah, saying,

2 Thus hath Jehovah said unto me: Make thee bonds and yokes, and put them upon thy neck;

3 and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers that come to Jerusalem unto Zedekiah king of Judah.

4 And give them a charge unto their masters, saying, Thus saith Jehovah of hosts, the God of Israel: Thus shall ye say unto your masters:

5 I have made the earth, man and beast that are upon the face of the earth, by my great power and by my outstretched arm; and I give them unto whom it seemeth right in mine eyes.

6 And now have I given all these lands into the hand of Nebuchadnezzar king of Babylon, my servant; and the beasts of the field also have I given him to serve him.

7 And all the nations shall serve him, and his son, and his son's son, until the time of his land also come, when many nations and great kings shall reduce him to servitude.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I visit, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 And ye, hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your soothsayers, nor to your sorcerers, who speak unto you saying: Ye shall not serve the king of Babylon.

10 For they prophesy falsehood unto you, to remove you far from your land, and that I should drive you out, and ye should perish.

11 But the nation that bringeth its neck under the yoke of the king of Babylon and serveth him, will I let remain still in its own land, saith Jehovah; and they shall till it, and dwell therein.

12 And I spoke to Zedekiah king of Judah according to all these words, saying, bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as Jehovah hath spoken concerning the nation that will not serve the king of Babylon?

14 And hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy falsehood unto you.

15 For I have not sent them, saith Jehovah, yet they prophesy falsely in my name; in order that I should drive you out, and that ye should perish, ye, and the prophets who prophesy unto you.

16 And I spoke to the priests and to all this people, saying, Thus saith Jehovah: Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of Jehovah's house shall now shortly be brought again from Babylon; for they prophesy falsehood unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city become a waste?

18 But if they be prophets, and if the word of Jehovah be with them, let them now make intercession to Jehovah of hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 For thus saith Jehovah of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the rest of the vessels that are left in this city,
20 which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim, the king of Judah, from Jerusalem to Babylon, along with all the nobles of Judah and Jerusalem;
21 yea, thus saith Jehovah of hosts, the God of Israel, concerning the vessels that are left in the house of Jehovah, and in the house of the king of Judah, and in Jerusalem:
22 They shall be carried to Babylon, and there shall they be until the day of my visiting them, saith Jehovah; then I will bring them up, and restore them to this place.

JEREMIAH CHAPTER 28

1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, [that] Hananiah the son of Azzur, the prophet, who was of Gibeon, spoke to me in the house of Jehovah, in the presence of the priests and of all the people, saying,
2 Thus speaketh Jehovah of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.
3 Within two full years will I bring again into this place all the vessels of Jehovah's house, that Nebuchadnezzar king of Babylon took away from this place, and carried to Babylon;
4 and I will bring again to this place Jeconiah the son of Jehoiakim, the king of Judah, with all the captives of Judah that went to Babylon, saith Jehovah: for I will break the yoke of the king of Babylon.
5 And the prophet Jeremiah spoke unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of Jehovah.
6 And the prophet Jeremiah said, Amen, may Jehovah do so! may Jehovah perform thy words which thou hast prophesied, to bring again from Babylon, into this place, the vessels of Jehovah's house, and all them of the captivity!
7 Nevertheless, hear, I pray thee, this word which I speak in thine ears, and in the ears of all the people:
8 The prophets that have been before me and before thee of old, prophesied also concerning many countries and concerning great kingdoms, of war, and of evil, and of pestilence.
9 The prophet that prophesieth of peace, when the word of the prophet shall come to pass, shall be known as the prophet whom Jehovah hath really sent.
10 And the prophet Hananiah took the yoke from off the prophet Jeremiah's neck, and broke it.
11 And Hananiah spoke in the presence of all the people, saying, Thus saith Jehovah: So will I break the yoke of Nebuchadnezzar the king of Babylon within two full years from off the neck of all the nations. And the prophet Jeremiah went his way.
12 And the word of Jehovah came unto Jeremiah, after that the prophet Hananiah had broken the yoke from off the neck of the prophet Jeremiah, saying,
13 Go and tell Hananiah, saying, Thus saith Jehovah: Thou hast broken the yokes of wood, and thou hast made in their place yokes of iron.
14 For thus saith Jehovah of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.
15 And the prophet Jeremiah said unto the prophet Hananiah, Hear now, Hananiah: Jehovah hath not sent thee; and thou makest this people to trust in falsehood.
16 Therefore thus saith Jehovah: Behold, I will cast thee from off the face of the earth: this year thou shalt die, for thou hast spoken revolt against Jehovah.
17 And the prophet Hananiah died in the same year in the seventh month.

JEREMIAH CHAPTER 29

1 And these are the words of the letter that the prophet Jeremiah sent from Jerusalem to the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon
2 (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the craftsmen, and the smiths, had departed from Jerusalem);
3 by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkijah (whom Zedekiah king of Judah sent to Babylon, unto Nebuchadnezzar king of Babylon), saying,
4 Thus saith Jehovah of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away from Jerusalem unto Babylon:
5 Build houses, and dwell in them, and plant gardens, and eat the fruit of them.
6 Take wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply there, and be not diminished.
7 And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it: for in the peace thereof shall ye have peace.
8 For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in your midst, nor your diviners deceive you, neither hearken to your dreams, which ye like to dream.
9 For they prophesy falsely unto you in my name: I have not sent them, saith Jehovah.
10 For thus saith Jehovah: When seventy years shall be accomplished for Babylon I will visit you, and perform my good word toward you, in bringing you back to this place.
11 For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you in your latter end a hope.
12 And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 and ye shall seek me and find me, for ye shall search for me with all your heart,

14 and I will be found of you, saith Jehovah. And I will turn your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again into the place whence I have caused you to be carried away captive.

15 If ye say, Jehovah hath raised us up prophets in Babylon;

16 yea, thus saith Jehovah concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that are not gone forth with you into captivity;

17 thus saith Jehovah of hosts: Behold, I will send against them the sword, the famine, and the pestilence, and will make them like the vile figs, that cannot be eaten for badness.

18 And I will pursue them with the sword, with the famine, and with the pestilence, and will give them over to be driven hither and thither into all the kingdoms of the earth, to be an execration, and an astonishment, and a hissing, and a reproach, among all the nations whither I will drive them:

19 because they have not hearkened to my words, saith Jehovah, wherewith I sent unto them my servants the prophets, rising early and sending; but ye have not hearkened, saith Jehovah.

20 But ye, all ye of the captivity, whom I have sent from Jerusalem to Babylon, hear the word of Jehovah.

21 Thus saith Jehovah of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy falsehood unto you in my name: Behold, I will give them into the hand of Nebuchadrezzar king of Babylon, and he shall smite them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Judah that are in Babylon, saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 because they have committed infamy in Israel, and have committed adultery with their neighbours' wives, and have spoken words of falsehood in my name, which I had not commanded them: and I [am] he that knoweth, and [am] witness, saith Jehovah.

24 And thou shalt speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh Jehovah of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 Jehovah hath made thee priest in the stead of Jehoiada the priest, that there should be officers [in] the house of Jehovah, over every madman and self-made prophet, that thou shouldest put him in the stocks and in the shackles.

27 And now, why hast thou not reproved Jeremiah of Anathoth, who maketh himself a prophet to you?

28 Forasmuch as he hath sent unto us in Babylon, saying, It will be long; build houses, and dwell [in them], and plant gardens, and eat the fruit of them.

29 -- And Zephaniah the priest read this letter in the ears of the prophet Jeremiah.

30 And the word of Jehovah came unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith Jehovah concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he hath caused you to trust in falsehood;

32 therefore thus saith Jehovah: Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he see the good that I will do for my people, saith Jehovah; because he hath spoken revolt against Jehovah.

JEREMIAH CHAPTER 30

1 The word that came to Jeremiah from Jehovah, saying,

2 Thus speaketh Jehovah the God of Israel, saying, Write thee in a book all the words that I have spoken unto thee.

3 For behold, the days come, saith Jehovah, when I will turn the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that Jehovah hath spoken concerning Israel and concerning Judah;

5 for thus saith Jehovah: We have heard a voice of trembling, there is fear, and no peace.

6 Ask ye now, and see, whether a male doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail; and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

8 And it shall come to pass in that day, saith Jehovah of hosts, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more reduce him to servitude.

9 But they shall serve Jehovah their God, and David their king, whom I will raise up unto them.

10 And thou, my servant Jacob, fear not, saith Jehovah; neither be dismayed, O Israel: for behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and at ease, and none shall make [him] afraid.

11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee; yet of thee will I not make a full end, but I will correct thee with judgment, and will not hold thee altogether guiltless.

12 For thus saith Jehovah: Thy bruise is incurable, thy wound is grievous.

13 There is none to plead thy cause, to bind up [thy wound]; thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not. For I have smitten thee with the stroke of an enemy, with the chastisement of a cruel one, for the greatness of thine iniquity: thy sins are manifold.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 Why criest thou because of thy bruise? thy sorrow is incurable; for the greatness of thine iniquity, [because] thy sins are manifold, I have done these things unto thee.

16 Therefore all that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be for a spoil; and all they that prey upon thee will I give to be a prey.

17 For I will apply a bandage unto thee, and I will heal thee of thy wounds, saith Jehovah; for they have called thee an outcast: This is Zion that no man seeketh after.

18 Thus saith Jehovah: Behold, I will turn the captivity of Jacob's tents, and have mercy on his habitations; and the city shall be built upon her own heap; and the palace shall be inhabited after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be diminished; and I will honour them, and they shall not be small.

20 And their sons shall be as aforetime; and their assembly shall be established before me; and I will punish all that oppress them.

21 And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to approach, and he shall draw near unto me. For who is this that engageth his heart to draw near unto me? saith Jehovah.

22 And ye shall be my people, and I will be your God.

23 Behold, a tempest of Jehovah, fury is gone forth, a sweeping storm: it shall whirl down upon the head of the wicked.

24 The fierce anger of Jehovah shall not return, until he have executed, and until he have performed the purposes of his heart. At the end of the days ye shall consider it.

JEREMIAH CHAPTER 31

1 At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith Jehovah: The people [that were] left of the sword have found grace in the wilderness, [even] Israel, when I go to give him rest.

3 Jehovah hath appeared from afar unto me, [saying,] Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

4 I will build thee again, and thou shalt be built, O virgin of Israel! Thou shalt again be adorned with thy tambours, and shalt go forth in the dances of them that make merry.

5 Thou shalt again plant vineyards upon the mountains of Samaria; the planters shall plant, and shall eat the fruit.

6 For there shall be a day, when the watchmen upon mount Ephraim shall cry, Arise, and let us go up to Zion, unto Jehovah our God.

7 For thus saith Jehovah: Sing aloud [with] gladness for Jacob, and shout at the head of the nations; publish ye, praise ye, and say, Jehovah, save thy people, the remnant of Israel.

8 Behold, I bring them from the north country, and gather them from the uttermost parts of the earth; [and] among them the blind and the lame, the woman with child and her that travaileth with child together: a great assemblage shall they return hither.

9 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; for I will be a father to Israel, and Ephraim is my firstborn.

10 Hear the word of Jehovah, ye nations, and declare [it] to the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd his flock.

11 For Jehovah hath ransomed Jacob, and redeemed him from the hand of one stronger than he.

12 And they shall come and sing aloud upon the height of Zion, and shall flow together to the goodness of Jehovah, for corn, and for new wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not languish any more at all.

13 Then shall the virgin rejoice in the dance, and the young men and old together; for I will turn their mourning into gladness, and will comfort them, and make them rejoice after their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith Jehovah.

15 Thus saith Jehovah: A voice hath been heard in Ramah, the wail of very bitter weeping, -- Rachel weeping for her children, refusing to be comforted for her children, because they are not.

16 Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for there is a reward for thy work, saith Jehovah; and they shall come again from the land of the enemy.

17 And there is hope for thy latter end, saith Jehovah, and thy children shall come again to their own border.

18 I have indeed heard Ephraim bemoaning himself [thus]: Thou hast chastised me, and I was chastised as a bullock not trained: turn thou me, and I shall be turned; for thou art Jehovah my God.

19 Surely after that I was turned, I repented; and after I knew myself, I smote upon [my] thigh. I was ashamed, yea, even confounded, for I bear the reproach of my youth.

20 Is Ephraim a dear son unto me? is he a child of delights? For whilst I have been speaking against him, I do constantly remember him still. Therefore my bowels are troubled for him: I will certainly have mercy upon him, saith Jehovah.

21 Set up waymarks, make for thyself signposts; set thy heart toward the highway, the way by which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou wander about, thou backsliding daughter? For Jehovah hath created a new thing on the earth, a woman shall encompass a man.

23 Thus saith Jehovah of hosts, the God of Israel: They shall again use this speech, in the land of Judah and in the cities thereof, when I shall turn their captivity: Jehovah bless thee, O habitation of righteousness, mountain of holiness!

24 And therein shall dwell Judah, and all the cities thereof together, the husbandmen, and they that go about with flocks.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 For I have satiated the weary soul, and every languishing soul have I replenished.

26 -- Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, days come, saith Jehovah, that I will sow the house of Israel and the house of Judah [with] the seed of man and the seed of beast.

28 And it shall come to pass, as I have watched over them, to pluck up, and to break down, and to overthrow, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith Jehovah.

29 In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge:

30 for every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge.

31 Behold, days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah:

32 not according to the covenant that I made with their fathers, in the day of my taking them by the hand, to lead them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith Jehovah.

33 For this is the covenant that I will make with the house of Israel, after those days, saith Jehovah: I will put my law in their inward parts, and will write it in their heart; and I will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will pardon their iniquity, and their sin will I remember no more.

35 Thus saith Jehovah, who giveth the sun for light by day, the ordinances of the moon and of the stars for light by night, who stirreth up the sea so that the waves thereof roar, -- Jehovah of hosts is his name:

36 If those ordinances depart from before me, saith Jehovah, the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith Jehovah: If the heavens above can be measured, and the foundations of the earth searched out beneath, I will also cast off the whole seed of Israel, for all that they have done, saith Jehovah.

38 Behold, the days come, saith Jehovah, that the city shall be built to Jehovah, from the tower of Hananeel unto the corner-gate.

39 And the measuring line shall yet go forth before it unto the hill Gareb, and shall turn toward Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the torrent Kidron, unto the corner of the horse-gate toward the east, shall be holy unto Jehovah: it shall not be plucked up, nor overthrown any more for ever.

JEREMIAH CHAPTER 32

1 The word that came to Jeremiah from Jehovah in the tenth year of Zedekiah king of Judah: that year was the eighteenth year of Nebuchadrezzar.

2 And the king of Babylon's army was then besieging Jerusalem; and the prophet Jeremiah was shut up in the court of the guard, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Why dost thou prophesy and say, Thus saith Jehovah: Behold, I give this city into the hand of the king of Babylon, and he shall take it;

4 and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans; for he shall certainly be given into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith Jehovah: though ye fight with the Chaldeans, ye shall not prosper?

6 And Jeremiah said, The word of Jehovah came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy for thyself my field which is in Anathoth; for thine is the right of redemption, to buy [it].

8 And Hanameel, mine uncle's son, came to me in the court of the guard according to the word of Jehovah, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is thine, and the redemption is thine: buy [it] for thyself. Then I knew that this was the word of Jehovah.

9 And I bought of Hanameel, mine uncle's son, the field which is in Anathoth, and weighed him the money, seventeen shekels of silver.

10 And I subscribed the writing, and sealed it, and took witnesses, and weighed the money in the balances.

11 And I took the writing of the purchase, that which was sealed [according to] the law and the statutes, and that which was open;

12 and I gave the writing of the purchase unto Baruch the son of Nerijah, the son of Maaseiah, in the sight of Hanameel mine uncle's [son], and in the presence of the witnesses that had subscribed the writing of purchase, before all the Jews that were sitting in the court of the guard.

13 And I charged Baruch in their presence, saying,

14 Thus saith Jehovah of hosts, the God of Israel: Take these writings, this writing of the purchase, both that which is sealed and this writing which is open; and put them in an earthen vessel, that they may remain many days.

15 For thus saith Jehovah of hosts, the God of Israel: Houses and fields and vineyards shall again be purchased in this land.

16 And after I had given the writing of the purchase unto Baruch the son of Nerijah, I prayed unto Jehovah saying,

17 Alas, Lord Jehovah! Behold, thou hast made the heavens and the earth by thy great power and stretched-out arm; there is nothing too hard for thee:

18 who shewest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them, thou, the great, the mighty God, -- Jehovah of hosts is his name;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 great in counsel and mighty in work, whose eyes are open upon all the ways of the children of men, to give every one according to his ways, and according to the fruit of his doings:

20 who hast displayed signs and wonders unto this day, in the land of Egypt and in Israel and among [other] men; and hast made thee a name, as at this day.

21 And thou broughtest forth thy people Israel out of the land of Egypt by signs, and by wonders, and by a powerful hand, and by a stretched-out arm, and by great terror;

22 and didst give them this land, which thou hadst sworn unto their fathers to give them, a land flowing with milk and honey.

23 And they came in and possessed it: but they hearkened not unto thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do; so that thou hast caused all this evil to come upon them.

24 Behold the mounds, they are come unto the city for taking it; and the city is given over into the hand of the Chaldeans, that fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken is come to pass; and behold, thou seest [it].

25 And thou, Lord Jehovah, thou hast said unto me, Buy for thyself the field for money, and take witnesses; -- and the city is given into the hand of the Chaldeans.

26 And the word of Jehovah came unto Jeremiah, saying,

27 Behold, I am Jehovah, the God of all flesh: is there anything too hard for me?

28 Therefore thus saith Jehovah: Behold, I give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar the king of Babylon, and he shall take it.

29 And the Chaldeans, that fight against this city, shall come in and set fire to this city, and shall burn it, and the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have been doing only evil in my sight from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith Jehovah.

31 For this city hath been to me [a provocation] of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face; and though I taught them, rising early and teaching, they hearkened not to receive instruction.

34 And they have set their abominations in the house which is called by my name, to defile it;

35 and they have built the high places of Baal, which are in the valley of the son of Hinnom, to cause to pass through [the fire] their sons and their daughters unto Molech: which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore Jehovah, the God of Israel, saith thus concerning this city, whereof ye say, It hath been given over into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence:

37 Behold, I will gather them out of all the countries whither I have driven them, in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me all [their] days, for the good of them, and of their children after them.

40 And I will make an everlasting covenant with them, that I will not draw back from them, to do them good; and I will put my fear in their heart, that they may not turn aside from me.

41 And I will rejoice over them to do them good, and I will assuredly plant them in this land with my whole heart and with my whole soul.

42 For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have spoken concerning them.

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

44 [Men] shall buy fields for money, and subscribe the writings, and seal them, and take witnesses, in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland, and in the cities of the south: for I will turn their captivity, saith Jehovah.

JEREMIAH CHAPTER 33

1 And the word of Jehovah came to Jeremiah the second time, while he was still shut up in the court of the prison, saying,

2 Thus saith Jehovah the doer of it, Jehovah that formeth it to establish it, Jehovah is his name:

3 Call unto me, and I will answer thee, and I will shew thee great and hidden things, which thou knowest not.

4 For thus saith Jehovah the God of Israel concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down because of the mounds and because of the sword:

5 They come to fight with the Chaldeans, but to fill them with the dead bodies of the men whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will apply a healing dressing to it and cure, and I will heal them, and will reveal unto them an abundance of peace and truth.

7 And I will turn the captivity of Judah and the captivity of Israel, and will build them, as at the beginning.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and a glory before all the nations of the earth, which shall hear of all the good that I do unto them; and they shall fear and tremble for all the good and for all the prosperity that I procure unto it.

10 Thus saith Jehovah: In this place of which ye say, It is waste, without man and without beast! in the cities of Judah and in the streets of Jerusalem that are desolate, without man, and without inhabitant, and without beast,

11 there shall again be heard the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give ye thanks unto Jehovah of hosts; for Jehovah is good, for his loving-kindness [endureth] for ever, -- of them that bring thanksgiving unto the house of Jehovah. For I will turn the captivity of the land as in the beginning, saith Jehovah.

12 Thus saith Jehovah of hosts: In this place which is waste, without man and without beast, and in all the cities thereof, there shall again be a habitation of shepherds causing [their] flocks to lie down.

13 In the cities of the hill-country, in the cities of the lowland, and in the cities of the south, and in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that counteth [them], saith Jehovah.

14 Behold, the days come, saith Jehovah, that I will perform the good word which I have spoken unto the house of Israel and unto the house of Judah.

15 In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell in safety. And this is the name wherewith she shall be called: Jehovah our Righteousness.

17 For thus saith Jehovah: There shall never fail to David a man to sit upon the throne of the house of Israel;

18 neither shall there fail to the priests the Levites a man before me to offer up burnt-offerings, and to burn oblations, and to do sacrifice continually.

19 And the word of Jehovah came to Jeremiah, saying,

20 Thus saith Jehovah: If ye can break my covenant [in respect] of the day, and my covenant [in respect] of the night, so that there should not be day and night in their season,

21 [then] shall also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers.

22 As the host of the heavens cannot be numbered, nor the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 And the word of Jehovah came to Jeremiah, saying,

24 Hast thou not seen what this people have spoken, saying, The two families that Jehovah had chosen, he hath even cast them off? And they despise my people, that they should be no more a nation before them.

25 Thus saith Jehovah: If my covenant of day and night [stand] not, if I have not appointed the ordinances of the heavens and the earth,

26 [then] will I also cast away the seed of Jacob, and of David my servant, so as not to take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will turn their captivity, and will have mercy on them.

JEREMIAH CHAPTER 34

1 The word that came to Jeremiah from Jehovah, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth under his dominion, and all the peoples, fought against Jerusalem and against all the cities thereof, saying,

2 Thus saith Jehovah, the God of Israel: Go and speak to Zedekiah king of Judah, and tell him, Thus saith Jehovah: Behold, I give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand, but shalt certainly be taken, and given into his hand; and thine eyes shall behold the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

4 Only, hear the word of Jehovah, O Zedekiah king of Judah. Thus saith Jehovah as to thee: Thou shalt not die by the sword;

5 thou shalt die in peace, and with the burnings of thy fathers, the former kings that were before thee, so shall they burn for thee; and they will lament for thee, Ah, lord! for I have spoken the word, saith Jehovah.

6 And the prophet Jeremiah spoke all these words unto Zedekiah king of Judah, in Jerusalem.

7 And the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah; for these were amongst the cities of Judah, the fenced cities that were left.

8 The word that came unto Jeremiah from Jehovah, after that king Zedekiah had made a covenant with all the people that were at Jerusalem, to proclaim liberty unto them:

9 that every man should let his bondman, and every man his bondmaid, the Hebrew and the Hebrewess, go free, that none should exact service of them, [that is,] of a Jew his brother.

10 And all the princes and all the people that had entered into the covenant obeyed, every man letting his bondman and every man his bondmaid go free, that none should exact service of them any more: they obeyed, and let [them] go.

11 But afterwards they turned, and caused the bondmen and the bondmaids whom they had let go free, to return, and brought them into subjection for bondmen and for bondmaids.

12 And the word of Jehovah came to Jeremiah from Jehovah, saying,

13 Thus saith Jehovah the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 At the end of seven years ye shall let go every man his brother, a Hebrew, who hath sold himself unto thee; when he hath served thee six years, thou shalt let him go free from thee. But your fathers hearkened not unto me, neither inclined their ear.

15 And you, ye had this day turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 but ye have turned and profaned my name, and caused every man his bondman, and every man his bondmaid, whom ye had set at liberty at their pleasure, to return, and ye have brought them into subjection, to be unto you for bondmen and for bondmaids.

17 Therefore thus saith Jehovah: Ye have not hearkened unto me, in proclaiming liberty, every man to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith Jehovah, to the sword, to the pestilence, and to the famine; and I will give you over to be driven hither and thither among all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, who have not performed the words of the covenant which they had made before me, -- the calf which they cut in twain, and passed between the parts thereof,

19 -- the princes of Judah and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, that passed between the parts of the calf;

20 them will I give into the hand of their enemies and into the hand of them that seek their life; and their carcases shall be food for the fowl of the heavens and for the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I command, saith Jehovah, and I will cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation, without inhabitant.

JEREMIAH CHAPTER 35

31 The word that came to Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, the king of Judah, saying,

32 Go to the house of the Rechabites, and speak with them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink.

33 And I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites,

34 and I brought them into the house of Jehovah, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the threshold.

35 And I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said unto them, Drink wine.

36 And they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, ye nor your sons for ever;

37 neither shall ye build house, nor sow seed, nor plant vineyard, nor shall ye have [any]; but all your days ye shall dwell in tents, that ye may live many days in the land where ye sojourn.

38 And we have hearkened unto the voice of Jonadab the son of Rechab our father in all that he commanded us, to drink no wine all our days, we, our wives, our sons, and our daughters,

39 and not to build houses for us to dwell in; neither have we vineyard, nor field, nor seed;

310 but we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us.

311 And it came to pass when Nebuchadrezzar king of Babylon came up into the land, that we said, Come and let us go into Jerusalem because of the army of the Chaldeans, and because of the army of Syria; and we dwell at Jerusalem.

312 And the word of Jehovah came unto Jeremiah, saying,

313 Thus saith Jehovah of hosts, the God of Israel: Go and say to the men of Judah and to the inhabitants of Jerusalem, Will ye not receive instruction to hearken unto my words? saith Jehovah.

314 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; and to this day they have drunk none, for they have obeyed their father's commandment. But I have spoken unto you, rising early and speaking, and ye have not hearkened unto me.

315 And I have sent unto you all my servants the prophets, rising early and sending, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them; and ye shall dwell in the land that I have given to you and to your fathers: but ye have not inclined your ear nor hearkened unto me.

316 Yea, the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened unto me;

317 therefore thus saith Jehovah the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them, because I have spoken unto them, but they have not hearkened, and I have called unto them, but they have not answered.

318 And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his injunctions, and have done according unto all that he hath commanded you;

319 therefore thus saith Jehovah of hosts, the God of Israel, There shall not fail to Jonadab the son of Rechab a man to stand before me, for ever.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JEREMIAH CHAPTER 36

1 And it came to pass in the fourth year of Jehoiakim the son of Josiah, the king of Judah, [that] this word came to Jeremiah from Jehovah, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spoke unto thee, from the days of Josiah, even unto this day.

3 It may be the house of Judah will hear all the evil that I purpose to do unto them, that they may return every man from his evil way, and that I may forgive their iniquity and their sin.

4 And Jeremiah called Baruch the son of Nerijah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up, I cannot go into the house of Jehovah; but go thou in,

6 and read in the roll, which thou hast written from my mouth, the words of Jehovah in the ears of the people in the house of Jehovah upon the fast day; and thou shalt also read them in the ears of all Judah that come from their cities.

7 It may be they will present their supplication before Jehovah, and that they will return every one from his evil way; for great is the anger and the fury that Jehovah hath pronounced against this people.

8 And Baruch the son of Nerijah did according to all that the prophet Jeremiah commanded him, reading in the book the words of Jehovah in Jehovah's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah, the king of Judah, in the ninth month, [that] they proclaimed a fast before Jehovah, for all the people in Jerusalem, and for all the people that came from the cities of Judah to Jerusalem.

10 And Baruch read in the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of the house of Jehovah, in the ears of all the people.

11 And Micah the son of Gemariah the son of Shaphan heard out of the book all the words of Jehovah;

12 and he went down to the king's house, into the scribe's chamber, and behold, all the princes were sitting there: Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 And Micah declared unto them all the words that he had heard, when Baruch read in the book in the ears of the people.

14 And all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thy hand the roll in which thou hast read in the ears of the people, and come. And Baruch the son of Nerijah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. And Baruch read [it] in their ears.

16 And it came to pass, when they heard all the words, they turned in fear one toward another, and said unto Baruch, We will certainly report to the king all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words from his mouth?

18 And Baruch said unto them, He pronounced all these words unto me with his mouth, and I wrote [them] with ink in the book.

19 And the princes said unto Baruch, Go, hide thee, thou and Jeremiah; that none may know where ye are.

20 And they went in unto the king into the court, but they laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king.

21 And the king sent Jehudi to fetch the roll, and he fetched it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king.

22 Now the king was sitting in the winter-house in the ninth month, and with the fire-pan burning before him.

23 And it came to pass, that when Jehudi had read three or four columns, he cut it with the scribe's knife, and cast it into the fire that was in the pan until all the roll was consumed in the fire that was in the pan.

24 And they were not afraid, nor rent their garments, [neither] the king nor any of his servants that heard all these words.

25 Moreover, Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them.

26 And the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

27 And after that the king had burned the roll, and the words that Baruch wrote at the mouth of Jeremiah, the word of Jehovah came to Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from it man and beast?

30 Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will visit their iniquity upon him, and upon his seed, and upon his servants; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; and they have not hearkened.

32 And Jeremiah took another roll, and gave it to Baruch the scribe, the son of Nerijah; and he wrote therein from the mouth of Jeremiah, all the words of the book that Jehoiakim

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

king of Judah had burned in the fire; and there were added besides unto them many like words.

JEREMIAH CHAPTER 37

1 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, Nebuchadrezzar king of Babylon having made him king in the land of Judah.

2 And neither he, nor his servants, nor the people of the land, hearkened unto the words of Jehovah, which he had spoken through the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto Jehovah our God for us.

4 And Jeremiah came in and went out among the people; for they had not put him into prison.

5 And Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they went up from Jerusalem.

6 And the word of Jehovah came unto Jeremiah the prophet, saying,

7 Thus saith Jehovah the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith Jehovah: Deceive not yourselves, saying, The Chaldeans are certainly gone away from us; for they are not gone.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained [but] wounded men among them, [yet] should they rise up every man in his tent, and burn this city with fire.

11 And it came to pass when the army of the Chaldeans was gone up from Jerusalem because of Pharaoh's army,

12 that Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to have his portion there among the people.

13 And when he was in the gate of Benjamin, a captain of the guard was there whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on the prophet Jeremiah, saying, Thou art deserting to the Chaldeans.

14 And Jeremiah said, It is false: I am not deserting to the Chaldeans. But he hearkened not to him; and Irijah laid hold on Jeremiah, and brought him to the princes.

15 And the princes were wroth with Jeremiah, and smote him, and put him in the place of confinement in the house of Jonathan the scribe: for they had made that the prison.

16 When Jeremiah was come into the dungeon and into the vaults, and Jeremiah had remained there many days,

17 king Zedekiah sent and took him out. And the king asked of him secretly in his house, and said, Is there any word from Jehovah? And Jeremiah said, There is; and he said, Thou shalt be given into the hand of the king of Babylon.

18 And Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in the prison?

19 And where are your prophets that prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 And now hear, I pray thee, my lord, O king: let my supplication, I pray thee, come before thee; and cause me not to return into the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. And Jeremiah abode in the court of the guard.

JEREMIAH CHAPTER 38

1 And Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchijah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith Jehovah: He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; and he shall have his life for a prey, and shall live.

3 Thus saith Jehovah: This city shall certainly be given into the hand of the king of Babylon's army, and he shall take it.

4 And the princes said unto the king, Let this man, we pray thee, be put to death; for why should he weaken the hands of the men of war that remain in this city, and the hands of all the people, in speaking to them according to these words? for this man seeketh not the welfare of this people, but the hurt.

5 And king Zedekiah said, Behold, he is in your hand; for the king is not he that can do a thing against you.

6 Then they took Jeremiah, and cast him into the dungeon of Malchijah the son of Hammelech, which was in the court of the guard, and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire.

7 And Ebed-melech the Ethiopian, a eunuch who was in the king's house, heard that they had put Jeremiah in the dungeon -- now the king was sitting in the gate of Benjamin,

8 -- and Ebed-melech went forth out of the king's house, and spoke to the king, saying,

9 My lord, O king, these men have done evil in all that they have done to the prophet Jeremiah, whom they have cast into the dungeon; and he will die by reason of the famine in the place where he is; for there is no more bread in the city.

10 And the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 And Ebed-melech took the men under his order, and went into the house of the king under the treasury, and took thence old shreds and worn-out clothes, and let them down by cords into the dungeon to Jeremiah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And Ebed-melech the Ethiopian said to Jeremiah, Put, I pray, [these] old shreds and rags under thine armholes under the cords. And Jeremiah did so.

13 And they drew up Jeremiah with cords, and brought him up out of the dungeon; and Jeremiah remained in the court of the guard.

14 And king Zedekiah sent and took the prophet Jeremiah unto him, into the third entry that is in the house of Jehovah; and the king said unto Jeremiah, I will ask thee a thing: hide nothing from me.

15 And Jeremiah said unto Zedekiah, If I declare [it] unto thee, wilt thou not certainly put me to death? and if I give thee counsel, thou wilt not hearken unto me.

16 And king Zedekiah swore secretly unto Jeremiah, saying, [As] Jehovah liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 And Jeremiah said unto Zedekiah, Thus saith Jehovah the God of hosts, the God of Israel: If thou wilt freely go forth to the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And king Zedekiah said unto Jeremiah, I am afraid of the Jews that have deserted to the Chaldeans, lest they give me over into their hand, and they mock me.

20 And Jeremiah said, They shall not give [thee] over. Hearken, I beseech thee, unto the voice of Jehovah, in that which I speak unto thee; so shall it be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word which Jehovah hath shewn me:

22 Behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes; and they shall say, Thy familiar friends have set thee on, and have prevailed over thee; thy feet are sunk in the mire, they are turned away back.

23 And they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand; for thou shalt be taken by the hand of the king of Babylon, and thou shalt cause this city to be burned with fire.

24 And Zedekiah said unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 And if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; and what hath the king said unto thee?

26 then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 -- And all the princes came to Jeremiah, and asked him; and he told them according to all these words that the king had commanded. And they withdrew quietly from him; for the matter was not reported.

28 And Jeremiah remained in the court of the guard until the day that Jerusalem was taken.

JEREMIAH CHAPTER 39

1 And it came to pass when Jerusalem was taken, in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 In the eleventh year of Zedekiah, in the fourth month, on the ninth of the month, the city was broken into;

3 and all the princes of the king of Babylon came in, and sat in the middle gate: Nergal-sharezer, Samgar-nebu, Sarsechim, chief chamberlain, Nergal-sharezer, chief magian, and all the rest of the princes of the king of Babylon.

4 And it came to pass when Zedekiah the king of Judah and all the men of war saw them, that they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls; and he went out the way of the plain.

5 And the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar king of Babylon, unto Riblah in the land of Hamath; and he pronounced judgment upon him.

6 And the king of Babylon slaughtered the sons of Zedekiah in Riblah before his eyes, and the king of Babylon slaughtered all the nobles of Judah;

7 and he put out the eyes of Zedekiah, and bound him with chains of brass, to carry him to Babylon.

8 And the Chaldeans burned the king's house and the houses of the people with fire, and broke down the walls of Jerusalem.

9 And Nebuzar-adan the captain of the body-guard carried away captive into Babylon the rest of the people that were left in the city, and the deserters that had deserted to him, with the rest of the people that were left.

10 But Nebuzar-adan the captain of the body-guard left [certain] of the people, the poor who had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 And Nebuchadrezzar king of Babylon had given charge concerning Jeremiah by Nebuzar-adan the captain of the body-guard, saying,

12 Take him, and keep an eye upon him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the body-guard sent, and Nebushazban, chief chamberlain, and Nergal-sharezer, chief magian, and all the king of Babylon's princes,

14 even they sent, and took Jeremiah out of the court of the guard and committed him to Gedaliah the son of Ahikam the son of Shaphan, that he should conduct him away home. And he dwelt among the people.

15 And the word of Jehovah came unto Jeremiah, while he was shut up in the court of the guard, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good, and they shall come to pass before thy face in that day.

17 And I will deliver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men of whom thou art afraid;

18 for I will certainly save thee, and thou shalt not fall by the sword, but thou shalt have thy life for a prey; for thou hast put thy confidence in me, saith Jehovah.

JEREMIAH CHAPTER 40

1 The word that came to Jeremiah from Jehovah, after that Nebuzar-adan the captain of the body-guard had let him go from Ramah, when he had taken him, being bound in chains, among all the captivity of Jerusalem and Judah, that were carried away captive to Babylon.

2 And the captain of the body-guard took Jeremiah, and said unto him, Jehovah thy God pronounced this evil upon this place,

3 and Jehovah hath brought [it about] and done according as he said; for ye have sinned against Jehovah, and have not hearkened unto his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains that are upon thy hand. If it seem good in thy sight to come with me to Babylon, come, and I will keep mine eye upon thee; but if it seem ill unto thee to come with me to Babylon, forbear. See, all the land is before thee: whither it seemeth good and right in thy sight to go, thither go.

5 And while he had not yet given answer; [he said,] Yea, go back to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath appointed over the cities of Judah, and abide with him in the midst of the people; or go wheresoever it seemeth right in thy sight to go. And the captain of the body-guard gave him provisions and a present, and let him go.

6 And Jeremiah came unto Gedaliah the son of Ahikam to Mizpah, and abode with him among the people that remained in the land.

7 And all the captains of the forces that were in the fields, they and their men, heard that the king of Babylon had appointed Gedaliah the son of Ahikam over the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that had not been carried away captive to Babylon.

8 And they came to Gedaliah to Mizpah; even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 And as for me, behold, I dwell at Mizpah, to stand before the Chaldeans, who will come unto us; and ye, gather wine, and summer fruits, and oil, and put [them] in your vessels, and dwell in your cities which ye have taken.

11 Likewise all the Jews that were in Moab, and among the children of Ammon and in Edom, and that were in all the lands, heard that the king of Babylon had left a remnant in Judah, and that he had appointed over them Gedaliah the son of Ahikam the son of Shaphan;

12 and all the Jews returned out of all the places whither they had been driven, and came to the land of Judah to Gedaliah, unto Mizpah, and gathered wine and summer fruits in great abundance.

13 And Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah unto Mizpah,

14 and said unto him, Dost thou indeed know that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to smite thee to death? But Gedaliah the son of Ahikam believed them not.

15 And Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will smite Ishmael the son of Nethaniah and no man shall know it: why should he take thy life, and all they of Judah who are gathered unto thee be scattered, and the remnant of Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.

JEREMIAH CHAPTER 41

1 And it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the royal seed, and [one] of the king's chief men, and ten men with him, came to Gedaliah the son of Ahikam unto Mizpah, and there they ate bread together, in Mizpah.

2 And Ishmael the son of Nethaniah arose, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him, whom the king of Babylon had appointed over the land.

3 And Ishmael smote all the Jews that were with him, with Gedaliah, at Mizpah, and the Chaldeans that were found there, the men of war.

4 And it came to pass the second day after he had killed Gedaliah, and no man knew it,

5 that there came men from Shechem, from Shiloh, and from Samaria, eighty men, having their beards shaven and their clothes rent, and having cut themselves; with oblations and incense in their hand, to bring them to the house of Jehovah.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went; and it came to pass when he met them, he said unto them, Come to Gedaliah the son of Ahikam.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah, he and the men that were with him, slew them, [and cast them] into the midst of the pit.

8 But ten men were found among them that said unto Ishmael, Do not kill us, for we have hidden stores in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and did not kill them among their brethren.

9 And the pit into which Ishmael had cast all the dead bodies of the men whom he had slain by the side of Gedaliah was the one which Asa the king had made for fear of Baasha king of Israel: Ishmael the son of Nethaniah filled it with the slain.

10 And Ishmael carried away captive all the remnant of the people that were in Mizpah, the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the body-guard had committed to Gedaliah the son of Ahikam: Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon.

11 And Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done;

12 and they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are at Gibeon.

13 And it came to pass when all the people that were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 And all the people that Ishmael had carried away captive from Mizpah turned about and came back, and went to Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the children of Ammon.

16 Then Johanan the son of Kareah, and all the captains of the forces that were with him, took all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had slain Gedaliah the son of Ahikam, the mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon;

17 and they departed, and dwelt at Geruth-Chimham, which is by Bethlehem, to go to enter into Egypt,

18 because of the Chaldeans; for they feared them, because Ishmael the son of Nethaniah had smitten Gedaliah the son of Ahikam, whom the king of Babylon had appointed over the land.

JEREMIAH CHAPTER 42

1 And all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest,

2 came near and said unto Jeremiah the prophet, Let, we beseech thee, our supplication come before thee, and pray for us unto Jehovah thy God, for all this remnant (for we are left a few of many, as thine eyes do behold us);

3 that Jehovah thy God may shew us the way wherein we should walk, and the thing that we should do.

4 And Jeremiah the prophet said unto them, I have heard; behold, I will pray unto Jehovah your God according to your words; and it shall come to pass [that] whatsoever thing Jehovah shall answer you, I will declare it unto you: I will keep nothing back from you.

5 And they said to Jeremiah, Jehovah be a true and faithful witness amongst us, if we do not even according to all the word for which Jehovah thy God shall send thee to us.

6 Whether it be good or whether it be evil, we will hearken unto the voice of Jehovah our God, to whom we send thee; that it may be well with us when we hearken unto the voice of Jehovah our God.

7 And it came to pass at the end of ten days, that the word of Jehovah came unto Jeremiah.

8 And he called Johanan the son of Kareah, and all the captains of the forces that were with him, and all the people from the least even unto the greatest,

9 and said unto them, Thus saith Jehovah the God of Israel, to whom ye sent me to present your supplication before him:

10 If ye will still abide in this land, then will I build you, and not overthrow [you], and I will plant you, and not pluck [you] up; for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith Jehovah; for I will be with you to save you, and to deliver you from his hand.

12 And I will grant mercies to you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land; so as not to hearken unto the voice of Jehovah your God,

14 saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger for bread; and there will we dwell;

15 -- and now, therefore, hear the word of Jehovah, ye remnant of Judah: thus saith Jehovah of hosts, the God of Israel: If ye really set your faces to enter into Egypt, and go to sojourn there,

16 then it shall come to pass, that the sword which ye fear shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and there ye shall die.

17 And it shall be that all the men that have set their faces to go into Egypt to sojourn there shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith Jehovah of hosts, the God of Israel: As mine anger and my fury have been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see this place no more.

19 Jehovah hath said concerning you, the remnant of Judah, Go ye not into Egypt. Know certainly that I have admonished you this day.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 For ye deceived yourselves in your own souls, when ye sent me unto Jehovah your God, saying, Pray for us unto Jehovah our God; and according to all that Jehovah our God shall say, so declare unto us, and we will do it.

21 And I have this day declared [it] to you; but ye have not obeyed the voice of Jehovah your God, nor anything for which he hath sent me unto you.

22 And now know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn.

JEREMIAH CHAPTER 43

1 And it came to pass, when Jeremiah had ended speaking unto all the people all the words of Jehovah their God, with which Jehovah their God had sent him to them -- all these words,

2 -- then spoke Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying to Jeremiah, Thou speakest falsely: Jehovah our God hath not sent thee to say, Go not into Egypt to sojourn there;

3 but Baruch the son of Nerijah is setting thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, hearkened not unto the voice of Jehovah to abide in the land of Judah;

5 but Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to sojourn in the land of Judah;

6 men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the body-guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Nerijah;

7 and they came into the land of Egypt: for they hearkened not unto the voice of Jehovah. And they came as far as Tahpanhes.

8 And the word of Jehovah came to Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the Jews,

10 and say unto them, Thus saith Jehovah of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones which I have hidden, and he shall spread his royal pavilion over them.

11 And he shall come and smite the land of Egypt: such as are for death to death, and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captive; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 And he shall break the pillars of Beth-shemesh, which is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

JEREMIAH CHAPTER 44

1 The word that came to Jeremiah concerning all the Jews who dwelt in the land of Egypt, who dwelt at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith Jehovah of hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold they are, this day, a waste, and no man dwelleth therein,

3 because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense to serve other gods which they knew not, they, [nor] ye, nor your fathers.

4 And I sent unto you all my servants the prophets, rising early and sending, saying, Oh, do not this abominable thing which I hate!

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 And my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are become a waste, a desolation, as at this day.

7 And now thus saith Jehovah the God of hosts, the God of Israel: Wherefore commit ye great evil against your souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, to leave you no remnant;

8 provoking me to anger with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye are come to sojourn, that ye should be cut off, and that ye should be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem?

10 They are not humbled unto this day, neither have they feared, nor walked in my law, nor in my statutes which I set before you and before your fathers.

11 Therefore thus saith Jehovah of hosts, the God of Israel: Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to enter into the land of Egypt to sojourn there, and they shall all be consumed: in the land of Egypt shall they fall; they shall be consumed by the sword [and] by the famine, from the least even unto the greatest; they shall die by the sword and by the famine, and they shall be an execration, an astonishment, and a curse, and a reproach.

13 And I will punish them that dwell in the land of Egypt as I have punished Jerusalem, by the sword, by the famine, and by the pestilence;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 and none of the remnant of Judah, that have come into the land of Egypt to sojourn there, shall escape or remain, so as to return into the land of Judah, whither they have a desire to return to dwell there; for none shall return but such as shall escape.

15 Then all the men who knew that their wives burned incense to other gods, and all the women who stood by, a great assemblage, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 [As for] the word that thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee,

17 but we will certainly do every word that is gone forth out of our mouth, to burn incense to the queen of the heavens, and to pour out drink-offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; and we had plenty of bread, and were well, and saw no evil.

18 But since we left off burning incense to the queen of the heavens, and pouring out drink-offerings to her, we have wanted everything, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of the heavens and poured out drink-offerings to her, did we make for her cakes to portray her, and pour out drink-offerings to her, without our husbands?

20 And Jeremiah said unto all the people, to the men, and to the women, and to all the people that had given him that answer, saying,

21 Is it not the incense that ye burned in the cities of Judah and in the streets of Jerusalem, ye and your fathers, your kings and your princes and the people of the land, that Jehovah remembered, and that came into his mind?

22 And Jehovah could no longer bear, because of the evil of your doings, [and] because of the abominations that ye had committed; and your land is become a waste, and an astonishment, and a curse, without inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against Jehovah, and have not hearkened unto the voice of Jehovah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil hath come upon you, as at this day.

24 And Jeremiah said unto all the people, and to all the women, Hear ye the word of Jehovah, all Judah that are in the land of Egypt.

25 Thus saith Jehovah of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hands, saying, We will certainly perform our vows which we have vowed, to burn incense to the queen of the heavens, and to pour out drink-offerings unto her. Ye will certainly establish your vows, and entirely perform your vows.

26 Therefore hear ye the word of Jehovah, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name, saith Jehovah, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, [As] the Lord Jehovah liveth.

27 Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 And they that escape the sword shall return out of the land of Egypt into the land of Judah, a very small company; and all the remnant of Judah, that have come into the land of Egypt to sojourn there, shall know whose word shall stand, mine or theirs.

29 And this shall be the sign unto you, saith Jehovah, that I will punish you in this place, that ye may know that my words shall certainly stand against you for evil:

30 thus saith Jehovah: Behold, I will give Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

JEREMIAH CHAPTER 45

1 The word that Jeremiah the prophet spoke to Baruch the son of Nerijah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, the king of Judah, saying,

2 Thus sayeth Jehovah, the God of Israel, concerning thee, Baruch:

3 Thou didst say, Woe unto me! for Jehovah hath added grief to my sorrow; I am weary with my sighing, and I find no rest.

4 Thus shalt thou say unto him, Thus saith Jehovah: Behold, what I have built do I overthrow, and what I have planted I pluck up, even this whole land.

5 And seekest thou great things for thyself? seek [them] not; for behold, I will bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou shalt go.

JEREMIAH CHAPTER 46

1 The word of Jehovah that came to Jeremiah the prophet concerning the nations.

2 Of Egypt: concerning the army of Pharaoh-Necho king of Egypt, which was by the river Euphrates at Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah, the king of Judah.

3 Make ready buckler and shield, and draw near to battle!

4 Harness the horses, and mount ye horsemen, and stand forth with helmets; polish the spears, put on the coats of mail!

5 Why do I see them dismayed, turned away back? And their mighty ones are beaten down, and take to flight, and look not back? Terror [is] on every side, saith Jehovah.

6 Let not the swift flee away, neither let the mighty man escape! -- Toward the north, hard by the river Euphrates, they have stumbled and fallen.

7 Who is this [that] riseth up as the Nile, whose waters toss themselves like the rivers?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 It is Egypt that riseth up as the Nile, and [his] waters toss themselves like the rivers; and he saith, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof.

9 Go up, ye horses, and drive furiously, ye chariots; and let the mighty men go forth: Cush and Phut that handle the shield, and the Ludim that handle the bow [and] bend it.

10 For this is the day of the Lord Jehovah of hosts, a day of vengeance, that he may be avenged of his adversaries; and the sword shall devour, and it shall be sated and made drunk with their blood; for the Lord Jehovah of hosts hath a sacrifice in the north country, by the river Euphrates.

11 Go up to Gilead, and fetch balm, O virgin-daughter of Egypt! In vain shalt thou multiply remedies: there is no healing for thee.

12 The nations have heard of thy shame, and thy cry hath filled the earth; for the mighty man stumbleth against the mighty, they are both fallen together.

13 The word that Jehovah spoke to Jeremiah the prophet, concerning the coming of Nebuchadrezzar king of Babylon to smite the land of Egypt:

14 Declare in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes; say, Stand fast, and prepare thee; for the sword devoureth round about thee.

15 Why are thy valiants swept away? They stood not, for Jehovah did thrust them down.

16 He made many to stumble, yea, one fell upon another; and they said, Arise, and let us return to our own people and to the land of our nativity, from the oppressing sword.

17 There did they cry, Pharaoh king of Egypt is but a noise; he hath let the time appointed go by.

18 [As] I live, saith the King, whose name is Jehovah of hosts, surely as Tabor among the mountains, and as Carmel by the sea, so shall he come.

19 Thou, inhabitress, daughter of Egypt, furnish for thyself a captive's baggage, for Noph shall be a desolation and shall be ruined, so that none shall dwell therein.

20 Egypt is a very fair heifer; the gad-fly cometh, it cometh from the north.

21 Also her hired men in the midst of her are like fatted bullocks; for they also have turned back, they have fled away together, they did not stand; for the day of their calamity is come upon them, the time of their visitation.

22 Her voice shall go like a serpent's; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith Jehovah, though it be impenetrable; for they are more than the locusts, and are innumerable.

24 The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north.

25 Jehovah of hosts, the God of Israel, saith, Behold, I will punish Amon of No, and Pharaoh, and Egypt, and her gods, and her kings; yea, Pharaoh and them that confide in him.

26 And I will give them into the hand of those that seek their life, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; but afterwards it shall be inhabited, as in the days of old, saith Jehovah.

27 But thou, my servant Jacob, fear not, neither be dismayed, Israel: for behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make [him] afraid.

28 Fear thou not, my servant Jacob, saith Jehovah: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but I will correct thee with judgment, and I will not hold thee altogether guiltless.

JEREMIAH CHAPTER 47

1 The word of Jehovah that came to the prophet Jeremiah concerning the Philistines, before Pharaoh smote Gazah.

2 Thus saith Jehovah: Behold, waters rise up out of the north, and shall become an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: and the men shall cry, and all the inhabitants of the land shall howl,

3 at the noise of the stamping of the hoofs of his steeds, at the rushing of his chariots, at the rumbling of his wheels: fathers shall not look back for [their] children, from feebleness of hands;

4 because of the day that cometh to lay waste all the Philistines, to cut off from Tyre and Sidon every helper that remaineth; for Jehovah will lay waste the Philistines, the remnant of the island of Caphtor.

5 Baldness is come upon Gazah; Ashkelon is cut off, the remnant of their valley: how long wilt thou cut thyself?

6 Alas! sword of Jehovah, how long wilt thou not be quiet? Withdraw into thy scabbard, rest, and be still.

7 How shouldest thou be quiet? -- For Jehovah hath given it a charge: against Ashkelon, and against the sea shore, there hath he appointed it.

JEREMIAH CHAPTER 48

1 Concerning Moab. Thus saith Jehovah of hosts, the God of Israel: Woe unto Nebo! for it is spoiled; Kirjathaim is put to shame, it is taken; Misgab is put to shame and dismayed.

2 Moab's praise is no more; in Heshbon they have devised evil against her: Come, and let us cut her off from [being] a nation. Thou also, O Madmen, shalt be cut down; the sword shall pursue thee.

3 A voice of crying from Horonaim; wasting and great destruction!

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For by the ascent of Luhith continual weeping shall go up; for in the descent of Horonaim is heard the anguish of the cry of destruction.

6 Flee, save your lives, and be like a shrub in the wilderness.

7 For because thou hast confided in thy works and in thy treasures, thou also shalt be taken, and Chemosh shall go forth into captivity, his priests and his princes together.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And the waster shall come upon every city, that not a city shall escape; and the valley shall perish, and the plateau shall be destroyed: as Jehovah hath said.

9 Give wings unto Moab, that she may flee and get away; and the cities thereof shall become a desolation, without inhabitant.

10 Cursed be he that doeth the work of Jehovah negligently, and cursed be he that keepeth back his sword from blood!

11 Moab hath been at ease from his youth, and hath settled on his lees; he hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste hath remained in him, and his scent is not changed.

12 Therefore behold, days come, saith Jehovah, that I will send unto him pourers that shall pour him off, and shall empty his vessels, and break in pieces his flagons.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence.

14 How do ye say, We are mighty, and men of valour for the war?

15 Moab is laid waste, and his cities are gone up [in smoke], and his chosen young men are gone down to the slaughter, saith the King, whose name is Jehovah of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, the beautiful rod!

18 Come down from [thy] glory and sit in the drought, O inhabitress, daughter of Dibon; the spoiler of Moab is come up against thee, thy strongholds hath he destroyed.

19 Stand by the way, and watch, inhabitress of Aroer; ask him that fleeth, and her that escapeth; say, What is done?

20 Moab is put to shame; for he is broken down: howl and cry; tell it in Arnon, that Moab is laid waste.

21 And judgment is come upon the country of the plateau; upon Holon, and upon Jahzah, and upon Mephaath;

22 and upon Dibon, and upon Nebo, and upon Beth-diblathaim;

23 and upon Kirjathaim, and upon Beth-gamul, and upon Beth-meon;

24 and upon Kerijoth, and upon Bozrah, and upon all the cities of the land of Moab, far and near.

25 The horn of Moab is cut off, and his arm is broken, saith Jehovah.

26 Make him drunken, for he magnified himself against Jehovah; and Moab shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? Was he found among thieves, that as oft as thou didst speak of him, thou didst shake the head?

28 Leave the cities, and dwell in the rocks, ye inhabitants of Moab, and be like the dove, that maketh her nest in the sides of the cave's mouth.

29 We have heard of the arrogance of Moab, -- [he is] very proud; -- his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith Jehovah; his pratings are vain: they do not as [they say].

31 Therefore will I howl for Moab, and I will cry out for all Moab: for the men of Kir-heres shall there be moaning.

32 O vine of Sibmah, I will weep for thee with more than the weeping of Jaazer: thy shoots passed over the sea, they reached to the sea of Jaazer. The spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken away from the fruitful field and from the land of Moab; and I have caused wine to fail from the winepresses: they shall no more tread with shouting; the shouting shall be no shouting.

34 Because of the cry from Heshbon, unto Elaleh, unto Jahaz have they uttered their voice, from Zoar unto Horonaim, [unto] Eglath-shelishijah: for even the waters of Nimrim shall become desolations.

35 And I will cause to cease in Moab, saith Jehovah, him that offereth in the high place, and him that burneth incense to his gods.

36 Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir-heres; because the abundance that he hath gotten is perished.

37 For every head is bald, and every beard clipped; upon all the hands are cuttings, and upon the loins sackcloth.

38 It is wholly lamentation upon all the housetops of Moab, and in the public places thereof; for I have broken Moab, like a vessel wherein is no pleasure, saith Jehovah.

39 They howl, How is it broken down! how hath Moab turned the back with shame! And Moab shall be a derision and a terror to all that are round about him.

40 For thus saith Jehovah: Behold, he shall fly as an eagle, and shall spread forth his wings over Moab.

41 Kerijoth is taken, and the strongholds are seized, and at that day the heart of the mighty men of Moab shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from being a people, because he hath magnified himself against Jehovah.

43 Fear, and the pit, and the snare shall be upon thee, O inhabitant of Moab, saith Jehovah.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon her, upon Moab, the year of their visitation, saith Jehovah.

45 They that fled stood under the shadow of Heshbon powerless; for a fire hath come forth from Heshbon, and a flame from the midst of Sihon, and hath consumed the corner of Moab, and the crown of the head of the sons of tumult.

46 Woe to thee, Moab! The people of Chemosh is undone; for thy sons are taken away in captivity, and thy daughters are captives.

47 But I will turn the captivity of Moab at the end of the days, saith Jehovah. Thus far is the judgement of Moab.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JEREMIAH CHAPTER 49

1 Concerning the children of Ammon. Thus saith Jehovah: Hath Israel no sons? hath he no heir? Why is Malcam heir of Gad, and his people dwell in the cities thereof?

2 Therefore behold, days come, saith Jehovah, that I will cause the clamour of war to be heard in Rabbah of the children of Ammon; and it shall be a desolate heap; and her towns shall be burned with fire; and Israel shall possess them that possessed him, saith Jehovah.

3 Howl, Heshbon! for Ai is laid waste; cry, daughters of Rabbah, gird you with sackcloth, lament and run to and fro within the enclosures: for Malcam shall go into captivity, his priests and his princes together.

4 Wherefore gloriest thou in the valleys? Thy valley shall flow down, O backsliding daughter, that trusteth in her treasures, [saying,] Who shall come against me?

5 Behold, I will bring a fear upon thee, saith the Lord Jehovah of hosts, from all that are about thee; and ye shall be driven out every man right forth; and none shall assemble the fugitives.

6 And afterwards I will turn the captivity of the children of Ammon, saith Jehovah.

7 Concerning Edom. Thus saith Jehovah of hosts: Is there no more wisdom in Teman? is counsel perished from the prudent? is their wisdom spent?

8 Flee, turn back, dwell deep down, ye inhabitants of Dedan! For I will bring the calamity of Esau upon him, the time that I visit him.

9 If grape-gatherers had come to thee, would they not have left a gleaning? If thieves by night, they would destroy only till they had enough.

10 But I have made Esau bare, I have uncovered his secret places, that he is unable to hide himself: his seed is wasted, and his brethren, and his neighbours, and he is not.

11 Leave thine orphans, I will preserve them alive; and let thy widows trust in me.

12 For thus saith Jehovah: Behold, they whose judgment was not to drink of the cup shall assuredly drink; and thou indeed, shouldest thou be altogether unpunished? Thou shalt not go unpunished, but thou shalt surely drink.

13 For I have sworn by myself, saith Jehovah, that Bozrah shall become an astonishment, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from Jehovah, and an ambassador is sent among the nations: -- Gather yourselves together, and come against her and rise up for the battle.

15 For behold, I have made thee small among the nations, despised among men.

16 Thy terribleness, the pride of thy heart, hath deceived thee, thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldest make thy nest high as the eagle, I will bring thee down from thence, saith Jehovah.

17 And Edom shall be an astonishment: every one that goeth by it shall be astonished, and shall hiss, because of all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and their neighbour cities, saith Jehovah, no one shall dwell there, neither shall a son of man sojourn therein.

19 Behold, he shall come up like a lion from the swelling of the Jordan against the strong habitation; for I will make them suddenly run away from it; and who is a chosen [man] whom I shall appoint over her? For who is like me? and who will assign me a time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of Jehovah, which he hath taken against Edom, and his purposes which he hath purposed against the inhabitants of Teman: The little ones of the flock shall certainly draw them away; he shall certainly make their habitation desolate for them.

21 The earth quaketh at the sound of their fall; there is a cry, the sound whereof is heard in the Red sea.

22 Behold, he shall come up, and fly as an eagle, and spread forth his wings against Bozrah; and at that day the heart of the mighty men of Edom shall be as the heart of a woman in her pangs.

23 Concerning Damascus. Hamath is put to shame, and Arpad; for they have heard evil tidings, they are melted away: there is distress on the sea; it cannot be quiet.

24 Damascus is grown feeble: she turneth herself to flee, and terror hath seized on her; trouble and sorrows have taken hold of her as of a woman in travail.

25 How is not the town of praise forsaken, the city of my joy!

26 Therefore shall her young men fall in her streets, and all the men of war be cut off in that day, saith Jehovah of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-Hadad.

28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon smote. Thus saith Jehovah: Arise, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take; their curtains and all their vessels, and their camels, shall they carry away for themselves; and they shall cry unto them, Terror on every side!

30 Flee, wander very far, dwell deep down, ye inhabitants of Hazor, saith Jehovah; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up against the nation at ease, that dwelleth securely, saith Jehovah, which hath neither gates nor bars: they dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter to every wind them that have the corners [of their beard] cut off, and I will bring their calamity from all sides thereof, saith Jehovah.

33 And Hazor shall be a dwelling-place of jackals, a desolation for ever. No one shall dwell there, neither shall a son of man sojourn therein.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 The word of Jehovah that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith Jehovah of hosts: Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds, from the four ends of the heavens, and I will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 And I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, my fierce anger, saith Jehovah; and I will send the sword after them, till I have consumed them.

38 And I will set my throne in Elam, and will destroy from thence king and princes, saith Jehovah.

39 But it shall come to pass at the end of the days, I will turn the captivity of Elam, saith Jehovah.

JEREMIAH CHAPTER 50

1 The word that Jehovah spoke concerning Babylon, concerning the land of the Chaldeans, through Jeremiah the prophet.

2 Declare ye among the nations, and publish, and lift up a banner; publish, conceal not! Say, Babylon is taken, Bel is put to shame, Merodach is dismayed: her images are put to shame, her idols are dismayed.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: both man and beast are fled; they are gone.

4 In those days, and at that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together, going and weeping as they go, and shall seek Jehovah their God.

5 They shall inquire concerning Zion, with their faces thitherward, [saying,] Come, and let us join ourselves to Jehovah, in an everlasting covenant that shall not be forgotten.

6 My people are lost sheep; their shepherds have caused them to go astray, they turned them away on the mountains: they went from mountain to hill, they forgot their resting-place.

7 All that found them devoured them, and their adversaries said, We are not guilty, because they have sinned against Jehovah, the habitation of righteousness, even Jehovah, the hope of their fathers.

8 Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flock.

9 For behold, I will raise and cause to come up against Babylon, an assemblage of great nations from the north country; and they shall set themselves in array against her: from thence shall she be taken. Their arrows shall be as those of a mighty expert man: none shall return empty.

10 And Chaldea shall be a spoil: all the spoilers thereof shall be satiated, saith Jehovah.

11 For ye rejoiced, for ye triumphed, ye plunderers of my heritage; for ye have been wanton as the heifer at grass, and neighed as steeds.

12 Your mother hath been sorely put to shame; she that bore you hath been covered with reproach: behold, [she is become] hindmost of the nations, a wilderness, a dry land, and a desert.

13 Because of the wrath of Jehovah, it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and shall hiss, because of all her plagues.

14 Put yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows: for she hath sinned against Jehovah.

15 Shout against her round about: she hath given her hand; her ramparts are fallen, her walls are thrown down: for this is the vengeance of Jehovah. Take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. For fear of the oppressing sword let them turn every one to his people, and let them flee every one to his own land.

17 Israel is a hunted sheep; the lions have driven him away: first the king of Assyria devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith Jehovah of hosts, the God of Israel: Behold, I will visit the king of Babylon and his land, like as I have visited the king of Assyria.

19 And I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and in Gilead.

20 In those days, and at that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon those whom I leave remaining.

21 Go up against the land of double rebellion, against it, and against the inhabitants of visitation; waste and utterly destroy after them, saith Jehovah, and do according to all that I have commanded thee.

22 A sound of battle is in the land, and great destruction.

23 How is the hammer of the whole earth cut asunder and broken! How is Babylon become an astonishment among the nations!

24 I have laid a snare for thee, and thou, Babylon, art also taken, and thou wast not aware; thou art found, and also caught, for thou hast contended with Jehovah.

25 Jehovah hath opened his armoury, and hath brought forth the weapons of his indignation; for this is a work for the Lord, Jehovah of hosts, in the land of the Chaldeans.

26 Come ye against her from every quarter, open her storehouses; pile her up like sheaves, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of Jehovah our God, the vengeance of his temple.

29 Call together the archers against Babylon, all those that bend the bow: encamp against her round about; let there be no escaping: recompense her according to her work; according to all that she hath done, do unto her: for she hath acted proudly against Jehovah, against the Holy One of Israel.

30 Therefore shall her young men fall in her streets; and all her men of war shall be cut off in that day, saith Jehovah.

31 Behold, I am against thee, proud one, saith the Lord Jehovah of hosts; for thy day is come, the time that I visit thee:

32 and the proud one shall stumble and fall, and none shall raise him up; yea, I will kindle a fire in his cities, and it shall devour all that are round about him.

33 Thus saith Jehovah of hosts: The children of Israel and the children of Judah were together oppressed; and all that took them captives held them fast: they refused to let them go.

34 Their Redeemer is strong; Jehovah of hosts is his name: he will thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 The sword is upon the Chaldeans, saith Jehovah, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men;

36 the sword is upon the liars, and they shall become fools; the sword is upon her mighty men, and they shall be dismayed;

37 the sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women; the sword is upon her treasures, and they shall be robbed:

38 a drought is upon her waters, and they shall be dried up; for it is a land of graven images, and they are mad after frightful idols.

39 Therefore wild beasts of the desert with jackals shall dwell there, and ostriches shall dwell therein; and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation.

40 As when God overthrew Sodom and Gomorrah, and their neighbour cities, saith Jehovah, no one shall dwell there, neither shall a son of man sojourn therein.

41 Behold, a people cometh from the north, and a great nation. And many kings shall arise from the uttermost parts of the earth.

42 They lay hold of bow and spear; they are cruel, and will not shew mercy; their voice roareth like the sea, and they ride upon horses -- set in array like a man for the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands wax feeble; trouble hath taken hold of him, pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of the Jordan against the strong habitation; for I will make him suddenly run away from it; and who is a chosen [man] whom I may appoint over her? For who is like me? and who will assign me a time? and who is that shepherd that will stand before me?

45 Therefore hear the counsel of Jehovah, which he hath taken against Babylon, and his purposes which he hath purposed against the land of the Chaldeans: The little ones of the flock shall certainly draw them away; he shall certainly make their habitation desolate for them.

46 At the sound of the taking of Babylon the earth hath quaked, and the cry is heard among the nations.

JEREMIAH CHAPTER 51

1 Thus saith Jehovah: Behold, I will raise up against Babylon, and against them that dwell in the heart of those that rise against me, a destroying wind;

2 and I will send unto Babylon strangers, who shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his coat of mail; and spare not her young men: destroy utterly all her host.

4 And the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel is not forsaken, nor Judah of his God, of Jehovah of hosts; for their land is full of guilt against the Holy One of Israel.

6 Flee out of the midst of Babylon, and save every man his life; be ye not cut off in her iniquity: for this is the time of Jehovah's vengeance: he shall render unto her a recompence.

7 Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunk of her wine; therefore have the nations become mad.

8 Babylon is suddenly fallen and ruined. Howl over her; take balm for her pain, if so be she may be healed.

9 We have treated Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto the heavens, and is lifted up to the skies.

10 Jehovah hath brought forth our righteousness: come, and let us declare in Zion the work of Jehovah our God.

11 Sharpen the arrows; take the shields. Jehovah hath stirred up the spirit of the kings of the Medes; for his purpose is against Babylon, to destroy it; for this is the vengeance of Jehovah, the vengeance of his temple.

12 Lift up a banner towards the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes; for Jehovah hath both devised and done that which he spoke against the inhabitants of Babylon.

13 Thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy rapacity.

14 Jehovah of hosts hath sworn by himself, I will assuredly fill thee with men, as with caterpillars; and they shall raise a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the end of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasures.

17 Every man is become brutish, so as to have no knowledge; every founder is put to shame by the graven image, for his molten image is falsehood, and there is no breath in them.

18 They are vanity, a work of delusion: in the time of their visitation they shall perish.

19 The portion of Jacob is not like them; for it is he that hath formed all things: and [Israel] is the rod of his inheritance: Jehovah of hosts is his name.

20 Thou art my maul, [my] weapons of war: and with thee I will break in pieces the nations, and I will with thee destroy kingdoms;

21 and with thee I will break in pieces the horse and his rider; and with thee I will break in pieces the chariot and its driver;

22 and with thee will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 and with thee will I break in pieces the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces governors and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea, in your sight, all their evil which they have done in Zion, saith Jehovah.

25 Behold, I am against thee, mount of destruction, saith Jehovah, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burning mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; for thou shalt be desolate for ever, saith Jehovah.

27 Lift up a banner in the land, blow the trumpet among the nations, prepare nations against her; call together against her the kingdoms of Ararat, Minni, and Ashkenaz; appoint a captain against her; cause the horses to come up as the bristly caterpillars.

28 Prepare nations against her, the kings of the Medes, their governors and all their rulers, yea, all the land of their dominion.

29 And the land trembleth and is in pain; for the purposes of Jehovah against Babylon do stand, to make the land of Babylon a desolation, without inhabitant.

30 The mighty men of Babylon have ceased to fight, they are sitting in the fortresses; their might hath failed, they are become as women: they have set her dwelling places on fire; her bars are broken.

31 Courier runneth to meet courier, and messenger to meet messenger, to announce to the king of Babylon that his city is taken from end to end;

32 and the passages are seized, and the reedy places are burnt with fire, and the men of war are affrighted.

33 For thus saith Jehovah of hosts, the God of Israel: The daughter of Babylon is like a threshing-floor, at the time of its being trodden; yet a little while, and the time of harvest shall come for her.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel; he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh be upon Babylon, shall the inhabitress of Zion say; and, My blood be upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith Jehovah: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her spring dry.

37 And Babylon shall become heaps, a dwelling-place of jackals, an astonishment, and a hissing, without inhabitant.

38 They shall roar together like young lions, growl as lions' whelps.

39 When they are heated, I will prepare their drink, and I will make them drunken, that they may exult, and sleep a perpetual sleep, and not wake, saith Jehovah.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how is the praise of the whole earth seized! How is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of its waves.

43 Her cities are become a desolation, a dry land, and a desert, a land wherein no one dwelleth, neither doth a son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth what he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon is fallen.

45 Go ye out of the midst of her, my people, and deliver every man his soul from the fierce anger of Jehovah!

46 lest your heart faint, and ye fear for the rumour that shall be heard in the land; for a rumour shall come [one] year, and after that a rumour in [another] year, and violence in the earth, ruler against ruler.

47 Therefore behold, days are coming when I will punish the graven images of Babylon; and her whole land shall be put to shame, and all her slain shall fall in the midst of her.

48 And the heavens and the earth, and all that is therein, shall shout aloud over Babylon; for out of the north the spoilers shall come against her, saith Jehovah.

49 As Babylon caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword, go, stand not still: remember Jehovah from afar, and let Jerusalem come into your mind.

51 -- We are put to shame, for we have heard reproach; confusion hath covered our face: for strangers are come into the sanctuaries of Jehovah's house.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

52 -- Therefore behold, days come, saith Jehovah, that I will punish her graven images; and throughout her land the wounded shall groan.

53 Though Babylon should mount up to the heavens, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith Jehovah.

54 The sound of a cry [cometh] from Babylon, and great destruction from the land of the Chaldeans;

55 for Jehovah spoileth Babylon, and he will destroy out of her the great voice; and their waves roar like great waters, the noise of their voice resoundeth.

56 For the spoiler is come against her, against Babylon, and her mighty men are taken; their bows are broken in pieces; for Jehovah, the God of recompences, will certainly requite.

57 And I will make drunk her princes, and her wise men, her governors, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is Jehovah of hosts.

58 Thus saith Jehovah of hosts: The broad walls of Babylon shall be utterly laid bare, and her high gates shall be burned with fire; so that the peoples will have laboured in vain, and the nations for the fire: and they shall be weary.

59 The word that Jeremiah the prophet commanded Seraiah the son of Nerijah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief chamberlain.

60 And Jeremiah wrote in a book all the evil that should come upon Babylon, all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, see that thou read all these words;

62 and say, Jehovah, thou hast spoken concerning this place, that thou wilt cut it off, so that none shall dwell in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast ended reading this book, [that] thou shalt bind a stone to it, and cast it into the midst of the Euphrates;

64 and shalt say, Thus shall Babylon sink, and shall not rise, because of the evil that I will bring upon it: and they shall be weary. Thus far the words of Jeremiah.

JEREMIAH CHAPTER 52

1 Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, daughter of Jeremiah of Libnah.

2 And he did evil in the sight of Jehovah, according to all that Jehoiakim had done.

3 For, because the anger of Jehovah was against Jerusalem and Judah, until he had cast them out from his presence, Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, on the tenth of the month, [that] Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem; and they encamped against it, and built turrets against it round about.

5 And the city was besieged until the eleventh year of king Zedekiah.

6 In the fourth month, on the ninth of the month, the famine prevailed in the city, and there was no bread for the people of the land.

7 And the city was broken into: and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were near the city round about); and they went the way toward the plain.

8 And the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 And they took the king, and brought him up to the king of Babylon, unto Riblah in the land of Hamath, and he pronounced judgment upon him.

10 And the king of Babylon slaughtered the sons of Zedekiah before his eyes; and he slaughtered also all the princes of Judah in Riblah.

11 And he put out the eyes of Zedekiah, and bound him with chains of brass; and the king of Babylon carried him to Babylon, and put him in prison till the day of his death.

12 And in the fifth month, on the tenth of the month, which was in the nineteenth year of Nebuchadrezzar king of Babylon, Nebuzar-adan, captain of the body-guard, who stood before the king of Babylon, came unto Jerusalem;

13 and he burned the house of Jehovah, and the king's house, and all the houses of Jerusalem; and every great [man's] house he burned with fire.

14 And all the army of the Chaldeans, that were with the captain of the body-guard, broke down all the walls of Jerusalem round about.

15 And Nebuzar-adan the captain of the body-guard carried away captive of the poorest sort of the people, and the rest of the people that were left in the city, and the deserters that had deserted to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the body-guard left of the poor of the land for vinedressers and for husbandmen.

17 And the brazen pillars that were in the house of Jehovah, and the bases, and the brazen sea that was in the house of Jehovah, the Chaldeans broke up, and carried all the brass thereof to Babylon.

18 The pots also, and the shovels, and the knives, and the bowls, and the cups, and all the vessels of brass wherewith they ministered, they took away.

19 And the basons and the censers, and the bowls, and the pots, and the candlesticks, and the cups, and the goblets, that which was of gold in gold, and that which was of silver in silver, the captain of the body-guard took away.

20 The two pillars, the one sea, and the twelve brazen oxen that formed the bases, which king Solomon had made for the house of Jehovah: for the brass of all these vessels there was no weight.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And as to the pillars: the height of one pillar was eighteen cubits, and a line of twelve cubits encompassed it; and the thickness thereof was four fingers: it was hollow.

22 And the capital upon it was brass, and the height of the one capital [was] five cubits; and the network and the pomegranates, upon the capital round about, all of brass; and similarly for the second pillar, and the pomegranates.

23 And there were ninety-six pomegranates on the [four] sides; all the pomegranates upon the network were a hundred round about.

24 And the captain of the body-guard took Seraiah the chief priest, and Zephaniah the second priest, and the three doorkeepers.

25 And out of the city he took a eunuch that was set over the men of war, and seven men of them that were in the king's presence, who were found in the city, and the scribe of the captain of the host, who enrolled the people of the land. And sixty men of the people of the land that were found in the midst of the city.

26 And Nebuzar-adan the captain of the body-guard took them, and brought them to the king of Babylon to Riblah;

27 and the king of Babylon smote them, and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive out of his land.

28 This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand and twenty-three Jews;

29 in the eighteenth year of Nebuchadrezzar [he carried away captive] from Jerusalem eight hundred and thirty-two persons;

30 in the twenty-third year of Nebuchadrezzar, Nebuzar-adan the captain of the body-guard carried away captive of the Jews seven hundred and forty-five persons: all the persons were four thousand six hundred.

31 And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month, [that] Evil-Merodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison;

32 and he spoke kindly unto him, and set his seat above the seat of the kings that were with him in Babylon.

33 And he changed his prison garments; and he ate bread before him continually all the days of his life;

34 and his allowance was a continual allowance given him by the king of Babylon, every day a portion until the day of his death, all the days of his life.

THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LAMENTATIONS OF JEREMIA CHAPTER 1

1 How doth the city sit solitary [that] was full of people! She that was great among the nations is become as a widow; the princess among the provinces is become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath no comforter; all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the nations, she findeth no rest: all her pursuers have overtaken her within the straits.

4 The ways of Zion do mourn, because none come to the solemn assembly: all her gates are desolate; her priests sigh, her virgins are in grief; and as for her, she is in bitterness.

5 Her adversaries have become the head, her enemies prosper; for Jehovah hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the adversary.

6 And from the daughter of Zion all her splendour is departed: her princes are become like harts that find no pasture; and they are gone without strength before the pursuer.

7 In the days of her affliction and of her wanderings, since her people fell into the hand of an adversary, and none did help her, Jerusalem remembereth all her precious things which she had in the days of old: the adversaries have seen her, they mock at her ruin.

8 Jerusalem hath grievously sinned; therefore is she removed as an impurity: all that honoured her despise her because they have seen her nakedness; and she sigheth, and turneth backward.

9 Her impurity was in her skirts, she remembered not her latter end; and she came down wonderfully: she hath no comforter. Jehovah, behold my affliction; for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her precious things; for she hath seen the nations enter into her sanctuary, concerning whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their precious things for food to revive [their] soul. See, Jehovah, and consider, for I am become vile.

12 Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, whom Jehovah hath afflicted in the day of his fierce anger.

13 From on high hath he sent fire into my bones, and it prevaileth against them; he hath spread a net for my feet; he hath turned me back; he hath made me desolate [and] faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, they are come up upon my neck; he hath made my strength to fail; the Lord hath delivered me into hands out of which I am not able to rise up.

15 The Lord hath cast down all my mighty men in the midst of me; he hath called an assembly against me to crush my young men; the Lord hath trodden as a winepress the virgin daughter of Judah.

16 For these things I weep; mine eye, mine eye runneth down with water: for the comforter that should revive my soul is far from me; my children are desolate, for the enemy hath prevailed.

17 Zion spreadeth forth her hands; there is none to comfort her; Jehovah hath commanded concerning Jacob, [that] his adversaries [should be] round about him; Jerusalem is as an impurity among them.

18 Jehovah is righteous; for I have rebelled against his commandment. Hear, I pray you, all ye peoples, and behold my sorrow. My virgins and my young men are gone into captivity.

19 I called for my lovers, they have deceived me; my priests and mine elders have expired in the city, while they sought them food to revive their soul.

20 See, Jehovah, for I am in distress, my bowels are troubled; my heart is turned within me, for I have grievously rebelled: without, the sword hath bereaved [me], within, it is as death.

21 They have heard that I sigh: I have no comforter: all mine enemies have heard of my calamity; they are glad that thou hast done it. Thou wilt bring the day that thou hast called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

LAMENTATIONS OF JEREMIA CHAPTER 2

1 How hath the Lord in his anger covered the daughter of Zion with a cloud! He hath cast down from the heavens unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger.

2 The Lord hath swallowed up all the dwellings of Jacob, and hath not spared; he hath thrown down in his wrath the strongholds of the daughter of Judah: he hath brought [them] down to the ground; he hath profaned the kingdom and the princes thereof.

3 He hath cut off in fierce anger all the horn of Israel: he hath withdrawn his right hand from before the enemy; and he burned up Jacob like a flaming fire, devouring round about.

4 He hath bent his bow like an enemy; he stood with his right hand as an adversary, and hath slain all that was pleasant to the eye: in the tent of the daughter of Zion, he hath poured out his fury like fire.

5 The Lord is become as an enemy: he hath swallowed up Israel; he hath swallowed up all her palaces; he hath destroyed his strongholds, and hath multiplied in the daughter of Judah mourning and lamentation.

6 And he hath violently cast down his enclosure as a garden; he hath destroyed his place of assembly: Jehovah hath caused

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

set feast and sabbath to be forgotten in Zion, and hath despised in the indignation of his anger king and priest.

7 The Lord hath cast off his altar, he hath rejected his sanctuary; he hath given up into the hand of the enemy the walls of her palaces: they have made a noise in the house of Jehovah, as on the day of a set feast.

8 Jehovah hath purposed to destroy the wall of the daughter of Zion: he hath stretched out the line, he hath not withdrawn his hand from destroying; and he hath made the rampart and the wall to lament: they languish together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars. Her king and her princes are among the nations: the law is no [more]; her prophets also find no vision from Jehovah.

10 The elders of the daughter of Zion sit upon the ground, they keep silence; they have cast dust upon their heads, they have girded themselves with sackcloth: the virgins of Jerusalem hang down their head to the ground.

11 Mine eyes are consumed with tears, my bowels are troubled; my liver is poured upon the earth, because of the ruin of the daughter of my people; because infant and suckling swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swoon as the wounded in the streets of the city; when they pour out their soul into their mothers' bosom.

13 What shall I take to witness for thee? what shall I liken unto thee, daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, virgin daughter of Zion? For thy ruin is great as the sea: who will heal thee?

14 Thy prophets have seen vanity and folly for thee; and they have not revealed thine iniquity, to turn away thy captivity; but have seen for thee burdens of falsehood and causes of expulsion.

15 All that pass by clap [their] hands at thee; they hiss and shake their head at the daughter of Jerusalem: Is this the city which they called, The perfection of beauty, The joy of the whole earth?

16 All thine enemies open their mouth against thee, they hiss and gnash the teeth: they say, We have swallowed [her] up; this is forsooth the day that we looked for: we have found, we have seen [it].

17 Jehovah hath done what he had devised; he hath fulfilled his word which he had commanded from the days of old: he hath thrown down, and hath not spared, and he hath caused the enemy to rejoice over thee; he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord. O wall of the daughter of Zion, let tears run down like a torrent day and night: give thyself no respite; let not the apple of thine eye rest.

19 Arise, cry out in the night, in the beginning of the watches; pour out thy heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, who faint from hunger at the top of all the streets.

20 See, Jehovah, and consider to whom thou hast done this! Shall the women eat their fruit, the infants that they nursed? Shall priest and prophet be slain in the sanctuary of the Lord?

21 The child and the old man lie on the ground in the streets; my virgins and my young men are fallen by the sword: thou hast slain [them] in the day of thine anger; thou hast killed, thou hast not spared.

22 Thou hast called up, as on the day of a set feast, my terrors on every side; and in the day of Jehovah's anger there was none that escaped or remained: those that I have nursed and brought up hath mine enemy consumed.

LAMENTATIONS OF JEREMIA CHAPTER 3

1 I am the man that hath seen affliction by the rod of his wrath.

2 Me hath he led, and brought into darkness, and not into light.

3 Surely against me hath he turned again and again his hand all the day.

4 My flesh and my skin hath he wasted away, he hath broken my bones.

5 He hath built against me, and encompassed [me] with gall and toil.

6 He hath made me to dwell in dark places as those that have been long dead.

7 He hath hedged me about that I cannot get out: he hath made my chain heavy.

8 Even when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He is unto me [as] a bear lying in wait, a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces; he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I am become a derision to all my people; their song all the day.

15 He hath sated me with bitterness, he hath made me drunk with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I have forgotten prosperity.

18 And I said, My strength is perished, and my hope in Jehovah.

19 Remember thou mine affliction and my wandering, the wormwood and the gall.

20 My soul hath [them] constantly in remembrance, and is humbled in me.

21 -- This I recall to heart, therefore have I hope.

22 It is of Jehovah's loving-kindness we are not consumed, because his compassions fail not;

23 they are new every morning: great is thy faithfulness.

24 Jehovah is my portion, saith my soul; therefore will I hope in him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 Jehovah is good unto them that wait for him, to the soul [that] seeketh him.
26 It is good that one should both wait, and that in silence, for the salvation of Jehovah.
27 It is good for a man that he bear the yoke in his youth:
28 He sitteth solitary and keepeth silence, because he hath laid it upon him;
29 he putteth his mouth in the dust, if so be there may be hope;
30 he giveth his cheek to him that smiteth him; he is filled full with reproach.
31 For the Lord will not cast off for ever;
32 but if he have caused grief, he will have compassion according to the multitude of his loving-kindnesses:
33 for he doth not willingly afflict or grieve the children of men.
34 To crush under foot all the prisoners of the earth,
35 to turn aside the right of a man before the face of the Most High,
36 to wrong a man in his cause, -- will not the Lord see it?
37 Who is he that saith, and there cometh to pass, what the Lord hath not commanded?
38 Out of the mouth of the Most High doth not there proceed evil and good?
39 Wherefore doth a living man complain, a man for the punishment of his sins?
40 Let us search and try our ways, and turn again to Jehovah.
41 Let us lift up our heart with [our] hands unto God in the heavens.
42 We have transgressed and have rebelled: thou hast not pardoned.
43 Thou hast covered thyself with anger, and pursued us; thou hast slain, thou hast not spared.
44 Thou hast covered thyself with a cloud, that prayer should not pass through.
45 Thou hast made us the offscouring and refuse in the midst of the peoples.
46 All our enemies have opened their mouth against us.
47 Fear and the pit are come upon us, devastation and ruin.
48 Mine eye runneth down with streams of water for the ruin of the daughter of my people.
49 Mine eye poureth down, and ceaseth not, without any intermission,
50 till Jehovah look down and behold from the heavens.
51 Mine eye affecteth my soul, because of all the daughters of my city.
52 They that are mine enemies without cause have chased me sore like a bird.
53 They have cut off my life in a pit, and cast a stone upon me.
54 Waters streamed over my head; I said, I am cut off.
55 I called upon thy name, Jehovah, out of the lowest pit.
56 Thou hast heard my voice: hide not thine ear at my sighing, at my cry.
57 Thou drewest near in the day that I called upon thee; thou saidst, Fear not.
58 Lord, thou hast pleaded the cause of my soul, thou hast redeemed my life.
59 Jehovah, thou hast seen my wrong: judge thou my cause.
60 Thou hast seen all their vengeance, all their imaginations against me.
61 Thou hast heard their reproach, O Jehovah, all their imaginations against me;
62 the lips of those that rise up against me and their meditation against me all the day.
63 Behold thou their sitting down and their rising up: I am their song.
64 Render unto them a recompence, O Jehovah, according to the work of their hands;
65 give them obduracy of heart, thy curse unto them;
66 pursue them in anger, and destroy them from under the heavens of Jehovah.

LAMENTATIONS OF JEREMIA CHAPTER 4

1 How is the gold become dim! the most pure gold changed! the stones of the sanctuary poured out at the top of all the streets!
2 The sons of Zion, so precious, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!
3 Even the jackals offer the breast, they give suck to their young; the daughter of my people is become cruel, like the ostriches in the wilderness.
4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, no man breaketh it unto them.
5 They that fed delicately are desolate in the streets; they that were brought up in scarlet embrace dung-hills.
6 And the punishment of the iniquity of the daughter of my people is greater than the reward of the sin of Sodom, which was overthrown as in a moment, and no hands were violently laid upon her.
7 Her Nazarites were purer than snow, whiter than milk; they were more ruddy in body than rubies, their figure was as sapphire.
8 Their visage is darker than blackness, they are not known in the streets; their skin cleaveth to their bones, it is withered, it is become like a stick.
9 The slain with the sword are happier than the slain with hunger; for these pine away, stricken through for want of the fruits of the field.
10 The hands of pitiful women have boiled their own children: they were their meat in the ruin of the daughter of my people.
11 Jehovah hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, which hath consumed the foundations thereof.
12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should enter into the gates of Jerusalem.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 [It is] for the sins of her prophets, [and] the iniquities of her priests, who have shed the blood of the righteous in the midst of her.

14 They wandered about blind in the streets; they were polluted with blood, so that men could not touch their garments.

15 They cried unto them, Depart! Unclean! Depart! depart, touch not! When they fled away, and wandered about, it was said among the nations, They shall no more sojourn [there].

16 The face of Jehovah hath divided them; he will no more regard them. They respected not the persons of the priests, they favoured not the aged.

17 Our eyes still failed for our vain help; in our watching, we have watched for a nation that did not save.

18 They hunted our steps, that we could not go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our pursuers were swifter than the eagles of the heavens; they chased us hotly upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of Jehovah, was taken in their pits; of whom we said, Under his shadow we shall live among the nations.

21 Rejoice and be glad, daughter of Edom, that dwellest in the land of Uz: the cup shall pass also unto thee; thou shalt be drunken, and make thyself naked.

22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity. He will visit thine iniquity, O daughter of Edom; he will discover thy sins.

LAMENTATIONS OF JEREMIA CHAPTER 5

1 Remember, O Jehovah, what is come upon us; consider, and see our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 Our water have we to drink for money, our wood cometh unto us for a price.

5 Our pursuers are on our necks: we are weary, we have no rest.

6 We have given the hand to Egypt, [and] to Asshur, to be satisfied with bread.

7 Our fathers have sinned, [and] they are not; and we bear their iniquities.

8 Bondmen rule over us: there is no deliverer out of their hand.

9 We have to get our bread at the risk of our lives, because of the sword of the wilderness.

10 Our skin gloweth like an oven, because of the burning heat of the famine.

11 They have ravished the women in Zion, the maids in the cities of Judah.

12 Princes were hanged up by their hand; the faces of elders were not honoured.

13 The young men have borne the mill, and the youths have stumbled under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart hath ceased; our dance is turned into mourning.

16 The crown is fallen from our head: woe unto us, for we have sinned!

17 For this our heart is faint; for these things our eyes have grown dim,

18 Because of the mountain of Zion, which is desolate: foxes walk over it.

19 Thou, Jehovah, dwellest for ever; thy throne is from generation to generation.

20 Wherefore dost thou forget us for ever, dost thou forsake us so long time?

21 Turn thou us unto thee, Jehovah, and we shall be turned; renew our days as of old.

22 Or is it that thou hast utterly rejected us? Wouldest thou be exceeding wroth against us?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET EZEKIEL

Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple, explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

- *The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;*
- *The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;*
- *Images of Israel, in which Israel is seen as a harlot bride, among other things;*
- *The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;*
- *The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;*
- *The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)*

EZEKIEL CHAPTER 1

1 Now it came to pass in the thirtieth year, in the fourth [month], on the fifth of the month, as I was among the captives by the river Chebar, the heavens were opened, and I saw visions of God.

2 On the fifth of the month, (it was the fifth year of king Jehoiachin's captivity,)

3 the word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him.

4 And I looked, and behold, a stormy wind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the look of glowing brass, out of the midst of the fire.

5 Also out of the midst thereof, the likeness of four living creatures. And this was their appearance: they had the likeness of a man.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And every one had four faces, and every one of them had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled as the look of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings:

9 their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 And the likeness of their faces was the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

11 And their faces and their wings were parted above; two [wings] of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the Spirit was to go, they went; they turned not when they went.

13 And as for the likeness of the living creatures, their appearance was like burning coals of fire, as the appearance of torches: it went up and down among the living creatures; and the fire was bright; and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 And I looked at the living creatures, and behold, one wheel upon the earth beside the living creatures, toward their four faces.

16 The appearance of the wheels and their work was as the look of a chrysolite; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; they turned not when they went.

18 As for their rims, they were high and dreadful; and they four had their rims full of eyes round about.

19 And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the Spirit was to go, they went, thither would [their] spirit go; and the wheels were lifted up along with them: for the spirit of the living creature was in the wheels.

21 When those went, they went; and when those stood, they stood; and when those were lifted up from the earth, the wheels were lifted up along with them: for the spirit of the living creature was in the wheels.

22 And there was the likeness of an expanse over the heads of the living creature, as the look of the terrible crystal, stretched forth over their heads above.

23 And under the expanse were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, a tumultuous noise, as the noise of a host: when they stood, they let down their wings;

25 and there was a voice from above the expanse that was over their heads. When they stood, they let down their wings.

26 And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man above upon it.

27 And I saw as the look of glowing brass, as the appearance of fire, within it round about; from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw, I fell on my face, and I heard a voice of one that spoke.

EZEKIEL CHAPTER 2

1 And he said unto me, Son of man, stand upon thy feet, and I will speak with thee.

2 And the Spirit entered into me when he spoke unto me, and set me upon my feet; and I heard him that spoke unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me unto this very day;

4 and these children are impudent and hard-hearted: I am sending thee unto them; and thou shalt say unto them, Thus saith the Lord Jehovah.

5 And they, whether they will hear or whether they will forbear -- for they are a rebellious house -- yet shall they know that there hath been a prophet among them.

6 And thou, son of man, be not afraid of them, and be not afraid of their words; for briars and thorns are with thee, and thou dwellest among scorpions: be not afraid of their words, and be not dismayed at their faces; for they are a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear or whether they will forbear; for they are rebellious.

8 And thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 And I looked, and behold, a hand was put forth toward me; and behold, a roll of a book therein.

10 And he spread it out before me; and it was written within and without; and there were written in it lamentations, and mourning, and woe.

EZEKIEL CHAPTER 3

1 And he said unto me, Son of man, eat what thou findest; eat this roll, and go, speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll which I give thee. And I ate, and it was in my mouth as honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of strange language, and of difficult speech, [but] to the house of Israel;

6 not to many peoples of strange language and of difficult speech, whose words thou canst not understand: had I sent thee to them, would they not hearken unto thee?

7 But the house of Israel will not hearken unto thee, for none of them will hearken unto me. For all the house of Israel are hard of forehead and stiff of heart.

8 Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads.

9 As an adamant harder than flint have I made thy forehead. Fear them not, neither be dismayed at them, for they are a rebellious house.

10 And he said unto me, Son of man, all my words which I shall speak unto thee, receive in thy heart, and hear with thine ears;

11 and go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah, -- whether they will hear or whether they will forbear.

12 And the Spirit lifted me up, and I heard behind me the sound of a great rushing, [saying,] Blessed be the glory of Jehovah from his place!

13 -- and the sound of the wings of the living creatures that touched one another, and the sound of the wheels beside them, and the sound of a great rushing.

14 And the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit, and the hand of Jehovah was strong upon me.

15 And I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and I sat where they sat; and I sat there astonied among them seven days.

16 And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying,

17 Son of man, I have appointed thee a watchman unto the house of Israel, and thou shalt hear the word from my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt certainly die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, that he may live: the same wicked [man] shall die in his iniquity; but his blood will I require at thy hand.

19 But if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 And when a righteous [man] doth turn from his righteousness, and do what is wrong, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteous acts which he hath done shall not be remembered; but his blood will I require at thy hand.

21 And if thou warn the righteous [man], that the righteous sin not, and he doth not sin, he shall certainly live, for he hath taken warning; and thou hast delivered thy soul.

22 And the hand of Jehovah was there upon me; and he said unto me, Arise, go forth into the valley, and there I will talk with thee.

23 And I arose, and went forth into the valley, and behold, the glory of Jehovah stood there, like the glory which I saw by the river Chebar; and I fell on my face.

24 And the Spirit entered into me, and set me upon my feet; and he spoke with me, and said unto me, Go, shut thyself within thy house.

25 And thou, son of man, behold, they shall put bands upon thee, and shall bind thee therewith, and thou shalt not go out among them.

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house.

27 And when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah: He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

EZEKIEL CHAPTER 4

1 And thou, son of man, take thee a brick, and lay it before thee, and portray upon it a city, -- Jerusalem:

2 and lay siege against it, and build forts against it, and cast a mound against it, and set camps against it, and place battering-rams against it round about.

3 And take thou unto thee an iron plate, and put it [for] a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign to the house of Israel.

4 And thou, lie upon thy left side, and lay the iniquity of the house of Israel upon it: the number of the days that thou liest upon it, thou shalt bear their iniquity.

5 And I have appointed thee the years of their iniquity, according to the number of the days, three hundred and ninety days; and thou shalt bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, thou shalt lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 And thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And behold, I lay bands upon thee, and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

9 And thou, take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof, [according to] the number of the days that thou liest upon thy side: three hundred and ninety days shalt thou eat thereof.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

11 And thou shalt drink water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it [as] barley-cake, and thou shalt bake it in their sight with dung that cometh out of man.

13 And Jehovah said, So shall the children of Israel eat their bread unclean among the nations whither I will drive them.

14 Then said I, Ah, Lord Jehovah! behold, my soul hath not been defiled, and from my youth up even until now have I not eaten of that which dieth of itself, or of that which is torn; neither came there abominable flesh into my mouth.

15 And he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 And he said unto me, Son of man, behold, I break the staff of bread in Jerusalem; and they shall eat bread by weight, and with anxiety; and they shall drink water by measure, and with astonishment:

17 because bread and water shall fail them, and they shall be astonied one with another, and waste away in their iniquity.

EZEKIEL CHAPTER 5

1 And thou, son of man, take thee a sharp knife; a barber's razor shalt thou take; and cause it to pass upon thy head and upon thy beard: and thou shalt take balances to weigh, and divide the [hair].

2 A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, [and] smite about it with a knife; and a third part thou shalt scatter to the wind, and I will draw out a sword after them.

3 And thou shalt take thereof a few in number, and bind them in thy skirts;

4 and thou shalt take of these again, and cast them into the midst of the fire, and burn them in the fire: from it shall a fire come forth against all the house of Israel.

5 Thus saith the Lord Jehovah: This is Jerusalem: I have set her in the midst of the nations, and the countries are round about her.

6 And she hath rebelled against my judgments in wickedness more than the nations, and against my statutes more than the countries that are round about her: for mine ordinances have they refused; and my statutes, they have not walked in them.

7 Therefore thus saith the Lord Jehovah: Because ye have been turbulent more than the nations that are round about you, [and] have not walked in my statutes, neither have kept mine ordinances, nor [even] have done according to the ordinances of the nations that are round about you;

8 therefore thus saith the Lord Jehovah: Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations;

9 and I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter to all the winds.

11 Wherefore, [as] I live, saith the Lord Jehovah, verily because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also withdraw mine eye, and it shall not spare, nor will I have any pity.

12 A third part of thee shall die by the pestilence, and shall be consumed by the famine in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part to all the winds, and I will draw out a sword after them.

13 And mine anger shall be accomplished, and I will satisfy my fury upon them, and I will comfort myself; and they shall know that I Jehovah have spoken in my jealousy, when I have accomplished my fury upon them.

14 And I will make thee a waste and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 And it shall be a reproach, and a taunt, an instruction, and an astonishment unto the nations that are round about thee, when I shall execute judgments upon thee in anger, and in fury, and in furious rebukes: I, Jehovah, have spoken.

16 When I send upon them the evil arrows of famine, that are for [their] destruction, which I send to destroy you, then will I increase the famine upon you, and will break your staff of bread.

17 And I will send upon you famine and evil beasts, which shall bereave thee of children; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken.

EZEKIEL CHAPTER 6

1 And the word of Jehovah came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 and say, Mountains of Israel, hear the word of the Lord Jehovah: thus saith the Lord Jehovah to the mountains and to the hills, to the water-courses and to the valleys: Behold, I, [even] I, do bring a sword upon you, and will destroy your high places.

4 And your altars shall be desolate, and your sun-images shall be broken; and I will cast down your slain [men] before your idols;

5 and I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and cease, and your sun-images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I [am] Jehovah.

8 Yet will I leave a remnant, in that ye shall have some escaped from the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they have been carried captives, when I shall have broken their whorish heart, which hath departed from me, and their eyes, which go a whoring after their idols; and they shall loathe themselves for the evils which they have committed, in all their abominations.

10 And they shall know that I [am] Jehovah: I have not said in vain that I would do this evil unto them.

11 Thus saith the Lord Jehovah: Smite with thy hand, and stamp with thy foot, and say, Alas for all the abominations of the iniquities of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that is left, and is besieged, shall die by the famine: and I will accomplish my fury upon them.

13 And ye shall know that I [am] Jehovah, when their slain shall be among their idols, round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick terebinth, the places where they offered sweet savour to all their idols.

14 And I will stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness of Diblath, in all their dwellings; and they shall know that I [am] Jehovah.

EZEKIEL CHAPTER 7

1 And the word of Jehovah came unto me, saying,

2 And thou, son of man, thus saith the Lord Jehovah unto the land of Israel: An end, the end is come upon the four corners of the land.

3 Now is the end upon thee; and I will send mine anger upon thee, and will judge thee according to thy ways, and will bring upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I [am] Jehovah.

5 Thus saith the Lord Jehovah: An evil, an only evil! behold, it is come.

6 The end is come, the end is come; it awaketh against thee: behold, it cometh.

7 The doom is come unto thee, inhabitant of the land; the time is come, the day is near, -- tumult, and not the joyous cry from the mountains.

8 Now will I soon pour out my fury upon thee, and accomplish mine anger against thee; and I will judge thee according to thy ways, and will bring upon thee all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will render unto thee according to thy ways, and thine abominations shall be in the midst of thee; and ye shall know that it is I, Jehovah, that smite.

10 Behold the day, behold, it is come: the doom is gone forth; the rod hath blossomed, pride is full blown.

11 Violence is risen up into a rod of wickedness: nothing of them [shall remain], nor of their multitude, nor of their wealth, nor of the magnificence in the midst of them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for fierce anger is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, even though he were yet alive amongst the living: for the vision is touching the whole multitude thereof; it shall not be revoked; and none shall through his iniquity assure his life.

14 They have blown the trumpet and made all ready, but none goeth to the battle; for my fierce anger is upon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die by the sword; and he that is in the city, famine and pestilence shall devour him.

16 And they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall melt into water.

18 And they shall gird on sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be as an impurity: their silver and their gold shall not be able to deliver them in the day of Jehovah's wrath; they shall not satisfy their souls, neither fill their belly; for it hath been the stumbling-block of their iniquity.

20 And he set in majesty his beautiful ornament; but they made therein the images of their abominations [and] of their detestable things: therefore have I made it an impurity unto them.

21 And I will give it into the hands of strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it.

22 And I will turn my face from them; and they shall profane my secret [place]; and the violent shall enter into it, and profane it.

23 Make the chain; for the land is full of bloody crimes, and the city is full of violence.

24 Therefore will I bring the worst of the nations, and they shall possess their houses; and I will make the pride of the strong to cease; and their sanctuaries shall be profaned.

25 Destruction cometh; and they shall seek peace, but there shall be none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; and they shall seek a vision from a prophet; but the law shall perish from the priest, and counsel from the elders.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 The king shall mourn, and the prince shall be clothed with dismay, and the hands of the people of the land shall tremble: I will do unto them according to their way, and with their judgments will I judge them; and they shall know that I [am] Jehovah.

EZEKIEL CHAPTER 8

1 And it came to pass in the sixth year, in the sixth [month], on the fifth of the month, that [as] I sat in my house, and the elders of Judah sat before me, the hand of the Lord Jehovah fell there upon me.

2 And I looked, and behold, a likeness as the appearance of fire; from the appearance of his loins and downward, fire; and from his loins and upward, as the appearance of brightness, as the look of glowing brass.

3 And he stretched forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem, to the entry of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy.

4 And behold, the glory of the God of Israel was there, according to the appearance that I saw in the valley.

5 And he said unto me, Son of man, lift up now thine eyes toward the north. And I lifted up mine eyes toward the north, and behold, northward of the gate of the altar, this image of jealousy in the entry.

6 And he said unto me, Son of man, seest thou what they do? the great abominations that the house of Israel commit here, to cause [me] to go far off from my sanctuary? And yet again thou shalt see great abominations.

7 And he brought me to the entry of the court, and I looked, and behold, a hole in the wall.

8 And he said unto me, Son of man, dig now through the wall; and I digged through the wall, and behold, a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 And I went in and looked, and behold, every form of creeping thing and abominable beast, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 And he said unto me, Hast thou seen, son of man, what the elders of the house of Israel do in the dark, every one in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath forsaken the land.

13 And he said unto me, Yet again thou shalt see great abominations which they do.

14 And he brought me to the entry of the gate of Jehovah's house that was toward the north; and behold, there sat women weeping for Tammuz.

15 And he said unto me, Seest thou, son of man? Thou shalt yet again see greater abominations than these.

16 And he brought me into the inner court of Jehovah's house, and behold, at the entry of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah and their faces toward the east; and they worshipped the sun toward the east.

17 And he said unto me, Seest thou, son of man? Is it a light thing to the house of Judah to commit the abominations which they commit here, that they yet fill the land with violence, and keep provoking me afresh to anger? And behold, they put the branch to their nose.

18 And I also will deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, I will not hear them.

EZEKIEL CHAPTER 9

1 And he cried in mine ears with a loud voice, saying, Draw near, ye that have charge of the city, and every man [with] his destroying weapon in his hand.

2 And behold, six men came from the way of the upper gate, which is turned toward the north, and every man [with] his slaughter weapon in his hand; and in the midst of them, one man clothed with linen, with a writer's ink-horn by his side; and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house; and he called to the man clothed with linen, who had the writer's ink-horn by his side;

4 and Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof.

5 And to the others he said in my hearing, Go after him through the city, and smite: let not your eye spare, neither have pity.

6 Slay utterly the old man, the young man, and the maiden, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the elders who were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go forth. And they went forth, and smote in the city.

8 And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah, Lord Jehovah! wilt thou destroy all the remnant of Israel in thy pouring out of thy fury upon Jerusalem?

9 And he said unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness; for they say, Jehovah hath forsaken the earth, and Jehovah seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity: I will recompense their way upon their head.

11 And behold, the man clothed with linen, who had the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

EZEKIEL CHAPTER 10

1 And I looked, and behold, in the expanse that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spoke unto the man clothed with linen, and said, Come in between the wheels, under the cherub, and fill the hollow of thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight.

3 And the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 And the glory of Jehovah mounted up from the cherub, [and came] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory.

5 And the sound of the wings of the cherubim was heard to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim, then he went in, and stood beside the wheel.

7 And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took and put it into the hands of him [that was] clothed with linen; who took [it], and went out.

8 And there appeared in the cherubim the form of a man's hand under their wings.

9 And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was as the look of a chrysolite stone.

10 And as for their appearance, they four had one likeness, as if a wheel were in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it: they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, in them four [and] their wheels.

13 As for the wheels, they were called in my hearing, Galgal.

14 And every one had four faces: the first face was the face of a cherub, and the second face the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubim mounted up. This was the living creature that I saw by the river Chebar.

16 And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them.

18 And the glory of Jehovah departed from over the threshold of the house, and stood over the cherubim.

19 And the cherubim lifted up their wings, and mounted up from the earth in my sight, when they went out; and the wheels were beside them; and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim.

21 Each one had four faces, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And as for the likeness of their faces, they were the faces which I had seen by the river Chebar -- their appearance and themselves: they went every one straight before them.

EZEKIEL CHAPTER 11

1 And the Spirit lifted me up, and brought me unto the east gate of Jehovah's house, which looketh eastward; and behold, at the door of the gate were five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.

2 And he said unto me, Son of man, these are the men that devise iniquity, and give wicked counsel in this city:

3 who say, It is not the time to build houses: this is the cauldron, and we are the flesh.

4 Therefore prophesy against them, prophesy, son of man.

5 And the Spirit of Jehovah fell on me, and said unto me, Speak, Thus saith Jehovah: Thus have ye said, O house of Israel; and the things that come into your mind, I know them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh, and it is the cauldron; but you will I bring forth out of the midst of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord Jehovah.

9 And I will bring you out of the midst of it, and give you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the borders of Israel; and ye shall know that I [am] Jehovah.

11 This shall not be your cauldron, neither shall ye be the flesh in the midst of it: I will judge you in the borders of Israel;

12 and ye shall know that I [am] Jehovah, in whose statutes ye have not walked, neither have done mine ordinances, but have done after the ordinances of the nations that are round about you.

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. And I fell down on my face, and cried with a loud voice, and said, Ah, Lord Jehovah! wilt thou make a full end of the remnant of Israel?

14 And the word of Jehovah came unto me, saying,

15 Son of man, [it is] thy brethren, thy brethren, the men of thy kindred, and all the house of Israel, the whole of it, unto whom the inhabitants of Jerusalem say, Get you far from Jehovah: unto us is this land given for a possession.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 Therefore say, Thus saith the Lord Jehovah: Although I have removed them far off among the nations, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries whither they are come.

17 Therefore say, Thus saith the Lord Jehovah: I will even gather you from the peoples, and assemble you out of the countries where ye are scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away from thence all its detestable things and all its abominations.

19 And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them a heart of flesh;

20 that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God.

21 But as for them whose heart walketh well-pleased with their detestable things and their abominations, I will recompense their way upon their heads, saith the Lord Jehovah.

22 And the cherubim lifted up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above.

23 And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity; and the vision that I had seen went up from me.

25 And I spoke unto them of the captivity all the things that Jehovah had shewn me.

EZEKIEL CHAPTER 12

1 And the word of Jehovah came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not, which have ears to hear, and hear not; for they are a rebellious house.

3 And thou, son of man, prepare thee a captive's baggage, and go captive by day in their sight; and thou shalt go captive from thy place to another place in their sight. It may be they will consider, though they are a rebellious house.

4 And bring forth thy baggage by day in their sight, as a captive's baggage, and thou thyself, go forth at even in their sight as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear [it] upon [thy] shoulder, and carry it forth in the dark; thou shalt cover thy face, and thou shalt not see the ground: for I have appointed thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my baggage by day, as a captive's baggage, and in the even I digged through the wall with my hand; I brought it forth in the dark, [and] bore it upon [my] shoulder, in their sight.

8 And in the morning the word of Jehovah came unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say unto them, Thus saith the Lord Jehovah: This burden [concerneth] the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: as I have done, so shall it be done unto them: they shall go into exile, into captivity.

12 And the prince that is among them shall bear upon [his] shoulder in the dark, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the land with [his] eyes.

13 And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; but he shall not see it, and there shall he die.

14 And I will scatter toward every wind all that are about him to help him, and all his troops; and I will draw out the sword after them.

15 And they shall know that I [am] Jehovah when I shall scatter them among the nations and disperse them through the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they shall come; and they shall know that I [am] Jehovah.

17 And the word of Jehovah came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with anxiety;

19 and say unto the people of the land, Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem, in the land of Israel: They shall eat their bread with anxiety, and drink their water with astonishment, because her land shall be left desolate of all that is in it, for the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I [am] Jehovah.

21 And the word of Jehovah came unto me, saying,

22 Son of man, what is that proverb which ye have in the land of Israel, saying, The days shall be prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the accomplishment of every vision.

24 For there shall be no more any vain vision nor flattering divination in the midst of the house of Israel.

25 For I [am] Jehovah; I will speak, and the word that I shall speak shall be performed, it shall be no more deferred. For in your days, O rebellious house, will I speak the word and will perform it, saith the Lord Jehovah.

26 And the word of Jehovah came unto me, saying,

27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days, and he prophesieth of times that are far off.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word that I have spoken shall be done, saith the Lord Jehovah.

EZEKIEL CHAPTER 13

1 And the word of Jehovah came unto me, saying:

2 Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own heart, Hear ye the word of Jehovah.

3 Thus saith the Lord Jehovah: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets have been like foxes in desert places.

5 Ye have not gone up into the breaches, nor made up the fence for the house of Israel, to stand in the battle in the day of Jehovah.

6 They have seen vanity and lying divination, that say, Jehovah saith! and Jehovah hath not sent them; and they make [them] to hope that the word will be fulfilled.

7 Have ye not seen a vain vision, and spoken a lying divination, when ye say, Jehovah saith; and I have not spoken?

8 Therefore thus saith the Lord Jehovah: Because ye speak vanity, and have seen lies, therefore behold, I am against you, saith the Lord Jehovah.

9 And my hand shall be against the prophets that see vanity and that divine lies: they shall not be in the council of my people, neither shall they be written in the register of the house of Israel, and they shall not enter into the land of Israel: and ye shall know that I [am] the Lord Jehovah.

10 Because, yea because they have seduced my people, saying, Peace! and there is no peace; and one buildeth up a wall, and lo, they daub it with untempered [mortar] --

11 say unto them which daub it with untempered [mortar] that it shall fall: there shall be an overflowing rain, and ye, O great hailstones, shall fall, and a stormy wind shall burst forth.

12 And lo, when the wall is fallen, shall it not be said unto you, Where is the daubing with which ye have daubed [it]?

13 Therefore thus saith the Lord Jehovah: I will cause to burst forth a stormy wind in my fury; and there shall be an overflowing rain in mine anger, and hail-stones in fury for utter destruction.

14 And I will break down the wall that ye have daubed with untempered [mortar], and bring it down to the ground, so that the foundation thereof shall be discovered; and it shall fall, and ye shall be destroyed in the midst thereof; and ye shall know that I [am] Jehovah.

15 And I will accomplish my fury upon the wall, and upon them that daub it with untempered [mortar], and will say unto you, The wall is no [more], neither they that daubed it,

16 the prophets of Israel who prophesy concerning Jerusalem, and who see a vision of peace for her, and there is no peace, saith the Lord Jehovah.

17 And thou, son of man, set thy face against the daughters of thy people, who prophesy out of their own heart; and prophesy against them,

18 and say, Thus saith the Lord Jehovah: Woe unto the women that sew pillows for all wrists, and that make veils for the head [of persons] of every stature to catch souls! Will ye catch the souls of my people, and will ye save your own souls alive?

19 And will ye profane me among my people for handfuls of barley and for morsels of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that listen to lying?

20 Wherefore thus saith the Lord Jehovah: Behold, I am against your pillows, that the souls which ye catch by their means may fly away; and I will tear them from your arms, and will let the souls go, the souls that ye catch, that they may fly away.

21 And I will tear your veils and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I [am] Jehovah.

22 Because with falsehood ye have grieved the heart of the righteous, whom I have not made sad; and have strengthened the hands of the wicked, that he should not return from his wicked way, to save his life:

23 therefore ye shall no more see vanity, nor divine divinations; and I will deliver my people out of your hand: and ye shall know that I [am] Jehovah.

EZEKIEL CHAPTER 14

1 And there came certain of the elders of Israel unto me, and sat before me.

2 And the word of Jehovah came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them?

4 Therefore speak to them, and say unto them, Thus saith the Lord Jehovah: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I Jehovah will answer him according to this, according to the multitude of his idols:

5 that I may take the house of Israel by their own heart, because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the Lord Jehovah: Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the strangers that sojourn in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet to inquire of me by him, I Jehovah will answer him by myself;

8 and I will set my face against that man, and will make him desolate, [so that he shall be] for a sign and for proverbs, and I will cut him off from the midst of my people: and ye shall know that I [am] Jehovah.

9 And if the prophet be enticed and shall speak a word, I Jehovah have enticed that prophet; and I will stretch out my

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

hand against him, and will destroy him from the midst of my people Israel.

10 And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of the inquirer;

11 that the house of Israel may go no more astray from me, neither make themselves any more unclean with all their transgressions; and they shall be my people, and I will be their God, saith the Lord Jehovah.

12 And the word of Jehovah came unto me, saying,

13 Son of man, when a land sinneth against me by working unfaithfulness, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off man and beast from it;

14 though these three men, Noah, Daniel, and Job, should be in it, they should deliver [but] their own souls by their righteousness, saith the Lord Jehovah.

15 If I cause evil beasts to pass through the land, and they bereave it, and it become a desolation, so that no one passeth through because of the beasts;

16 -- though these three men should be in it, [as] I live, saith the Lord Jehovah, they should deliver neither sons nor daughters: they only should be delivered, and the land should be a desolation.

17 Or [if] I bring the sword upon that land, and say, Sword, go through the land, so that I cut off man and beast from it,

18 and these three men should be in it, [as] I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only themselves should be delivered.

19 Or [if] I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast,

20 and Noah, Daniel, and Job should be in it, [as] I live, saith the Lord Jehovah, they should deliver neither son nor daughter: they should [but] deliver their own souls by their righteousness.

21 For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast!

22 But behold, there shall be left in it those that escape, who shall be brought out of [it], sons and daughters. Behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, as to all that I have brought upon it.

23 And they shall comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah.

EZEKIEL CHAPTER 15

1 And the word of Jehovah came unto me, saying,

2 Son of man, what is the wood of the vine more than any wood, the vine-branch, which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will [men] take a pin of it to hang any vessel thereon?

4 Behold, it is given to the fire for fuel: the fire consumeth both the ends of it, and the midst of it is burned; is it fit for [any] work?

5 Behold, when it was whole, it was used for no work; how much less when the fire hath consumed it, and it is burned, should it yet be used for any work?

6 Therefore thus saith the Lord Jehovah: As the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go forth from [one] fire, and [another] fire shall devour them; and ye shall know that I [am] Jehovah when I set my face against them.

8 And I will make the land a desolation, because they have wrought unfaithfulness, saith the Lord Jehovah.

EZEKIEL CHAPTER 16

1 And the word of Jehovah came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 and say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite: thy father was an Amorite, and thy mother a Hittite.

4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water for cleansing; thou wast not rubbed with salt at all, nor swaddled at all.

5 No eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, from abhorrence of thy person, in the day that thou wast born.

6 And I passed by thee, and saw thee weltering in thy blood, and I said unto thee, in thy blood, Live! yea, I said unto thee, in thy blood, Live!

7 I caused thee to multiply, as the bud of the field; and thou didst increase and grow great, and thou camest to fulness of beauty; [thy] breasts were fashioned, and thy hair grew: but thou wast naked and bare.

8 And I passed by thee, and looked upon thee, and behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; and I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine.

9 And I washed thee with water, and thoroughly washed away thy blood from thee, and I anointed thee with oil;

10 and I clothed thee with embroidered work, and shod thee with badgers' skin, and I bound thee about with byssus, and covered thee with silk.

11 And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck;

12 and I put a ring on thy nose, and earrings in thine ears, and a beautiful crown upon thy head.

13 Thus wast thou decked with gold and silver, and thy raiment was byssus, and silk, and embroidered work. Thou didst eat fine flour, and honey, and oil; and thou becamest exceedingly beautiful, and thou didst prosper into a kingdom.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And thy fame went forth among the nations for thy beauty; for it was perfect through my magnificence, which I had put upon thee, saith the Lord Jehovah.

15 But thou didst confide in thy beauty, and playedst the harlot because of thy renown, and pouredst out thy whoredoms on every one that passed by: his it was.

16 And of thy garments thou didst take, and madest for thyself high places decked with divers colours, and didst play the harlot thereupon: [the like] hath not come to pass, and shall be no more.

17 And thou didst take thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of males, and didst commit fornication with them.

18 And thou tookest thine embroidered garments, and coveredst them; and thou didst set mine oil and mine incense before them.

19 And my bread which I had given thee, the fine flour and the oil and the honey wherewith I fed thee, thou didst even set it before them for a sweet savour: thus it was, saith the Lord Jehovah.

20 And thou didst take thy sons and thy daughters, whom thou hadst borne unto me, and these didst thou sacrifice unto them, to be devoured. Were thy whoredoms a small matter,

21 that thou didst slay my children and give them up in passing them over to them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, when thou wast weltering in thy blood.

23 And it came to pass after all thy wickedness (woe, woe unto thee! saith the Lord Jehovah),

24 that thou didst also build unto thee a place of debauchery, and didst make thee a high place in every street:

25 thou didst build thy high place at every head of the way, and madest thy beauty to be abhorred, and thou didst open thy feet to every one that passed by, and multiply thy whoredom.

26 And thou didst commit fornication with the Egyptians thy neighbours, great of flesh; and didst multiply thy whoredom to provoke me to anger.

27 And behold, I stretched out my hand over thee, and diminished thine appointed portion; and I gave thee over unto the will of them that hate thee, the daughters of the Philistines, who were confounded at thy lewd way.

28 And thou didst commit fornication with the Assyrians, because thou wast insatiable; yea, thou didst commit fornication with them, and yet couldest not be satisfied.

29 And thou didst multiply thy whoredom with the land of merchants, Chaldea, and yet thou wast not satisfied herewith.

30 How weak is thy heart, saith the Lord Jehovah, seeing thou doest all these [things], the work of a whorish woman, under no restraint;

31 in that thou buildest thy place of debauchery at the head of every way, and makest thy high place in every street! And thou hast not been as a harlot, in that thou scornest reward,

32 O adulterous wife, that taketh strangers instead of her husband.

33 They give rewards to all harlots; but thou gavest thy rewards to all thy lovers, and rewardedst them, that they might come unto thee on every side for thy whoredoms.

34 And in thee is the contrary from [other] women, in thy whoredoms, in that none followeth thee to commit fornication; and whereas thou givest a reward, and no reward is given unto thee, so art thou contrary.

35 Therefore, O harlot, hear the word of Jehovah.

36 Thus saith the Lord Jehovah: Because thy money hath been poured out, and thy nakedness discovered through thy fornications with thy lovers, and with all the idols of thine abominations, and because of the blood of thy children which thou didst give unto them;

37 therefore, behold, I will gather all thy lovers with whom thou hast taken pleasure, and all that thou hast loved, with all that thou hast hated, -- I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee with the judgments of women that commit adultery and shed blood; and I will give thee up to the blood of fury and jealousy;

39 and I will give thee into their hand, and they shall throw down thy place of debauchery, and shall break down thy high places; and they shall strip thee of thy garments, and shall take thy fair jewels, and leave thee naked and bare.

40 And they shall bring up an assemblage against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from being a harlot, and thou also shalt give no more any reward.

42 And I will appease my fury against thee, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast raged against me in all these [things], behold, therefore, I also will recompense thy way upon [thy] head, saith the Lord Jehovah, and thou shalt not commit this lewdness besides all thine abominations.

44 Behold, every one that useth proverbs shall speak in a proverb against thee, saying, As the mother, [so is] her daughter!

45 Thou art the daughter of thy mother that loathed her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children. Your mother was a Hittite, and your father an Amorite.

46 And thine elder sister is Samaria that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47 And thou hast not walked in their ways, nor done according to their abominations; but as though that were a very little, thou hast been more corrupt than they in all thy ways.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

48 [As] I live, saith the Lord Jehovah, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters!

49 Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and careless ease was in her and in her daughters, but she did not strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me, and I took them away when I saw [it].

51 And Samaria hath not sinned according to the half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done.

52 Thou also, who hast judged thy sisters, bear thine own confusion, because of thy sins in which thou hast acted more abominably than they: they are more righteous than thou. So be thou ashamed also, and bear thy confusion, in that thou hast justified thy sisters.

53 And I will bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them;

54 that thou mayest bear thy confusion, and mayest be confounded for all that thou hast done, in that thou comfortest them.

55 And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate; thou also and thy daughters, ye shall return to your former estate.

56 Yea, Sodom thy sister was not mentioned by thy mouth in the day of thy pride,

57 before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, who despise thee on every side.

58 Thy lewdness and thine abominations, thou bearest them, saith Jehovah.

59 For thus saith the Lord Jehovah: I will even deal with thee as thou hast done, who hast despised the oath, and broken the covenant.

60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 And thou shalt remember thy ways, and be confounded, when thou shalt receive thy sisters who are older than thou, together with those who are younger than thou; for I will give them unto thee for daughters, but not by virtue of thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I [am] Jehovah;

63 that thou mayest remember, and be ashamed, and no more open thy mouth because of thy confusion, when I forgive thee all that thou hast done, saith the Lord Jehovah.

EZEKIEL CHAPTER 17

1 And the word of Jehovah came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel,

3 and say, Thus saith the Lord Jehovah: A great eagle with great wings, long-pinioned, full of feathers, which was of divers colours, came unto Lebanon, and took the highest branch of the cedar.

4 He cropped off the top of its young shoots, and carried it into a merchants' land; he set it in a city of traders.

5 And he took of the seed of the land, and planted it in a fruitful field; he placed it by great waters, he set it as a willow tree.

6 And it grew, and became a spreading vine of low stature, so that its branches should turn toward him, and the roots thereof be under him; and it became a vine, and brought forth branches, and shot forth sprigs.

7 And there was another great eagle with great wings and many feathers; and behold, from the beds of her plantation, this vine did bend her roots unto him, and shot forth her branches toward him, that he might water it.

8 It was planted in a good field by many waters, that it might bring forth branches and bear fruit, that it might be a noble vine.

9 Say, Thus saith the Lord Jehovah: Shall it prosper? Shall he not pull up its roots, and cut off its fruit, that it may wither? All its fresh sprouting leaves shall wither, even without a great arm and many people to pluck it up by its roots.

10 And behold, being planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? It shall wither in the beds where it grew.

11 And the word of Jehovah came unto me, saying,

12 Say now to the rebellious house, Know ye not what these things are? Say, Behold, the king of Babylon came to Jerusalem, and took its king and its princes, and led them with him to Babylon.

13 And he took of the king's seed, and made a covenant with him, and brought him under an oath, and he took away the mighty of the land;

14 that the kingdom might be abased, that it might not lift itself up, that it might keep his covenant in order to stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and yet escape?

16 [As] I live, saith the Lord Jehovah, verily in the place of the king that made him king, whose oath he despised, and whose covenant he broke, even with him, in the midst of Babylon, shall he die.

17 Neither shall Pharaoh with a mighty army and a great assemblage do anything for him in the war, when they cast up mounds and build forts to cut off many persons.

18 He despised the oath, and broke the covenant; and behold, he had given his hand, yet hath he done all these things: he shall not escape.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Therefore thus saith the Lord Jehovah: [As] I live, verily, mine oath which he hath despised, and my covenant which he hath broken, even it will I recompense upon his head.

20 And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will enter into judgment with him there for his unfaithfulness in which he hath been unfaithful against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward every wind; and ye shall know that I Jehovah have spoken.

22 Thus saith the Lord Jehovah: I will also take of the highest branch of the lofty cedar, and will set it; I will crop off from the top of its young shoots a tender one, and I will plant it upon a high and eminent mountain:

23 upon the mountain of the height of Israel will I plant it; and it shall bring forth branches, and bear fruit, and become a noble cedar; and under it shall dwell all birds of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I Jehovah have brought down the high tree, have exalted the low tree, have dried up the green tree, and made the dry tree to flourish: I Jehovah have spoken, and will do [it].

EZEKIEL CHAPTER 18

1 And the word of Jehovah came unto me, saying,

2 What mean ye, ye who use this proverb of the land of Israel, saying, [The] fathers eat sour grapes, and the children's teeth are set on edge?

3 [As] I live, saith the Lord Jehovah, ye shall not have any more to use this proverb in Israel.

4 Behold, all the souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 And if a man be righteous, and do judgment and justice:

6 -- he hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, nor come near to a woman in her separation,

7 and hath not oppressed any; he hath restored to the debtor his pledge, hath not exercised robbery, hath given his bread to the hungry, and covered the naked with a garment;

8 he hath not given forth upon usury, nor taken increase; he hath withdrawn his hand from unrighteousness, hath executed true judgment between man and man,

9 hath walked in my statutes, and kept mine ordinances, to deal faithfully: he is righteous, he shall certainly live, saith the Lord Jehovah.

10 And if he have begotten a son that is violent, a shedder of blood, and that doeth only one of any of these [things],

11 and that doeth not any of those [duties], but also hath eaten upon the mountains, and defiled his neighbour's wife,

12 hath oppressed the poor and needy, exercised robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, committed abomination,

13 given forth upon usury, and taken increase; shall he then live? He shall not live: he hath done all these abominations; he shall certainly die; his blood shall be upon him.

14 But lo, if he have begotten a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like:

15 -- he hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; he hath not defiled his neighbour's wife,

16 and hath not oppressed any, nor withholden the pledge, neither hath exercised robbery; he hath given his bread to the hungry, and covered the naked with a garment;

17 he hath withdrawn his hand from the poor, hath not received usury nor increase, hath executed my judgments, [and] walked in my statutes: he shall not die for the iniquity of his father, he shall certainly live.

18 As for his father, because he practised oppression, exercised robbery upon his brother, and did what was not good among his people, behold, he shall die in his iniquity.

19 And ye say, Why doth not the son bear the iniquity of the father? But the son hath done judgment and justice, hath kept all my statutes, and hath done them; he shall certainly live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 And the wicked, if he turn from all his sins which he hath committed, and keep all my statutes, and do judgment and justice, he shall certainly live, he shall not die.

22 None of his transgressions which he hath committed shall be remembered against him; in his righteousness which he hath done shall he live.

23 Have I any pleasure at all in the death of the wicked? saith the Lord Jehovah; is it not in his turning from his way, that he may live?

24 And when the righteous turneth from his righteousness and practiseth what is wrong, [and] doeth according to all the abominations that the wicked doeth, shall he live? None of his righteous acts which he hath done shall be remembered: in his unfaithfulness which he hath wrought, and in his sin which he hath sinned, in them shall he die.

25 And ye say, The way of the Lord is not equal. Hear then, house of Israel. Is not my way equal? are not your ways unequal?

26 When the righteous turneth away from his righteousness, and practiseth what is wrong, and dieth for it; in his wrong that he hath done shall he die.

27 And when the wicked turneth from his wickedness which he hath committed, and doeth judgment and justice, he shall keep his soul alive.

28 Because he considereth, and turneth from all his transgressions which he hath committed, he shall certainly live, he shall not die.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 But the house of Israel say, The way of the Lord is not equal. O house of Israel, are not my ways equal? Is it not your ways that are unequal?

30 Therefore I will judge you, house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn from all your transgressions; so iniquity shall not be your snare.

31 Cast away from you all your transgressions wherewith ye have transgressed, and make you a new heart and a new spirit: why then will ye die, house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord Jehovah; therefore turn ye and live.

EZEKIEL CHAPTER 19

1 And thou, take thou up a lamentation for the princes of Israel,

2 and say, What was thy mother? A lioness: she lay down among lions, she nourished her whelps in the midst of the young lions.

3 And she brought up one of her whelps; it became a young lion, and he learned to catch the prey; he devoured men.

4 And the nations heard of him; he was taken in their pit, and they brought him with nose-rings into the land of Egypt.

5 And when she saw that she had waited [and] her hope was lost, she took another of her whelps, [and] made him a young lion.

6 And he went up and down among the lions; he became a young lion, and learned to catch the prey; he devoured men.

7 And he knew their [desolate] palaces, and he laid waste their cities, so that the land was desolate, and all it contained, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him; he was taken in their pit.

9 And they put him in a cage with nose-rings, and brought him to the king of Babylon; they brought him into strongholds, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother was as a vine, in thy rest, planted by the waters: it was fruitful and full of branches by reason of many waters.

11 And it had strong rods for sceptres of them that bear rule, and its stature was exalted between the thick boughs; and it was conspicuous by its height with the multitude of its branches.

12 But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit; its strong rods were broken and withered; the fire consumed them.

13 And now it is planted in the wilderness, in a dry and thirsty ground:

14 and a fire is gone out of a rod of its branches, [which] hath devoured its fruit; so that it hath no strong rod to be a sceptre for ruling. This is a lamentation, and shall be for a lamentation.

EZEKIEL CHAPTER 20

1 And it came to pass in the seventh year, in the fifth [month], the tenth of the month, [that] certain of the elders of Israel came to inquire of Jehovah, and they sat before me.

2 And the word of Jehovah came unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord Jehovah: Are ye come to inquire of me? [As] I live, saith the Lord Jehovah, I will not be inquired of by you.

4 Wilt thou judge them, wilt thou judge, son of man? Cause them to know the abominations of their fathers,

5 and say unto them, Thus saith the Lord Jehovah: In the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up my hand unto them, saying, I [am] Jehovah your God,

6 in that day I lifted up my hand unto them, to bring them out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the ornament of all lands;

7 and I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I [am] Jehovah your God.

8 But they rebelled against me, and would not hearken unto me: none of them cast away the abominations of his eyes, neither did they forsake the idols of Egypt. Then I thought to pour out my fury upon them, so as to accomplish mine anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be profaned in the sight of the nations among whom they were, in whose sight I had made myself known unto them in bringing them forth out of the land of Egypt.

10 And I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and made known unto them mine ordinances, which if a man do, he shall live by them.

12 And I also gave them my sabbaths, to be a sign between me and them, that they might know that I [am] Jehovah that hallow them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected mine ordinances, which if a man do, he shall live by them; and my sabbaths they greatly profaned: and I said I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.

15 And I also lifted up my hand unto them in the wilderness, that I would not bring them into the land that I had given [them], flowing with milk and honey, which is the ornament of all lands;

16 because they rejected mine ordinances and walked not in my statutes, and profaned my sabbaths: for their heart went after their idols.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 But mine eye spared them so as not to destroy them, neither did I make a full end of them in the wilderness.

18 And I said unto their children in the wilderness, Walk not in the statutes of your fathers, neither keep their ordinances, nor defile yourselves with their idols.

19 I [am] Jehovah your God: walk in my statutes, and keep mine ordinances, and do them;

20 and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I [am] Jehovah your God.

21 And the children rebelled against me: they walked not in my statutes, neither kept mine ordinances to do them, which if a man do, he shall live by them; they profaned my sabbaths: and I said I would pour out my fury upon them, to accomplish mine anger against them in the wilderness.

22 But I withdrew my hand, and wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.

23 I lifted up my hand also unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries;

24 because they performed not mine ordinances, and rejected my statutes, and profaned my sabbaths, and their eyes were after their fathers' idols.

25 And I also gave them statutes that were not good, and ordinances whereby they should not live;

26 and I defiled them by their own gifts, in that they devoted all that opened the womb, that I might make them desolate, to the end that they might know that I [am] Jehovah.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord Jehovah: In this moreover have your fathers blasphemed me, in that they have wrought unfaithfulness against me.

28 When I had brought them into the land which I had lifted up my hand to give unto them, then they saw every high hill and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; and there they placed their sweet savour, and there poured out their drink-offerings.

29 And I said unto them, What is the high place whither ye go? And the name thereof is called Bamah unto this day.

30 Therefore say unto the house of Israel, Thus saith the Lord Jehovah: Do ye defile yourselves after the manner of your fathers? and do ye commit fornication after their abominations?

31 And when ye offer your gifts, making your sons to pass through the fire, ye defile yourselves with all your idols, even unto this day; and shall I be inquired of by you, O house of Israel? [As] I live, saith the Lord Jehovah, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the nations, as the families of the countries, in serving wood and stone.

33 [As] I live, saith the Lord Jehovah, verily with a mighty hand, and with an outstretched arm, and with fury poured out, will I reign over you.

34 And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out;

35 and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face.

36 Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

38 And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I [am] Jehovah.

39 As for you, O house of Israel, thus saith the Lord Jehovah: Go ye, serve every one his idols henceforth also, if none of you will hearken unto me; but profane my holy name no more with your gifts and with your idols.

40 For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel serve me, the whole of it, in the land; there will I accept them, and there will I require your heave-offerings and the first-fruits of your offerings, with all your holy things.

41 As a sweet savour will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be hallowed in you in the sight of the nations.

42 And ye shall know that I [am] Jehovah, when I have brought you into the land of Israel, into the country which I lifted up my hand to give to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils which ye have committed.

44 And ye shall know that I [am] Jehovah, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O house of Israel, saith the Lord Jehovah.

45 And the word of Jehovah came unto me, saying,

46 Son of man, set thy face toward the south, and drop [words] against the south, and prophesy against the forest of the south field;

47 and say to the forest of the south, Hear the word of Jehovah. Thus saith the Lord Jehovah: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flashing flame shall not be quenched; and all that it meets from the south to the north shall be burned thereby.

48 And all flesh shall see that I Jehovah have kindled it: it shall not be quenched.

49 And I said, Ah, Lord Jehovah! they say of me, Doth he not speak parables?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

EZEKIEL CHAPTER 21

1 And the word of Jehovah came unto me, saying,

2 Son of man, set thy face against Jerusalem, and drop [words] against the holy places, and prophesy against the land of Israel,

3 and say to the land of Israel, Thus saith Jehovah: Behold, I am against thee, and I will draw forth my sword out of its sheath, and will cut off from thee the righteous and the wicked.

4 Seeing that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south to the north;

5 and all flesh shall know that I Jehovah have drawn forth my sword out of its sheath: it shall not return any more.

6 Sigh then, thou son of man; with breaking of the loins, and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore dost thou sigh? that thou shalt say, Because of the tidings, for it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall languish, and all knees shall melt into water: behold, it cometh; it is here, saith the Lord Jehovah.

8 And the word of Jehovah came unto me, saying,

9 Son of man, prophesy, and say, Thus saith Jehovah: Say, A sword, a sword is sharpened, and also furbished.

10 It is sharpened for sore slaughter, it is furbished that it may glitter. Shall we then make mirth, [saying,] The sceptre of my son contemneth all wood?

11 And he hath given it to be furbished that it may be handled. The sword, -- it is sharpened, and it is furbished to give it into the hand of the slayer.

12 Cry and howl, son of man; for it shall be against my people, it shall be against all the princes of Israel: they are given up to the sword along with my people: smite therefore upon the thigh.

13 For the trial [is made]; and what if even the contemning sceptre shall be no [more]? saith the Lord Jehovah.

14 And thou, son of man, prophesy, and smite thy hands together; for [the strokes of] the sword shall be doubled the third time: it is the sword of the slain, the sword that hath slain the great one, which encompasseth them privily.

15 In order that the heart may melt, and the stumbling-blocks be multiplied, I have set the threatening sword against all their gates: ah! it is made glittering, it is whetted for the slaughter.

16 Gather up [strength], go to the right hand, turn thee, go to the left, whithersoever thy face is appointed.

17 And I myself will smite my hands together, and I will satisfy my fury: I Jehovah have spoken [it].

18 And the word of Jehovah came unto me, saying,

19 And thou, son of man, set thee two ways, by which the sword of the king of Babylon may come -- out of one land shall they both come -- and make thee a signpost, make it at the head of the way to the city.

20 Appoint a way for the coming of the sword to Rabbah of the children of Ammon, and to Judah at the fenced [city] of Jerusalem.

21 For the king of Babylon standeth at the parting of the way, at the head of the two ways, to use divination: he shaketh [his] arrows, he inquireth of the teraphim, he looketh in the liver.

22 In his right hand is the lot of Jerusalem to appoint battering-rams, to open the mouth for bloodshed, to lift up the voice with shouting, to appoint battering-rams against the gates, to cast mounds, to build siege-towers.

23 And this shall be a false divination in their sight, for them that have sworn oaths; but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord Jehovah: Because ye make your iniquity to be remembered in that your transgressions are discovered, so that in all your doings your sins appear; because ye are come to remembrance, ye shall be taken with the hand.

25 And thou, profane, wicked prince of Israel, whose day is come, at the time of the iniquity of the end,

26 -- thus saith the Lord Jehovah: Remove the mitre and take off the crown; what is shall be no [more]. Exalt that which is low, and abase that which is high.

27 I will overturn, overturn, overturn it! This also shall be no [more], until he come whose right it is; and I will give it [to him].

28 And thou, son of man, prophesy and say, Thus speaketh the Lord Jehovah concerning the children of Ammon, and concerning their reproach; and thou shalt say, A sword, a sword is drawn; for the slaughter is it furbished, that it may consume, that it may glitter:

29 whilst they see vanity for thee, whilst they divine a lie unto thee, to lay thee upon the necks of the wicked that are slain, whose day is come at the time of the iniquity of the end.

30 Restore [it] to its sheath. I will judge thee in the place where thou wast created, in the land of thy birth.

31 And I will pour out mine indignation upon thee, I will blow upon thee the fire of my wrath, and give thee into the hand of brutish men, skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt not be remembered: for I Jehovah have spoken.

EZEKIEL CHAPTER 22

1 And the word of Jehovah came unto me, saying,

2 And thou, son of man, wilt thou judge, wilt thou judge the bloody city? Yea, cause her to know all her abominations,

3 and say, Thus saith the Lord Jehovah: A city that sheddeth blood in her midst, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty by thy blood which thou hast shed, and hast defiled thyself with thine idols which thou hast made; and thou hast caused thy days to draw near, and art come unto thy years: therefore have I made thee a reproach unto the nations, and a mocking unto all countries.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Those that are near, and those that are far from thee, shall mock thee, who art infamous [and] full of tumult.

6 Behold, the princes of Israel have been in thee to shed blood, each according to his power.

7 In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou hast despised my holy things, and hast profaned my sabbaths.

9 In thee there have been slanderous men to shed blood; and in thee have they eaten upon the mountains; in the midst of thee they have committed lewdness;

10 in thee have they discovered their fathers' nakedness; in thee have they humbled her that was unclean in her separation.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast overreached thy neighbours by oppression, and hast forgotten me, saith the Lord Jehovah.

13 And behold, I have smitten mine hand at thine overreaching which thou hast done, and at thy bloodshed which hath been in the midst of thee.

14 Shall thy heart endure, shall thy hands be strong, in the days that I shall deal with thee? I Jehovah have spoken, and will do [it].

15 And I will scatter thee among the nations, and disperse thee through the countries, and will consume thy filthiness out of thee.

16 And thou shalt be polluted through thyself in the sight of the nations, and thou shalt know that I [am] Jehovah.

17 And the word of Jehovah came unto me, saying,

18 Son of man, the house of Israel is become dross to me: they are all copper, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

19 Therefore thus saith the Lord Jehovah: Because ye are all become dross, therefore behold, I will gather you into the midst of Jerusalem.

20 [As] they gather silver, and copper, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will lay you on and melt you.

21 Yea, I will collect you, and blow upon you the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I Jehovah have poured out my fury upon you.

23 And the word of Jehovah came unto me, saying,

24 Son of man, say unto her, Thou art a land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst of her like a roaring lion ravening the prey; they devour souls; they take away treasure and precious things; they increase her widows in the midst of her;

26 her priests do violence to my law, and profane my holy things: they put no difference between the holy and profane, neither do they make known [the difference] between the unclean and the clean, and they hide their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst of her are like wolves ravening the prey, to shed blood, to destroy souls, to get dishonest gain.

28 And her prophets have daubed for them with untempered [mortar], seeing vanity and divining lies unto them, saying, Thus saith the Lord Jehovah! and Jehovah hath not spoken.

29 The people of the land use oppression and practise robbery; and they vex the poor and needy, and oppress the stranger wrongfully.

30 And I sought for a man among them, that should make up the fence, and stand in the breach before me for the land, that I should not destroy it; but I found none.

31 And I will pour out mine indignation upon them; I will consume them in the fire of my wrath: their own way will I recompense upon their head, saith the Lord Jehovah.

EZEKIEL CHAPTER 23

1 And the word of Jehovah came unto me, saying,

2 Son of man, there were two women, daughters of one mother.

3 And they committed whoredom in Egypt; they committed whoredom in their youth: there were their breasts pressed, and there were handled the teats of their virginity.

4 And their names were Oholah the elder, and Oholibah her sister; and they were mine, and they bore sons and daughters. As for their names: Samaria is Oholah, and Jerusalem Oholibah.

5 And Oholah played the harlot when she was mine; and she lusted after her lovers, after the Assyrians [her] neighbours,

6 clothed with blue, governors and rulers, all of them attractive young men, horsemen riding upon horses.

7 And she bestowed her whoredoms upon them, all of them the choice of the children of Asshur; and with all after whom she lusted, with all their idols she defiled herself.

8 Neither left she her whoredoms [brought] from Egypt; for in her youth they had lain with her, and had handled the breasts of her virginity, and poured their fornication upon her.

9 Therefore I gave her into the hand of her lovers, into the hand of the children of Asshur, after whom she lusted.

10 These discovered her nakedness, they took her sons and her daughters, and slew her with the sword; and she became a name among women; and they executed judgment upon her.

11 And her sister Oholibah saw [this], and was more corrupt in her passion than she, and in her fornications more than the whoredoms of her sister.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 She lusted after the children of Asshur [her] neighbours, governors and rulers, clothed most gorgeously, horsemen riding upon horses, all of them attractive young men.

13 And I saw that she was defiled: both took one way.

14 And she increased her fornications; for she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

15 girded with girdles upon their loins, with flowing turbans on their heads, all of them captains in appearance, [after] the likeness of the children of Babylon, of Chaldea, the land of their nativity.

16 And as soon as she saw them with her eyes, she lusted after them, and sent messengers unto them into Chaldea.

17 And the children of Babylon came to her into the bed of love, and they defiled her with their fornication; she too defiled herself with them, and her soul was alienated from them.

18 And she discovered her whoredoms, and discovered her nakedness; and my soul was alienated from her, like as my soul was alienated from her sister.

19 Yet she multiplied her whoredoms, calling to remembrance the days of her youth, wherein she played the harlot in the land of Egypt;

20 and she lusted after their paramours, whose flesh is [as] the flesh of asses, and whose issue is [as] the issue of horses.

21 And thou didst look back to the lewdness of thy youth, in the handling of thy teats by the Egyptians, for the breasts of thy youth.

22 Therefore, Oholibah, thus saith the Lord Jehovah: Behold, I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side.

23 The children of Babylon, and all the Chaldeans, Pekod and Shoa and Koa, all the children of Asshur with them; all of them attractive young men, governors and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee [with] armour, chariots and wheels, and with an assemblage of peoples; they shall set themselves against thee [with] target, and shield, and helmet round about; and I will put judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall cut off thy nose and thine ears, and thy remnant shall fall by the sword; they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip the of thy garments, and take away thy fair jewels.

27 And I will make thy lewdness to cease from thee, and thy whoredom [brought] from the land of Egypt; and thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord Jehovah: Behold, I will give thee over into the hand of them whom thou hatest, into the hand of them from whom thy soul is alienated.

29 And they shall deal with thee in hatred, and shall take away all thy labour, and shall leave thee naked and bare; so that the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy fornications.

30 These things shall be done unto thee, because thou hast gone a whoring after the nations, because thou hast defiled thyself with their idols.

31 Thou hast walked in the way of thy sister; and I have given her cup into thy hand.

32 Thus saith the Lord Jehovah: Thou shalt drink of thy sister's cup deep and large; thou shalt be for a laughing-stock and a derision, [for] it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, the cup of thy sister Samaria;

34 thou shalt even drink it and suck it out, and thou shalt gnaw the sherds thereof, and pluck off thine own breasts: for I have spoken [it], saith the Lord Jehovah.

35 Therefore thus saith the Lord Jehovah: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy fornications.

36 And Jehovah said unto me, Son of man, wilt thou judge Oholah and Oholibah? yea, declare unto them their abominations.

37 For they have committed adultery, and blood is in their hands; and with their idols have they committed adultery, and have also passed over unto them their children, whom they bore unto me, to be devoured.

38 Moreover this have they done unto me: in the same day have they defiled my sanctuary and profaned my sabbaths.

39 For when they had slaughtered their children unto their idols, they came the same day into my sanctuary to profane it; and behold, thus have they done in the midst of my house.

40 And furthermore, they sent for men to come from far, unto whom a messenger was sent; and behold, they came: for whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments;

41 and satest upon a stately bed, with a table prepared before it, whereupon thou hadst set mine incense and mine oil.

42 And the voice of a multitude living carelessly was with her; and with people of the common sort were brought Sabeans from the wilderness, and they put bracelets upon their hands, and a beautiful crown upon their heads.

43 And I said of her that was old in adulteries, Will she now commit her fornications, even she.

44 And they went in unto her, as they go in unto a whorish woman: so went they in unto Oholah and unto Oholibah the lewd women.

45 And righteous men, they shall judge them with the judgment of adulteresses, and with the judgment of women that shed blood; for they are adulteresses, and blood is in their hands.

46 For thus saith the Lord Jehovah: I will bring up an assemblage against them, and will give them to be driven hither and thither and spoiled.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

47 And the assemblage shall stone them with stones, and despatch them with their swords; they shall kill their sons and their daughters, and burn their houses with fire.

48 And I will cause lewdness to cease out of the land, and all women shall receive instruction and shall not do according to your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I [am] the Lord Jehovah.

EZEKIEL CHAPTER 24

1 And in the ninth year, in the tenth month, on the tenth of the month, the word of Jehovah came unto me, saying,

2 Son of man, write thee the name of the day, of this selfsame day: on this selfsame day the king of Babylon draws near to Jerusalem.

3 And propose a parable unto the rebellious house, and say unto them, Thus saith the Lord Jehovah: Set on the pot, set [it] on, and also pour water into it.

4 Gather the pieces thereof into it, every good piece, the thigh and the shoulder; fill [it] with the choice bones:

5 take the choice of the flock; and also [put] a pile of wood under it, for the bones; make it boil well, and let the bones of it seethe therein.

6 Therefore thus saith the Lord Jehovah: Woe to the bloody city, to the pot whose rust is therein, and whose rust is not gone out of it! Bring it out piece by piece; let no lot fall upon it:

7 for her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground, to cover it with dust.

8 That it might cause fury to come up to execute vengeance, I have set her blood upon the bare rock, that it should not be covered.

9 Therefore thus saith the Lord Jehovah: Woe to the bloody city! I also will make the pile great.

10 Heap on the wood, kindle the fire, boil thoroughly the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon its coals, that it may be hot, and the brass of it may burn, and that its filthiness may be molten in it, [and] that its rust may be consumed.

12 She hath exhausted [her] labours, yet her great rust goeth not forth out of her: let her rust be in the fire.

13 In thy filthiness is lewdness, for I have purged thee, and thou art not pure. Thou shalt no more be purged from thy filthiness, till I have satisfied my fury upon thee.

14 I Jehovah have spoken [it]: it shall come to pass, and I will do it; I will not go back, neither will I spare, nor will I repent. According to thy ways, and according to thy doings, shall they judge thee, saith the Lord Jehovah.

15 And the word of Jehovah came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet thou shalt not mourn nor weep, neither shall thy tears run down.

17 Sigh in silence, make no mourning for the dead; bind thy turban upon thee, and put thy sandals upon thy feet, and cover not the beard, and eat not the bread of men.

18 -- And I spoke unto the people in the morning; and at even my wife died. And I did in the morning as I was commanded.

19 And the people said unto me, Wilt thou not tell us what these things are to us, which thou doest?

20 And I said to them, The word of Jehovah came unto me, saying,

21 Say unto the house of Israel, Thus saith the Lord Jehovah: Behold, I will profane my sanctuary, the pride of your strength, the desire of your eyes, and your soul's longing; and your sons and your daughters whom ye have left behind shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover the beard, neither eat the bread of men;

23 and your turbans shall be upon your heads, and your sandals upon your feet: ye shall not mourn nor weep; but ye shall waste away in your iniquities and moan one toward another.

24 Thus Ezekiel shall be unto you a sign; according to all that he hath done shall ye do: when it cometh, then ye shall know that I [am] the Lord Jehovah.

25 And thou, son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereunto they lift up their soul, their sons and their daughters,

26 that in that day he that escapeth shall come unto thee, to cause [thine] ears to hear [it]?

27 In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb. So shalt thou be a sign unto them; and they shall know that I [am] Jehovah.

EZEKIEL CHAPTER 25

1 And the word of Jehovah came unto me, saying,

2 Son of man, set thy face against the children of Ammon, and prophesy against them;

3 and say unto the children of Ammon, Hear the word of the Lord Jehovah. Thus saith the Lord Jehovah: Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when they went into captivity:

4 therefore behold, I will give thee to the children of the east for a possession, and they shall set their encampments in thee, and make their dwellings in thee; they shall eat thy fruits, and they shall drink thy milk.

5 And I will make Rabbah a pasture for camels, and the children of Ammon a couching-place for flocks: and ye shall know that I [am] Jehovah.

6 For thus saith the Lord Jehovah: Because thou hast clapped the hands, and stamped with the feet, and rejoiced with all the despite of thy soul against the land of Israel;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 therefore behold, I will stretch out my hand upon thee, and will give thee for a spoil to the nations; and I will cut thee off from the peoples, and I will cause thee to perish out of the countries: I will destroy thee, and thou shalt know that I [am] Jehovah.

8 Thus saith the Lord Jehovah: Because Moab and Seir do say, Behold, the house of Judah is like unto all the nations,

9 therefore behold, I will open the side of Moab from the cities, from his cities even to the last of them, the glory of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim,

10 unto the children of the east, with [the land of] the children of Ammon; and I will give it them for a possession, that the children of Ammon may not be remembered among the nations:

11 and I will execute judgments upon Moab, and they shall know that I [am] Jehovah.

12 Thus saith the Lord Jehovah: Because Edom hath dealt against the house of Judah by taking vengeance, and hath made himself very guilty, and revenged himself upon them,

13 therefore thus saith the Lord Jehovah: I will also stretch out my hand upon Edom; and will cut off man and beast from it; and I will make it desolate from Teman; and unto Dedan shall they fall by the sword.

14 And I will execute my vengeance upon Edom, by the hand of my people Israel; and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord Jehovah.

15 Thus saith the Lord Jehovah: Because the Philistines have dealt by revenge, and have taken vengeance with despite of soul, to destroy, from old hatred;

16 therefore thus saith the Lord Jehovah: Behold, I stretch out my hands upon the Philistines, and I will cut off the Kerethites, and cause the remnant of the sea-coast to perish.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I [am] Jehovah, when I shall lay my vengeance upon them.

EZEKIEL CHAPTER 26

1 And it came to pass in the eleventh year, on the first of the month, [that] the word of Jehovah came unto me, saying,

2 Son of man, because Tyre hath said against Jerusalem, Aha, she is broken, the gate of the peoples! she is turned unto me: I shall be replenished [now] she is laid waste;

3 therefore thus saith the Lord Jehovah: Behold, I am against thee, Tyre, and will cause many nations to come up against thee, as the sea causeth its waves to come up.

4 And they shall destroy the walls of Tyre, and break down her towers. And I will scrape her dust from her, and make her a bare rock.

5 She shall be [a place] for the spreading of nets in the midst of the sea; for I have spoken [it], saith the Lord Jehovah; and she shall become a spoil for the nations.

6 And her daughters that are in the field shall be slain by the sword; and they shall know that I [am] Jehovah.

7 For thus saith the Lord Jehovah: Behold, I will bring from the north, against Tyre, Nebuchadrezzar king of Babylon, the king of kings, with horses, and with chariots, and with horsemen, and an assemblage, and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make forts against thee, and cast up a mound against thee, and lift up the target against thee;

9 and he shall set his engines of attack against thy walls, and with his spikes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter through thy gates, as a city is entered into, wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and the pillars of thy strength shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy wares; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the waters.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee a bare rock; thou shalt be [a place] for the spreading of nets; thou shalt be built no more: for I Jehovah have spoken [it], saith the Lord Jehovah.

15 Thus saith the Lord Jehovah to Tyre: Shall not the isles shake at the sound of thy fall, when the wounded groan, when the slaughter is made in the midst of thee?

16 And all the princes of the sea shall come down from their thrones, and lay aside their robes, and put off their broidered garments: they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble [every] moment, and be astonied because of thee.

17 And they shall take up a lamentation for thee, and say to thee, How hast thou perished, that wast inhabited from the seas, O renowned city, which wast strong in the sea, -- she and her inhabitants, who caused their terror to be on all them that dwell therein!

18 Now shall the isles tremble in the day of thy fall; and the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord Jehovah: When I shall make thee a desolate city, like the cities that are not inhabited; when I bring up the deep upon thee, and the great waters cover thee:

20 then will I bring thee down, with them that go down to the pit, to the people of old time, and will cause thee to dwell in the lower parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living.

21 And I will make thee a terror, and thou shalt be no [more]; and thou shalt be sought for, and shalt never be found again, for ever, saith the Lord Jehovah.

EZEKIEL CHAPTER 27

1 And the word of Jehovah came unto me, saying:

2 And thou, son of man, take up a lamentation for Tyre,

3 and say unto Tyre: O thou that art situate at the entries of the sea, and traffickest with the peoples in many isles, thus

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

saith the Lord Jehovah: Thou, Tyre, hast said, I am perfect in beauty.

4 Thy borders are in the heart of the seas, thy builders have perfected thy beauty.

5 They made all thy double boards of cypress-trees of Senir; they took cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan did they make thine oars; they made thy benches of ivory, inlaid in box-wood, out of the isles of Chittim.

7 Byssus with broidered work from Egypt was thy sail, to serve thee for a banner; blue and purple from the isles of Elishah was thine awning.

8 The inhabitants of Zidon and Arvad were thy rowers; thy wise men, O Tyre, who were in thee, were thy pilots.

9 The elders of Gebal and the wise men thereof were in thee repairing thy leaks; all the ships of the sea with their mariners were in thee, to barter with thee.

10 Persia and Lud and Phut were in thine army, thy men of war: they hanged shield and helmet in thee; they gave splendour to thee.

11 The children of Arvad with thine army were upon thy walls round about, and the Gammadim were on thy towers: they hanged their shields upon thy walls round about; they made thy beauty perfect.

12 Tarshish dealt with thee by reason of the abundance of all substance; with silver, iron, tin, and lead, they furnished thy markets.

13 Javan, Tubal, and Meshech, they were thy traffickers: they bartered with thee the persons of men, and vessels of bronze.

14 They of the house of Togarmah furnished thy markets with horses, and horsemen, and mules.

15 The children of Dedan were thy traffickers; many isles were the mart of thy hand: they rendered in payment horns of ivory, and ebony.

16 Syria dealt with thee for the multitude of thy handiworks: they traded in thy markets with carbuncles, purple, and broidered work, and fine linen, and corals, and rubies.

17 Judah and the land of Israel were thy traffickers: they bartered with thee wheat of Minnith, and sweet cakes, and honey, and oil, and balm.

18 Damascus dealt with thee because of the multitude of thy handiworks, by reason of the abundance of all substance, with wine of Helbon, and white wool.

19 Vedan and Javan of Uzal traded in thy markets: wrought iron, cassia, and calamus were in thy traffic.

20 Dedan was thy trafficker in precious riding-cloths.

21 Arabia and all the princes of Kedar were the merchants of thy hand: in lambs, and rams, and goats, in these did they trade with thee.

22 The merchants of Sheba and Raamah were thy traffickers: they furnished thy markets with all the choice spices, and with all precious stones and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad traded with thee:

24 these traded with thee in sumptuous clothes, in wrappings of blue and broidered work, and in chests full of variegated stuffs, bound with cords and made of cedar-wood, amongst thy merchandise.

25 The ships of Tarshish were thy caravans for thy traffic; and thou wast replenished, and highly honoured, in the heart of the seas.

26 Thy rowers have brought thee into great waters; the east wind hath broken thee in the heart of the seas.

27 Thy substance, and thy markets, thy merchandise, thy mariners, and thy pilots, they that repair thy leaks, and they that barter with thee, and all thy men of war that are in thee, along with all thine assemblage which is in the midst of thee, shall fall into the heart of the seas in the day of thy fall.

28 The open places shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, all the pilots of the sea, shall come down from their ships; they shall stand upon the land,

30 and shall cause their voice to be heard over thee, and shall cry bitterly; and they shall cast up dust upon their heads; they shall wallow themselves in ashes.

31 And they shall make themselves utterly bald for thee, and gird themselves with sackcloth; and they shall weep for thee in bitterness of soul with bitter mourning.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, [saying,] Who is like Tyre, like her that is destroyed in the midst of the sea?

33 When thy wares went forth over the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the abundance of thy substance and of thy merchandise.

34 In the time [when] thou art broken by the seas, in the depths of the waters, thy merchandise and all thine assemblage in the midst of thee have fallen.

35 All the inhabitants of the isles are amazed at thee, and their kings are horribly afraid, [their] countenance is troubled.

36 The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt never be any more.

EZEKIEL CHAPTER 28

1 And the word of Jehovah came unto me, saying,

2 Son of man, say unto the prince of Tyre, Thus saith the Lord Jehovah: Because thy heart is lifted up, and thou hast said, I am a God, I sit [in] the seat of God, in the heart of the seas, (and thou art a man, and not God,) and thou settest thy heart as the heart of God:

3 behold, thou art wiser than Daniel! nothing secret is obscure for thee;

4 by thy wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures;

5 by thy great wisdom thou hast by thy traffic increased thy riches, and thy heart is lifted up because of thy riches.

6 Therefore thus saith the Lord Jehovah: Because thou hast set thy heart as the heart of God,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 therefore behold, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall tarnish thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of those that are slain in the heart of the seas.

9 Wilt thou then say before him that slayeth thee, I am God? but thou shalt be a man, and not God, in the hand of him that pierceth thee.

10 Thou shalt die the deaths of the uncircumcised, by the hand of strangers: for I have spoken [it], saith the Lord Jehovah.

11 And the word of Jehovah came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou, who sealest up the measure of perfection, full of wisdom and perfect in beauty,

13 thou wast in Eden, the garden of God. Every precious stone was thy covering: the sardius, the topaz, and the diamond, the chrysolite, the onyx, and the jasper, the sapphire, the carbuncle, and the emerald, and gold. The workmanship of thy tambours and of thy pipes was in thee: in the day that thou wast created were they prepared.

14 Thou wast the anointed covering cherub, and I had set thee [so]: thou wast upon the holy mountain of God; thou didst walk up and down in the midst of stones of fire.

15 Thou wast perfect in thy ways, from the day that thou wast created, till unrighteousness was found in thee.

16 By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned; therefore have I cast thee as profane from the mountain of God, and have destroyed thee, O covering cherub, from the midst of the stones of fire.

17 Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground, I have laid thee before kings, that they may behold thee.

18 By the multitude of thine iniquities, by the unrighteousness of thy traffic, thou hast profaned thy sanctuaries: and I have brought forth a fire out of the midst of thee -- it hath consumed thee; and I have brought thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that know thee among the peoples shall be amazed at thee: thou art become a terror, and thou shalt never be any more.

20 And the word of Jehovah came unto me, saying,

21 Son of man, set thy face towards Zidon, and prophesy against it,

22 and say, Thus saith the Lord Jehovah: Behold, I am against thee, Zidon, and I will be glorified in the midst of thee; and they shall know that I [am] Jehovah, when I shall have executed judgments in her, and shall be hallowed in her.

23 And I will send into her the pestilence, and blood in her streets; and the wounded shall fall in the midst of her, by the sword upon her on every side: and they shall know that I [am] Jehovah.

24 And there shall be no more a wounding sting for the house of Israel, nor any grieving thorn, among all that were round about them, that despised them: and they shall know that I [am] the Lord Jehovah.

25 Thus saith the Lord Jehovah: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be hallowed in them in the sight of the nations, then shall they dwell in their land which I have given to my servant Jacob.

26 They shall dwell in it in safety, and shall build houses and plant vineyards; and they shall dwell in safety, when I have executed judgments upon all those that despised them round about them: and they shall know that I [am] Jehovah their God.

EZEKIEL CHAPTER 29

1 In the tenth year, in the tenth [month], on the twelfth of the month, the word of Jehovah came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against the whole of Egypt;

3 speak, and say, Thus saith the Lord Jehovah: Behold, I am against thee, Pharaoh king of Egypt, the great monster that lieth in the midst of his rivers, which saith, My river is mine own, and I made it for myself.

4 And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales;

5 and I will cast thee into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together nor gathered: I will give thee for meat to the beasts of the earth and to the fowl of the heavens.

6 And all the inhabitants of Egypt shall know that I [am] Jehovah, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst give way and rend all their shoulder; and when they leaned upon thee, thou didst break, and didst make all their loins to tremble.

8 Therefore thus saith the Lord Jehovah: Behold, I will bring a sword upon thee, and cut off man and beast from thee.

9 And the land of Egypt shall be a desolation and a waste: and they shall know that I [am] Jehovah, because he saith, The river is mine, and I made it.

10 Therefore behold, I am against thee, and against thy rivers, and I will make the land of Egypt deserts of wasteness and desolation, from Migdol to Syene, even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor shall foot of beast pass through it, nor shall it be inhabited, forty years.

12 And I will make the land of Egypt a desolation in the midst of the countries that are desolated, and her cities shall be, in the midst of the cities that are laid waste, a desolation forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Yet thus saith the Lord Jehovah: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered;

14 and I will turn again the captivity of Egypt, and will cause them to return to the land of Pathros, into the land of their birth, and they shall there be a base kingdom.

15 It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; and I will diminish them, so that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn after them: and they shall know that I [am] the Lord Jehovah.

17 And it came to pass in the twenty-seventh year, in the first [month], on the first of the month, [that] the word of Jehovah came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to do hard service against Tyre; every head was made bald, and every shoulder was peeled: yet had he from Tyre no wages, nor his army, for the service that he had served against it.

19 Therefore thus saith the Lord Jehovah: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry away her multitude, and seize her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord Jehovah.

21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them: and they shall know that I [am] Jehovah.

EZEKIEL CHAPTER 30

1 And the word of Jehovah came unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord Jehovah: Howl ye, Alas for the day!

3 For the day is at hand, yea, the day of Jehovah is at hand, a day of clouds; it shall be the time of the nations.

4 And the sword shall come upon Egypt, and there shall be anguish in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be overthrown.

5 Cush, and Phut, and Lud, and all the mingled people, and Chub, and the children of the land that is in league, shall fall with them by the sword.

6 Thus saith Jehovah: They also that uphold Egypt shall fall; and the pride of her strength shall come down: from Migdol to Syene shall they fall in her by the sword, saith the Lord Jehovah.

7 And they shall be desolated in the midst of the countries that are desolated, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I [am] Jehovah, when I have set a fire in Egypt, and all her helpers shall be broken.

9 In that day shall messengers go forth from me in ships, to make careless Ethiopia afraid; and anguish shall come upon them, as in the day of Egypt: for behold, it cometh!

10 Thus saith the Lord Jehovah: I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land desolate, and all that is therein, by the hand of strangers: I Jehovah have spoken [it].

13 Thus saith the Lord Jehovah: I will also destroy the idols, and I will cause the images to cease out of Noph; and there shall be no more a prince out of the land of Egypt; and I will put fear in the land of Egypt.

14 And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgment in No.

15 And I will pour my fury upon Sin, the stronghold of Egypt; and I will cut off the multitude of No.

16 And I will set a fire in Egypt: Sin shall be in great anguish, and No shall be rent asunder, and at Noph [there shall be] enemies in open day.

17 The young men of Aven and of Pibeseth shall fall by the sword; and these shall go into captivity.

18 And at Tehaphnehes the day shall be darkened, when I break there the yokes of Egypt, and the pride of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt; and they shall know that I [am] Jehovah.

20 And it came to pass in the eleventh year, in the first [month], on the seventh of the month, the word of Jehovah came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and behold, it shall not be bound up to apply remedies, to put a bandage to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord Jehovah: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong one, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand; and I will break Pharaoh's arms, so that he shall groan before him with the groanings of a deadly-wounded [man].

25 And I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I [am] Jehovah, when I have put my sword into the hand of the king of Babylon, and he shall have stretched it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them through the countries: and they shall know that I [am] Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

EZEKIEL CHAPTER 31

1 And it came to pass in the eleventh year, in the third [month], on the first of the month, [that] the word of Jehovah came unto me, saying,

2 Son of man, say unto Pharaoh king of Egypt, and to his multitude: Whom art thou like in thy greatness?

3 Behold, Assyria was a cedar in Lebanon, with fair branches and a shadowing shroud, and of a high stature: and his top was amidst the thick boughs.

4 The waters made him great, the deep set him up on high; its streams ran round about his plantation, and it sent out its rivulets unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of great waters, when he shot forth.

6 All the fowl of the heavens made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all the great nations.

7 Thus was he fair in his greatness, in the length of his branches: because his root was by great waters.

8 The cedars in the garden of God could not hide him; the cypresses were not like his boughs, and the plane-trees were not as his branches: no tree in the garden of God was like unto him in his beauty.

9 I had made him fair by the multitude of his branches; and all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord Jehovah: Because thou hast lifted up thyself in stature, ... and he hath set his top amidst the thick boughs, and his heart is lifted up in his height,

11 I have given him into the hand of the mighty one of the nations; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off and have left him; upon the mountains and in all the valleys his branches are fallen, and his boughs are broken in all the watercourses of the land; and all the peoples of the earth are gone down from his shadow, and have left him.

13 Upon his fallen [trunk] do all the fowl of the heavens dwell, and all the beasts of the field are upon his branches:

14 to the end that none of all the trees by the waters exalt themselves in their stature, nor set their top amidst the thick boughs, and that none of them that drink water stand up in his height by himself; for they are all given over unto death in the lower parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord Jehovah: In the day when he went down to Sheol, I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I made Lebanon black for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to Sheol, with them that go down into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the lower parts of the earth.

17 They also went down into Sheol with him unto them that were slain with the sword, and [that were] his arm, that dwelt under his shadow in the midst of the nations.

18 To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden, unto the lower parts of the earth; thou shalt lie in the midst of the uncircumcised, with them that are slain by the sword. This is Pharaoh and all his multitude, saith the Lord Jehovah.

EZEKIEL CHAPTER 32

1 And it came to pass in the twelfth year, in the twelfth month, on the first of the month, that the word of Jehovah came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou wast like a young lion among the nations, and thou wast as a monster in the seas; and thou didst break forth in thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord Jehovah: I will also spread out my net over thee with an assemblage of many peoples; and they shall bring thee up in my net.

4 And I will leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowl of the heavens to settle upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with the heap of thy [members];

6 and I will water with thy blood the land wherein thou swimmest, even to the mountains; and the water-courses shall be full of thee.

7 And when I shall put thee out, I will cover the heavens, and make the stars thereof black; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of the heavens will I make black over thee, and bring darkness upon thy land, saith the Lord Jehovah.

9 And I will vex the heart of many peoples, when I bring [the news of] thy destruction among the nations, into the countries that thou hast not known.

10 And I will make many peoples amazed at thee, and their kings shall be horribly afraid at thee, when I brandish my sword before them; and they shall tremble at every moment, each one for his life, in the day of thy fall.

11 For thus saith the Lord Jehovah: The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall: the terrible of the nations are they all: and they shall spoil the pride of Egypt, and all the multitude thereof shall be destroyed.

13 And I will destroy all the beasts thereof, from beside the great waters; and the foot of man shall not trouble them any more, nor shall the cloven hoofs of beasts trouble them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord Jehovah.

15 When I shall make the land of Egypt a desolation, and the country shall be left desolate of all that was in it, when I have smitten all them that dwell therein, then shall they know that I [am] Jehovah.

16 It is a lamentation, and [thus] they shall lament her: the daughters of the nations shall say it in lamenting; they shall say it in lamenting over Egypt and over all her multitude, saith the Lord Jehovah.

17 And it came to pass in the twelfth year, on the fifteenth of the month, the word of Jehovah came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, her and the daughters of the famous nations, unto the lower parts of the earth, with them that go down into the pit.

19 Whom dost thou surpass in beauty? Go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword. The sword hath been given: draw her out, and all her multitudes.

21 The strong among the mighty, with them that helped him, shall speak to him out of the midst of Sheol: they are gone down, they lie still, the uncircumcised, slain by the sword.

22 There is Asshur and all his assemblage, his graves round about him: all of them slain, fallen by the sword;

23 their graves are set in the sides of the pit, and his assemblage is round about his grave; all of them slain, fallen by the sword, -- who caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, who are gone down uncircumcised unto the lower parts of the earth, who caused their terror in the land of the living; yet have they borne their confusion with them that go down to the pit.

25 They have set him a bed in the midst of the slain, with all his multitude: their graves are round about him, all of them uncircumcised, slain by the sword, though their terror was caused in the land of the living; and they have borne their confusion with them that go down to the pit: he is put in the midst of them that are slain.

26 There is Meshech, Tubal, and all their multitude, their graves round about them, all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they lie not with the mighty, [that are] fallen of the uncircumcised, who are gone down to Sheol with their weapons of war; and whose swords are laid under their heads, and whose iniquities are upon their bones, though they were the terror of the mighty in the land of the living.

28 Thou also shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There is Edom, her kings, and all her princes, who in their might are laid with them that are slain by the sword: they lie with the uncircumcised, and with them that go down to the pit.

30 There are the princes of the north, all of them, and all the Zidonians, that are gone down with the slain -- ashamed of the terror which they caused through their might; and they lie uncircumcised with them that are slain by the sword, and bear their confusion with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, Pharaoh and all his army slain by the sword, saith the Lord Jehovah.

32 For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, Pharaoh and all his multitude, saith the Lord Jehovah.

EZEKIEL CHAPTER 33

1 And the word of Jehovah came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, and the people of the land take one man from among them all, and set him for their watchman:

3 if he see the sword coming upon the land, and blow the trumpet, and warn the people;

4 then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood is upon him: whereas had he taken warning, he would have delivered his soul.

6 But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, if the sword come and take a person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, son of man, I have set thee a watchman unto the house of Israel; and thou shalt hear the word from my mouth, and warn them from me.

8 When I say unto the wicked, Wicked [man], thou shalt certainly die; and thou speakest not to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I require at thy hand.

9 But if thou warn the wicked of his way to turn from it, and he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 And thou, son of man, say unto the house of Israel, Thus ye speak, saying, Our transgressions and our sins are upon us, and we waste away in them, how then should we live?

11 Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live thereby in the day that he sinneth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 When I say to the righteous that he shall certainly live, and he trusteth to his righteousness and doeth what is wrong, none of his righteous acts shall be remembered; but in his unrighteousness which he hath done, in it shall he die.

14 And when I say unto the wicked, Thou shalt certainly die, and he turneth from his sin, and doeth judgment and justice;

15 if the wicked restore the pledge, give again that he had taken by robbery, walk in the statutes of life, doing nothing that is wrong; he shall certainly live, he shall not die.

16 None of his sins which he hath committed shall be remembered against him: he hath done judgment and justice; he shall certainly live.

17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and doeth what is wrong, then he shall die therein.

19 And when the wicked turneth from his wickedness, and doeth judgment and justice, he shall live for these things.

20 Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways.

21 And it came to pass in the twelfth year of our captivity, in the tenth [month], on the fifth of the month, that one who had escaped out of Jerusalem came unto me, saying, The city is smitten!

22 Now the hand of Jehovah had been upon me in the evening, before he that had escaped came; and he had opened my mouth against his coming to me in the morning; and my mouth was opened, and I was no more dumb.

23 And the word of Jehovah came unto me, saying,

24 Son of man, they that inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited this land, and we are many: the land is given us for a possession.

25 Therefore say unto them, Thus saith the Lord Jehovah: Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife; and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord Jehovah: [As] I live, verily they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that are in the strongholds and in the caves shall die of the pestilence.

28 And I will make the land a desolation and an astonishment, and the pride of her strength shall cease; and the mountains of Israel shall be desolated, so that none shall pass through.

29 And they shall know that I [am] Jehovah, when I have made the land a desolation and an astonishment because of all their abominations which they have committed.

30 And as for thee, son of man, the children of thy people keep talking of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from Jehovah.

31 And they come unto thee as a people cometh, and they sit before thee [as] my people, and they hear thy words, but they do them not; for with their mouth they shew much love, [but] their heart goeth after their dishonest gain.

32 And behold, thou art unto them as a lovely song, a pleasant voice, and one that playeth well on an instrument; and they hear thy words, but they do them not.

33 And when this cometh to pass (behold, it will come), then shall they know that a prophet hath been among them.

EZEKIEL CHAPTER 34

1 And the word of Jehovah came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy; and say unto them, unto the shepherds, Thus saith the Lord Jehovah: Woe to the shepherds of Israel that feed themselves! Should not the shepherds feed the flock?

3 Ye eat the fat, and ye clothe you with the wool; ye kill them that are fattened: [but] ye feed not the flock.

4 The weak have ye not strengthened, nor have ye healed the sick, and ye have not bound up [what was] broken, neither have ye brought again that which was driven away, neither have ye sought for that which was lost; but with harshness and with rigour have ye ruled over them.

5 And they were scattered because there was no shepherd; and they became meat to all the beasts of the field, and were scattered.

6 My sheep wandered through all the mountains, and upon every high hill, and my sheep have been scattered upon all the face of the earth, and there was none that searched, or that sought for them.

7 Therefore, ye shepherds, hear the word of Jehovah:

8 [As] I live, saith the Lord Jehovah, verily because my sheep have been a prey, and my sheep have been meat to every beast of the field, because there was no shepherd, and my shepherds searched not for my flock, but the shepherds fed themselves, and fed not my flock,

9 -- therefore, ye shepherds, hear the word of Jehovah.

10 Thus saith the Lord Jehovah: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the flock: that the shepherds may feed themselves no more; and I will deliver my sheep from their mouth, that they may not be food for them.

11 For thus saith the Lord Jehovah: Behold I, [even] I, will both search for my sheep, and tend them.

12 As a shepherd tendeth his flock in the day that he is among his scattered sheep, so will I tend my sheep, and will deliver them out of all places whither they have been scattered in the cloudy and dark day.

13 And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land; and I will feed them upon the mountains of Israel by the water-courses, and in all the habitable places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

down in a good fold, and in a fat pasture they shall feed upon the mountains of Israel.

15 I will myself feed my flock, and I will cause them to lie down, saith the Lord Jehovah.

16 I will seek the lost, and bring again that which was driven away, and will bind up the broken, and will strengthen that which was sick; but I will destroy the fat and the strong: I will feed them with judgment.

17 And as for you, my flock, thus saith the Lord Jehovah: Behold, I judge between sheep and sheep, between the rams and the he-goats.

18 Is it too small a thing unto you to have eaten up the good pastures, but ye must tread down with your feet the rest of your pastures; and to have drunk of the settled waters, but ye must foul the rest with your feet?

19 And my sheep have to eat that which ye have trodden with your feet, and to drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord Jehovah unto them: Behold, [it is] I, and I will judge between the fat sheep and the lean sheep.

21 Because ye thrust with side and with shoulder, and push all the weak ones with your horns, till ye have scattered them abroad,

22 -- I will save my flock, that they may no more be a prey; and I will judge between sheep and sheep.

23 And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd.

24 And I Jehovah will be their God, and my servant David a prince in their midst: I Jehovah have spoken [it].

25 And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell in safety in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season: there shall be showers of blessing.

27 And the tree of the field shall yield its fruit, and the earth shall yield its increase; and they shall be in safety in their land, and shall know that I [am] Jehovah, when I have broken the bands of their yoke and delivered them out of the hand of those that kept them in servitude.

28 And they shall no more be a prey to the nations, neither shall the beast of the earth devour them; but they shall dwell in safety, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the ignominy of the nations any more.

30 And they shall know that I Jehovah their God [am] with them, and that they, the house of Israel, are my people, saith the Lord Jehovah.

31 And ye, my flock, the flock of my pasture, are men: I [am] your God, saith the Lord Jehovah.

EZEKIEL CHAPTER 35

31 And the word of Jehovah came unto me, saying,

32 Son of man, set thy face against mount Seir, and prophesy against it,

33 and say unto it, Thus saith the Lord Jehovah: Behold, I am against thee, mount Seir, and I will stretch out my hand upon thee, and I will make thee a desolation and an astonishment.

34 I will lay thy cities waste, and thou shalt be a desolation: and thou shalt know that I [am] Jehovah.

35 Because thou hast had a perpetual hatred, and hast given over the children of Israel to the power of the sword, in the time of their calamity, in the time of the iniquity of the end;

36 therefore, [as] I live, saith the Lord Jehovah, I will certainly appoint thee unto blood, and blood shall pursue thee; since thou hast not hated blood, blood shall pursue thee.

37 And I will make mount Seir a desolation and an astonishment, and cut off from it him that passeth out and him that returneth;

38 and I will fill his mountains with his slain. In thy hills, and in thy valleys, and in all thy water-courses shall they fall that are slain with the sword.

39 I will make thee perpetual desolations, and thy cities shall not be inhabited: and ye shall know that I [am] Jehovah.

310 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it, whereas Jehovah was there:

311 therefore, [as] I live, saith the Lord Jehovah, I will even do according to thine anger and according to thine envy, as thou hast done out of thy hatred against them; and I will make myself known among them, when I shall judge thee.

312 And thou shalt know that I Jehovah have heard all thy reproaches, which thou hast uttered against the mountains of Israel, saying, They are laid desolate, they are given us to devour.

313 And ye have magnified yourselves against me with your mouth, and have multiplied your words against me: I have heard [them].

314 Thus saith the Lord Jehovah: When the whole earth rejoiceth, I will make thee a desolation.

315 As thou didst rejoice at the inheritance of the house of Israel, because it was desolated, so will I do unto thee: thou shalt be a desolation, O mount Seir, and all Edom, the whole of it: and they shall know that I [am] Jehovah.

EZEKIEL CHAPTER 36

1 And thou, son of man, prophesy unto the mountains of Israel, and say, Mountains of Israel, hear the word of Jehovah.

2 Thus saith the Lord Jehovah: Because the enemy hath said against you, Aha! and, The ancient high places are become ours in possession;

3 therefore prophesy and say, Thus saith the Lord Jehovah: Because, yea, because they have made [you] desolate, and have swallowed you up on every side, that ye might be a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

possession unto the remnant of the nations, and ye are taken up in the lips of talkers, and in the defaming of the people:

4 therefore, ye mountains of Israel, hear the word of the Lord Jehovah. Thus saith the Lord Jehovah to the mountains and to the hills, to the water-courses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and a derision to the remnant of the nations that are round about,

5 -- therefore thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the remnant of the nations, and against the whole of Edom, which have appointed my land unto themselves for a possession with the joy of all [their] heart, with despite of soul, to plunder it by pillage.

6 Prophesy therefore concerning the land of Israel, and say to the mountains and to the hills, to the water-courses and to the valleys, Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my fury, because ye have borne the ignominy of the nations;

7 therefore thus saith the Lord Jehovah: I have lifted up my hand, [saying,] Verily the nations that are about you, they shall bear their shame.

8 And ye mountains of Israel shall shoot forth your branches, and yield your fruit to my people Israel: for they are at hand to come.

9 For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown.

10 And I will multiply men upon you, all the house of Israel, the whole of it; and the cities shall be inhabited, and the waste places shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring forth fruit; and I will cause you to be inhabited as [in] your former times, yea, I will make it better than at your beginnings: and ye shall know that I [am] Jehovah.

12 And I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children.

13 Thus saith the Lord Jehovah: Because they say unto you, Thou devourest men, and hast bereaved thy nation,

14 therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord Jehovah;

15 neither will I cause thee to hear the ignominy of the nations any more, and thou shalt not bear the reproach of the peoples any more, neither shalt thou cause thy nation to fall any more, saith the Lord Jehovah.

16 And the word of Jehovah came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way was before me as the uncleanness of a woman in her separation.

18 And I poured out my fury upon them for the blood that they had shed upon the land, and because they had defiled it with their idols.

19 And I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they came to the nations whither they went, they profaned my holy name, when it was said of them, These are the people of Jehovah, and they are gone forth out of his land.

21 But I had pity for my holy name, which the house of Israel had profaned among the nations whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not this for your sakes, O house of Israel, but for my holy name, which ye have profaned among the nations whither ye went.

23 And I will hallow my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I [am] Jehovah, saith the Lord Jehovah, when I shall be hallowed in you before their eyes.

24 And I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

25 And I will sprinkle clean water upon you, and ye shall be clean: from all your uncleannesses and from all your idols will I cleanse you.

26 And I will give you a new heart, and I will put a new spirit within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes and keep mine ordinances, and ye shall do them.

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

29 And I will save you from all your uncleannesses; and I will call for the corn and will multiply it, and lay no famine upon you.

30 And I will multiply the fruit of the trees and the increase of the field, so that ye may receive no more the reproach of famine among the nations.

31 And ye shall remember your evil ways, and your doings which were not good, and shall loathe yourselves for your iniquities and for your abominations.

32 Not for your sakes do I this, saith the Lord Jehovah, be it known unto you: be ashamed and confounded for your ways, O house of Israel.

33 Thus saith the Lord Jehovah: In the day that I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste places shall be builded.

34 And the desolate land shall be tilled, whereas it was a desolation in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities [are] fortified [and] inhabited.

36 And the nations that shall be left round about you shall know that I Jehovah build the ruined places [and] plant that which was desolate: I Jehovah have spoken, and I will do [it].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

37 Thus saith the Lord Jehovah: I will yet for this be inquired of by the house of Israel, to do it unto them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her set feasts, so shall the waste cities be filled with flocks of men: and they shall know that I [am] Jehovah.

EZEKIEL CHAPTER 37

1 The hand of Jehovah was upon me, and Jehovah carried me out in the Spirit, and set me down in the midst of a valley; and it was full of bones.

2 And he caused me to pass by them round about; and behold, there were very many in the open valley; and behold, they were very dry.

3 And he said unto me, Son of man, Shall these bones live? And I said, Lord Jehovah, thou knowest.

4 And he said unto me, Prophesy over these bones, and say unto them, Ye dry bones, hear the word of Jehovah.

5 Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live.

6 And I will put sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I [am] Jehovah.

7 And I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a rustling, and the bones came together, bone to its bone.

8 And I looked, and behold, sinews and flesh came up upon them, and the skin covered them over; but there was no breath in them.

9 And he said unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 And I prophesied as he had commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 And he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost: we are cut off!

12 Therefore prophesy and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people, and bring you into the land of Israel.

13 And ye shall know that I [am] Jehovah, when I have opened your graves, and have caused you to come up out of your graves, O my people.

14 And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I Jehovah have spoken, and have done [it], saith Jehovah.

15 And the word of Jehovah came unto me, saying,

16 And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions. And take another stick, and write upon it, For Joseph, the stick of Ephraim and all the house of Israel, his companions.

17 And join them one to another into one stick; and they shall become one in thy hand.

18 And when the children of my people speak unto thee, saying, Wilt thou not declare unto us what thou meanest by these?

19 say unto them, Thus saith the Lord Jehovah: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and will put them with this, with the stick of Judah, and make them one stick, and they shall be one in my hand.

20 And the sticks whereon thou writest shall be in thy hand before their eyes.

21 And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them from every side, and bring them into their own land:

22 and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

23 And they shall not defile themselves any more with their idols, or with their detestable things, or with any of their transgressions; and I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: and they shall walk in mine ordinances, and keep my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children for ever: and David my servant shall be their prince for ever.

26 And I will make a covenant of peace with them: it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for ever.

27 And my tabernacle shall be over them; and I will be their God, and they shall be my people.

28 And the nations shall know that I Jehovah do hallow Israel, when my sanctuary shall be in the midst of them for ever.

EZEKIEL CHAPTER 38

1 And the word of Jehovah came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him,

3 and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal.

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them thoroughly equipped, a great assemblage with targets and shields, all of them handling swords:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Persia, Cush, and Phut with them, all of them with shield and helmet;

6 Gomer, and all his bands; the house of Togarmah from the uttermost north, and all his bands; -- many peoples with thee.

7 Be thou prepared, and prepare for thyself thou, and all thine assemblage that are assembled unto thee, and be thou a guard unto them.

8 After many days shalt thou be visited; at the end of years thou shalt come into the land brought back from the sword [and] gathered out of many peoples, upon the mountains of Israel which have been a perpetual waste: but it is brought forth out from the peoples, and they shall all of them be dwelling in safety.

9 And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peoples with thee.

10 Thus saith the Lord Jehovah: It shall even come to pass in that day that things shall come into thy mind, and thou shalt think an evil thought;

11 and thou shalt say, I will go up to the land of unwalled villages; I will come to them that are in quiet, that dwell in safety, all of them dwelling without walls, and having neither bars nor gates,

12 to seize a spoil, and to take a prey; to turn thy hand against the waste places that are [now] inhabited, and against a people gathered out of the nations, which have gotten cattle and goods, that dwell in the middle of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to seize a spoil? hast thou gathered thine assemblage to take a prey? to carry away silver and gold, to take cattle and goods, to seize a great spoil?

14 Therefore prophesy, son of man, and say unto Gog, Thus saith the Lord Jehovah: In that day when my people Israel dwelleth in safety, shalt thou not know [it]?

15 And thou shalt come from thy place out of the uttermost north, thou and many peoples with thee, all of them riding upon horses, a great assemblage and a mighty army.

16 And thou shalt come up against my people Israel as a cloud to cover the land -- it shall be at the end of days -- and I will bring thee against my land, that the nations may know me, when I shall be hallowed in thee, O Gog, before their eyes.

17 Thus saith the Lord Jehovah: Art thou not he of whom I have spoken in old time through my servants the prophets of Israel, who prophesied in those days, for [many] years, that I would bring thee against them?

18 And it shall come to pass in that day, in the day when Gog shall come against the land of Israel, saith the Lord Jehovah, [that] my fury shall come up in my face;

19 for in my jealousy, in the fire of my wrath have I spoken, Verily in that day there shall be a great shaking in the land of Israel;

20 so that the fish of the sea, and the fowl of the heavens, and the beasts of the field, and all creeping things which creep upon the earth, and all mankind that are upon the face of the earth shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother.

22 And I will enter into judgment with him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many peoples that are with him, overflowing rain and great hailstones, fire and brimstone.

23 And I will magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I [am] Jehovah.

EZEKIEL CHAPTER 39

1 And thou, son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal;

2 and I will turn thee back, and lead thee, and will cause thee to come up from the uttermost north, and will bring thee upon the mountains of Israel.

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the peoples that are with thee: I have given thee to be meat for the birds of prey of every wing, and to the beasts of the field.

5 Thou shalt fall on the open field; for I have spoken [it], saith the Lord Jehovah.

6 And I will send a fire on Magog, and among them that dwell at ease in the isles: and they shall know that I [am] Jehovah.

7 And my holy name will I make known in the midst of my people Israel; and I will not suffer my holy name to be profaned any more: and the nations shall know that I [am] Jehovah, the Holy One in Israel.

8 Behold, it cometh, and shall be done, saith the Lord Jehovah. This is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall kindle fire, and burn weapons, and shields, and targets, bows, and arrows, and hand-staves, and spears: and they shall make fires with them seven years.

10 And no wood shall be taken out of the field, neither cut down out of the forests; for they shall make fire with the weapons; and they shall spoil those that spoiled them, and plunder those that plundered them, saith the Lord Jehovah.

11 And it shall come to pass in that day, [that] I will give unto Gog a place there for burial in Israel, the valley of the passers-by to the east of the sea; and it shall stop [the way] of the passers-by; and there shall they bury Gog and all the multitude; and they shall call it, Valley of Hamon-Gog.

12 And seven months shall the house of Israel be burying them, that they may cleanse the land;

13 and all the people of the land shall bury [them]; and it shall be to them for renown in the day that I shall be glorified, saith the Lord Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And they shall sever out men of continual employment to go through the land, who, with the passers-by, shall bury those that remain upon the face of the land, to cleanse it: at the end of seven months shall they make a search.

15 And the passers-by shall pass through the land, and when [any] seeth a man's bone, he shall set up a sign by it, till the buriers have buried it in the Valley of Hamon-Gog.

16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 And thou, son of man, thus saith the Lord Jehovah: Speak unto the birds of every wing, and to every beast of the field, Gather yourselves together and come, assemble yourselves on every side to my sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, [and] of bullocks, all of them fatted beasts of Bashan.

19 And ye shall eat fat till ye are full, and drink blood till ye are drunken, of my sacrifice which I sacrifice for you.

20 And ye shall be filled at my table with horses and charioteers, with mighty men, and with all men of war, saith the Lord Jehovah.

21 And I will set my glory among the nations, and all the nations shall see my judgment which I have executed, and my hand which I have laid upon them.

22 And the house of Israel shall know that I [am] Jehovah their God from that day and forward.

23 And the nations shall know that the house of Israel went into captivity for their iniquity, because they were unfaithful against me; and I hid my face from them, and gave them into the hand of their enemies, so that they fell all of them by the sword.

24 According to their uncleanness and according to their transgressions I did unto them, and I hid my face from them.

25 Therefore, thus saith the Lord Jehovah: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name:

26 and they shall bear their confusion, and all their unfaithfulness in which they have acted unfaithfully against me, when they shall dwell safely in their land, and none shall make them afraid;

27 when I have brought them again from the peoples, and gathered them out of their enemies' lands, and am hallowed in them in the sight of many nations.

28 And they shall know that I [am] Jehovah their God, in that I caused them to be led into captivity among the nations, and have gathered them unto their own land, and have left none of them any more there.

29 And I will not hide my face any more from them, for I shall have poured out my Spirit upon the house of Israel, saith the Lord Jehovah.

EZEKIEL CHAPTER 40

1 In the twenty-fifth year of our captivity, in the beginning of the year, on the tenth of the month, in the fourteenth year after that the city was smitten, on that same day the hand of Jehovah was upon me, and he brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain; and upon it was as the building of a city, on the south.

3 And he brought me thither, and behold, there was a man whose appearance was like the appearance of brass, with a flax-cord in his hand, and a measuring-reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall shew thee; for in order that it might be shewn unto thee art thou brought hither. Declare to the house of Israel all that thou seest.

5 And behold, there was a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits, [each] of one cubit and a hand breadth. And he measured the breadth of the building, one reed; and the height, one reed.

6 And he came to the gate which looked toward the east, and went up its steps; and he measured the threshold of the gate, one reed broad; and the other threshold one reed broad.

7 And [each] chamber was one reed long and one reed broad; and between the chambers were five cubits; and the threshold of the gate, beside the porch of the gate within, was one reed.

8 And he measured the porch of the gate within, one reed.

9 And he measured the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

10 And the chambers of the gate which was toward the east were three on this side and three on that side: they three were of one measure; and the posts on this side and on that side had one measure.

11 And he measured the breadth of the entry of the gate, ten cubits; [and] the length of the gate, thirteen cubits.

12 And there was a border before the chambers of one cubit, and a border of one cubit on the other side; and the chambers were six cubits on this side, and six cubits on that side.

13 And he measured the gate from the roof of [one] chamber to the roof [of the other], a breadth of five and twenty cubits, entry opposite entry.

14 And he made posts, sixty cubits, and by the post was the court of the gate round about.

15 And from the front of the gate of the entrance unto the front of the porch of the inner gate were fifty cubits.

16 And there were closed windows to the chambers, and to their posts within the gate round about, and likewise to the projections; and the windows round about were inward; and upon [each] post were palm-trees.

17 And he brought me into the outer court, and behold, there were cells, and a pavement made for the court round about: thirty cells were upon the pavement.

18 And the pavement was by the side of the gates, answering to the length of the gates, [namely] the lower pavement.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And he measured the breadth from the front of the lower gate unto the front of the inner court outside, a hundred cubits eastward and northward.

20 And the gate of the outer court, that looked toward the north, he measured its length and its breadth.

21 And its chambers were three on this side and three on that side; and its posts and its projections were according to the measure of the first gate: its length was fifty cubits, and breadth five and twenty cubits.

22 And its windows, and its projections, and its palm-trees were according to the measure of the gate that looked toward the east; and they went up to it by seven steps; and the projections thereof were before them.

23 And the gate of the inner court was opposite to the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.

24 And he brought me toward the south: and behold, there was a gate toward the south; and he measured its posts and its projections according to these measures.

25 And there were windows to it and to its projections round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it; and its projections were before them; and it had palm-trees, one on this side and one on that side, upon its posts.

27 And there was a gate to the inner court toward the south; and he measured from gate to gate toward the south, a hundred cubits.

28 And he brought me into the inner court by the south gate; and he measured the south gate according to these measures:

29 and its chambers, and its posts, and its projections, according to these measures; and there were windows to it and to its projections round about: the length was fifty cubits, and the breadth twenty-five cubits.

30 And there were projections round about, twenty-five cubits long, and five cubits broad.

31 And its projections were toward the outer court; and there were palm-trees upon its posts: and its ascent was [by] eight steps.

32 And he brought me into the inner court toward the east; and he measured the gate according to these measures:

33 and its chambers, and its posts, and its projections, according to these measures; and there were windows to it and to its projections round about: the length was fifty cubits, and the breadth twenty-five cubits.

34 And its projections were toward the outer court; and there were palm-trees upon its posts on this side and on that side: and its ascent was [by] eight steps.

35 And he brought me to the north gate, and he measured [it] according to these measures:

36 its chambers, its posts, and its projections; and there were windows to it round about: the length was fifty cubits, and the breadth twenty-five cubits.

37 And its posts were toward the outer court; and there were palm-trees upon its posts, on this side and on that side: and its ascent was [by] eight steps.

38 And there was a cell and its entry by the posts of the gates; there they rinsed the burnt-offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering.

40 And at the side without, at the ascent to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables:

41 four tables on this side, and four tables on that side, by the side of the gate, -- eight tables, whereon they slew [the sacrifice],

42 -- and at the ascent, four tables of hewn stone, of a cubit and a half long, and a cubit and a half broad, and one cubit high; whereon also they laid the instruments with which they slew the burnt-offering and the sacrifice.

43 And the double hooks of a hand breadth were fastened round about within; and upon the tables [they put] the flesh of the offering.

44 And outside the inner gate were two cells in the inner court, one at the side of the north gate, and its front towards the south; the other was at the side of the south gate, the front towards the north.

45 And he said unto me, This cell whose front is towards the south is for the priests, the keepers of the charge of the house.

46 And the cell whose front is toward the north is for the priests, the keepers of the charge of the altar. These are the sons of Zadok, those who, from among the sons of Levi, approach unto Jehovah to minister unto him.

47 And he measured the court, the length a hundred cubits, and the breadth a hundred cubits, four square: and the altar was before the house.

48 And he brought me to the porch of the house; and he measured the post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate, three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits, even by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and one on that side.

EZEKIEL CHAPTER 41

1 And he brought me to the temple; and he measured the posts, six cubits broad on the one side, and six cubits broad on the other side, the breadth of the tent.

2 And the breadth of the entry was ten cubits, and the sides of the entry were five cubits on this side, and five cubits on that side; and he measured its length, forty cubits, and the breadth, twenty cubits.

3 And he went inwards, and measured the post of the entry, two cubits; and the entry, six cubits; and the breadth of the entry, seven cubits.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And he measured its length, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy [place].

5 And he measured the wall of the house, six cubits; and the breadth of the side-chambers, four cubits, round about the house on every side.

6 And the side-chambers were three, chamber over chamber, and thirty in order; and they entered into the wall which the house had for the side-chambers round about, that they might have hold; but they had not hold in the wall of the house.

7 And for the side-chambers there was an enlarging, and it went round about [the house] increasing upward; for the surrounding of the house increased upward round about the house; therefore the house had width upward, and so ascended [from] the lower [story] to the upper, by the middle one.

8 And I saw that the house had an elevation round about: the foundations of the side-chambers, a full reed, six cubits to the joint.

9 The thickness of the wall, which was for the side-chambers without, was five cubits, as also what was left free along the building of the side-chambers that pertained to the house.

10 And between the cells [and the house] was a width of twenty cubits round about the house on every side.

11 And the entry of the side-chambers was toward what was left free, one entry toward the north, and one entry toward the south; and the width of the space left free was five cubits round about.

12 And the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about; and its length ninety cubits.

13 And he measured the house: the length a hundred cubits; and the separate place, and the building, and its walls, the length a hundred cubits;

14 and the breadth of the front of the house, and of the separate places toward the east, a hundred cubits.

15 And he measured the length of the building before the separate place, which was at the back of it, with its galleries on the one side and on the other side, a hundred cubits; and the inner temple, and the porches of the court.

16 The thresholds, and the closed windows, and the galleries round about the three of them (opposite the thresholds it was wainscoted with wood round about, and from the ground up to the windows, and the windows were covered),

17 [and] above, over the entry, even unto the inner house, and without, and by all the wall round about, within and without, [all was] by measure.

18 And it was made with cherubim and palm-trees, and a palm-tree was between cherub and cherub; and the cherub had two faces:

19 the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: [so] was it made upon all the house round about.

20 From the ground unto above the entry were the cherubim and the palm-trees made, and [on] the wall of the temple.

21 As for the temple, the door-posts were squared; and the front of the sanctuary had the same appearance.

22 The altar was of wood, three cubits high, and its length two cubits; and its corners, and its length, and its walls were of wood. And he said unto me, This is the table which is before Jehovah.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves, two turning-leaves: two for the one door, and two leaves for the other.

25 And there were made on them, on the doors of the temple, cherubim and palm-trees, as there were made upon the walls; and there was a wooden portal in front of the porch without,

26 and closed windows and palm-trees on the one side and on the other side, on the sides of the porch and the side chambers of the house and the portals.

EZEKIEL CHAPTER 42

1 And he brought me forth into the outer court, the way toward the north; and he brought me to the cells that were over against the separate place and which were over against the building, toward the north,

2 before the length of the hundred cubits: the entry was on the north, and the breadth was fifty cubits,

3 over against the twenty [cubits] that pertained to the inner court, and over against the pavement that pertained to the outer court; there was gallery against gallery in the third [story];

4 and before the cells was a walk of ten cubits in breadth, [and] a way of a hundred cubits inward; and their entries were toward the north.

5 And the upper cells, because the galleries encroached on them, were shorter than the lower, and than the middle-most of the building.

6 For they were in three [stories], but had not pillars as the pillars of the courts; therefore [the third story] was straitened more than the lowest and the middle-most from the ground.

7 And the wall that was without, answering to the cells, toward the outer court in the front of the cells, its length was fifty cubits:

8 for the length of the cells that were against the outer court was fifty cubits; but behold, before the temple it was a hundred cubits.

9 And under these cells was the entry from the east, as one goeth into them from the outer court.

10 In the breadth of the wall of the court toward the south, before the separate place, and before the building, were cells;

11 and a passage before them, like the appearance of the cells that were toward the north, according to their length,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

according to their breadth and all their goings out, and according to their fashions, and according to their doors.

12 And according to the doors of the cells that were toward the south there was a door at the head of the way, the way directly before the corresponding wall toward the east as one entereth into them.

13 And he said unto me, The north cells [and] the south cells, which are before the separate place, they are holy cells, where the priests that come near unto Jehovah shall eat the most holy things; there shall they lay the most holy things, both the oblation and the sin-offering and the trespass-offering: for the place is holy.

14 When the priests enter in, they shall not go forth from the sanctuary into the outer court, but there they shall lay their garments wherein they minister, for they are holy; and they shall put on other garments, and shall approach to that which is for the people.

15 And when he had made an end of measuring the inner house, he brought me forth toward the gate whose front was toward the east, and measured [the enclosure] round about.

16 He measured the east side with the measuring-reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north side, five hundred reeds, with the measuring-reed round about.

18 He measured the south side, five hundred reeds, with the measuring-reed.

19 He turned about to the west side, [and] measured five hundred reeds with the measuring-reed.

20 He measured it on the four sides; it had a wall round about, five hundred long, and five hundred broad, to make a separation between that which was holy and that which was common.

EZEKIEL CHAPTER 43

1 And he brought me unto the gate, the gate which looked toward the east.

2 And behold, the glory of the God of Israel came from the way of the east; and his voice was like the voice of many waters; and the earth was lit up with his glory.

3 And the appearance of the vision that I saw was according to the vision that I had seen when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of Jehovah came into the house by the way of the gate whose front was toward the east.

5 And the Spirit lifted me up, and brought me into the inner court; and behold, the glory of Jehovah filled the house.

6 And I heard one speaking unto me out of the house; and a man was standing by me.

7 And he said unto me, Son of man, [this is] the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and the house of Israel shall no more defile my holy name, they nor their kings, with their fornication, and with the carcases of their kings [in] their high places,

8 in that they set their threshold by my threshold, and their post by my post, and [there was only] a wall between me and them, and they defiled my holy name with their abominations which they committed; and I consumed them in mine anger.

9 Now let them put away their fornication, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 Thou, son of man, shew the house to the house of Israel, that they may be confounded at their iniquities; and let them measure the pattern.

11 And if they be confounded at all that they have done, make known to them the form of the house, and its fashion, and its goings out, and its comings in, and all its forms, and all its statutes, yea, all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the statutes thereof, and do them.

12 This is the law of the house: Upon the top of the mountain all its border round about is most holy. Behold, this is the law of the house.

13 And these are the measures of the altar in cubits: the cubit is a cubit and a hand breadth. The bottom was a cubit [in height] and the breadth a cubit, and its border on the edge thereof round about, one span: and this was the base of the altar.

14 And from the bottom upon the ground to the lower settle was two cubits, and the breadth one cubit; and from the small settle to the great settle, four cubits, and the breadth a cubit.

15 And the upper altar was four cubits; and from the hearth of God and upward were four horns.

16 And the hearth of God was twelve [cubits] long, by twelve broad, square in the four sides thereof.

17 And the settle was fourteen [cubits] long by fourteen broad in the four sides thereof; and the border about it, half a cubit; and the bottom thereof a cubit round about: and its steps looked toward the east.

18 And he said unto me, Son of man, thus saith the Lord Jehovah: These are the ordinances of the altar in the day when they shall make it, to offer up burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that are of the seed of Zadok, who come near unto me, to minister unto me, saith the Lord Jehovah, a young bullock for a sin-offering.

20 And thou shalt take of its blood, and put it on the four horns thereof, and on the four corners of the settle, and upon the border round about: so shalt thou purge and make atonement for it.

21 And thou shalt take the bullock of the sin-offering, and it shall be burned in the appointed place of the house, outside the sanctuary.

22 And on the second day thou shalt present a he-goat without blemish for a sin-offering; and they shall purge the altar, as they purged it with the bullock.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 When thou hast ended purging it, thou shalt present a young bullock without blemish, and a ram out of the flock without blemish;

24 and thou shalt present them before Jehovah; and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto Jehovah.

25 Seven days shalt thou offer daily a goat for a sin-offering; they shall also offer a young bullock, and a ram out of the flock without blemish.

26 Seven days shall they make atonement for the altar and purify it, and consecrate it.

27 And when these days are ended, it shall be that upon the eighth day and onwards the priests shall offer your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord Jehovah.

EZEKIEL CHAPTER 44

1 And he brought me back toward the outer gate of the sanctuary which looked toward the east; and it was shut.

2 And Jehovah said unto me, This gate shall be shut; it shall not be opened, and no one shall enter in by it: for Jehovah, the God of Israel, hath entered in by it; and it shall be shut.

3 As for the prince, he, the prince, shall sit in it to eat bread before Jehovah: he shall enter by the way of the porch of the gate, and shall go out by the way of the same.

4 And he brought me the way of the north gate before the house; and I beheld, and lo, the glory of Jehovah filled the house of Jehovah: and I fell upon my face.

5 And Jehovah said unto me, Son of man, apply thy heart, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the statutes of the house of Jehovah, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary;

6 and say to the rebellious, to the house of Israel, Thus saith the Lord Jehovah: Let it suffice you of all your abominations, O house of Israel,

7 in that ye have brought strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, [even] my house, when ye offered my bread, the fat and the blood; and they have broken my covenant besides all your abominations.

8 And ye have not kept the charge of my holy things, but have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord Jehovah: No stranger, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 But the Levites who went away far from me, when Israel went astray, going astray from me after their idols, they shall even bear their iniquity;

11 but they shall be ministers in my sanctuary, having oversight at the gates of the house, and doing the service of the house: they shall slaughter the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and were unto the house of Israel a stumbling-block of iniquity; therefore have I lifted up my hand against them, saith the Lord Jehovah, that they shall bear their iniquity.

13 And they shall not draw near unto me, to do the office of a priest unto me, nor to draw near to any of my holy things, [even] to the most holy; but they shall bear their confusion, and their abominations which they have committed.

14 And I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall approach unto me to minister unto me, and they shall stand before me to present unto me the fat and the blood, saith the Lord Jehovah.

16 They shall enter into my sanctuary, and they shall approach unto my table, to minister unto me, and they shall keep my charge.

17 And it shall come to pass when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, when they minister in the gates of the inner court, and towards the house.

18 They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird on anything that causeth sweat.

19 And when they go forth into the outer court, into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy cells; and they shall put on other garments, that they may not hallow the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long: they shall duly poll their heads.

21 Neither shall any priest drink wine when they enter into the inner court.

22 And they shall not take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that is the widow of a priest.

23 And they shall teach my people [the difference] between holy and profane, and cause them to discern between unclean and clean.

24 And in controversy they shall stand to judge: they shall judge it according to my judgments; and they shall keep my laws and my statutes in all my solemnities; and they shall hallow my sabbaths.

25 And they shall come at no dead person to become unclean; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may become unclean.

26 And after he is cleansed, they shall count unto him seven days.

27 And on the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall present his sin-offering, saith the Lord Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession.

29 They shall eat the oblation and the sin-offering and the trespass-offering; and every devoted thing in Israel shall be theirs.

30 And the first of all the first-fruits of every [kind], and every heave-offering of every [kind], of all your heave-offerings, shall be for the priests; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest on thy house.

31 The priests shall not eat of anything that dieth of itself, or of that which is torn, whether of fowl or of beast.

EZEKIEL CHAPTER 45

1 And when ye shall divide by lot the land for inheritance, ye shall offer a heave-offering unto Jehovah, a holy portion of the land: the length shall be the length of five and twenty thousand [cubits], and the breadth ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred [reeds] by five hundred, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the sanctuary, the holy of holies.

4 This is the holy [portion] of the land; it shall be for the priests who do the service of the sanctuary, who draw near to serve Jehovah, and it shall be a place for their houses, and a holy place for the sanctuary.

5 And [a space of] five and twenty thousand in length, and ten thousand in breadth, shall the Levites, who do the service of the house, have for themselves, for a possession, for their habitations.

6 And ye shall appoint the possession of the city five thousand in breadth, and five and twenty thousand in length, alongside of the holy heave-offering: it shall be for the whole house of Israel.

7 And the prince shall have [his portion] on the one side and on the other side of the holy heave-offering and of the possession of the city, over against the holy heave-offering, and over against the possession of the city, from the west side westward, and from the east side eastward; and in length answering to one of the portions [of the tribes] from the west border unto the east border.

8 As land shall it be his for a possession in Israel; and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.

9 Thus saith the Lord Jehovah: Let it suffice you, princes of Israel! Put away violence and spoil, and execute judgment and justice; take off your exactions from my people, saith the Lord Jehovah.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, so that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be according to the homer.

12 And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the heave-offering which ye shall offer: the sixth part of an ephah out of a homer of wheat, and ye shall give the sixth part of an ephah out of a homer of barley;

14 and the set portion of oil, by the bath of oil, the tenth part of a bath out of a cor, [which is] a homer of ten baths, for ten baths are a homer;

15 and one lamb out of the flock, out of two hundred, from the well-watered pastures of Israel; -- for an oblation, and for a burnt-offering, and for peace-offerings, to make atonement for them, saith the Lord Jehovah.

16 All the people of the land shall be [held] to this heave-offering for the prince in Israel.

17 And it shall be the prince's part [to supply] the burnt-offerings, and the oblation, and the drink-offering, at the feasts, and at the new moons, and on the sabbaths, in all the solemnities of the house of Israel: it is he that shall prepare the sin-offering, and the oblation, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel.

18 Thus saith the Lord Jehovah: In the first [month], on the first of the month, thou shalt take a young bullock, without blemish, and thou shalt purge the sanctuary.

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 So thou shalt do also on the seventh of the month for every one that erreth, and for the simple; and ye shall make atonement for the house.

21 In the first [month], on the fourteenth day of the month, ye shall have the passover, a feast of seven days: unleavened bread shall be eaten.

22 And upon that day shall the prince offer for himself and for all the people of the land a bullock for a sin-offering.

23 And the seven days of the feast he shall offer a burnt-offering to Jehovah, seven bullocks and seven rams without blemish daily for the seven days; and a he-goat daily for a sin-offering.

24 And he shall offer an oblation of an ephah for a bullock, and an ephah for a ram; and oil, a hin for an ephah.

25 In the seventh [month], on the fifteenth day of the month, at the feast, shall he do the like seven days, according to the sin-offering, according to the burnt-offering, and according to the oblation, and according to the oil.

EZEKIEL CHAPTER 46

1 Thus saith the Lord Jehovah: The gate of the inner court that looketh toward the east shall be shut the six working-days; but on the sabbath-day it shall be opened, and on the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of [that] gate from without, and shall stand by the post of the gate,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and the priests shall offer his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate, and shall go forth: but the gate shall not be shut until the evening.

3 And the people of the land shall worship at the door of this gate before Jehovah on the sabbaths and on the new moons.

4 And the burnt-offering that the prince shall present unto Jehovah on the sabbath-day shall be six lambs without blemish, and a ram without blemish.

5 And the oblation shall be an ephah for a ram, and the oblation for the lambs as he shall be able to give; and oil, a hin for an ephah.

6 And on the day of the new moon, a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall offer an oblation, an ephah for the bullock, and an ephah for the ram, and for the lambs according to what his hand may attain unto; and oil, a hin for an ephah.

8 And when the prince cometh in, he shall come in by the way of the porch of the gate, and he shall go out by the way thereof.

9 And when the people of the land come in before Jehovah in the set feasts, he that cometh in by the way of the north gate to worship shall go out by the way of the south gate; and he that cometh in by the way of the south gate shall go out by the way of the north gate: he shall not return by the way of the gate by which he came in, but shall go out straight before him.

10 And the prince shall come in in the midst of them, when they come in; and when they go out, they shall go out [together].

11 And on the feast-days, and in the solemnities, the oblation shall be an ephah for a bullock and an ephah for a ram, and for the lambs as he is able to give; and oil, a hin for an ephah.

12 And when the prince shall offer a voluntary burnt-offering or voluntary peace-offerings unto Jehovah, the gate that looketh toward the east shall be opened for him and he shall offer his burnt-offering and his peace-offerings as he did on the sabbath-day, and he shall go out again, and the gate shall be shut after he hath gone out.

13 And thou shalt daily offer a burnt-offering unto Jehovah, of a yearling-lamb without blemish: thou shalt prepare it morning by morning.

14 And thou shalt prepare an oblation with it every morning, the sixth part of an ephah, and of oil the third part of a hin, to moisten the fine flour: an oblation unto Jehovah continually by a perpetual ordinance.

15 They shall offer the lamb, and the oblation, and the oil, every morning for a continual burnt-offering.

16 Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, it shall be that one's inheritance, for his sons: it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, it shall be his until the year of liberty; and it shall return to the prince: to his sons alone shall his inheritance remain.

18 And the prince shall not take of the people's inheritance, to thrust them by oppression out of their possession: he shall give his sons an inheritance out of his own possession: that my people be not scattered every one from his possession.

19 Then he brought me through the passage which was at the side of the gate, into the holy cells which were for the priests, which looked toward the north; and behold, a place was there at the end westward.

20 And he said unto me, This is the place where the priests shall boil the trespass-offering, and the sin-offering, [and] where they shall bake the oblation, that they bring them not out into the outer court, so as to hallow the people.

21 And he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court.

22 In the four corners of the court there were enclosed courts, forty [cubits] long and thirty broad: these four corner courts were of one measure.

23 And there was a row [of building] round about in them, round about those four, and it was made with boiling places under the rows round about.

24 And he said unto me, These are the boiling-houses, where those who do the service of the house shall boil the sacrifice of the people.

EZEKIEL CHAPTER 47

1 And he brought me back to the door of the house; and behold, waters issued out from under the threshold of the house eastward: for the front of the house was eastward. And the waters came down from under, from the right side of the house, south of the altar.

2 And he brought me out by the way of the gate northward, and led me round outside unto the outer gate towards [the gate] that looketh eastward; and behold, waters ran out on the right side.

3 When the man went forth eastward, a line was in his hand; and he measured a thousand cubits, and he caused me to pass through the waters: the waters were to the ankles.

4 And he measured a thousand [cubits], and caused me to pass through the waters: the waters were to the knees. And he measured a thousand and caused me to pass through: the waters were to the loins.

5 And he measured a thousand: it was a river that I could not pass through, for the waters were risen, waters to swim in, a river that could not be passed through.

6 And he said unto me, Son of man, hast thou seen [this]? And he led me, and brought me back to the bank of the river.

7 When I returned, behold, on the bank of the river were very many trees on the one side and on the other.

8 And he said unto me, These waters issue out toward the east district, and go down into the plain, and go into the sea; when they are brought forth into the sea, the waters [thereof] shall be healed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And it shall come to pass that every living thing which moveth, whithersoever the double river shall come, shall live. And there shall be a very great multitude of fish; for these waters shall come thither, and [the waters of the sea] shall be healed; and everything shall live whither the river cometh.

10 And it shall come to pass, that fishers shall stand upon it; from En-gedi even unto En-eglaim shall be [a place] to spread forth nets: their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But its marshes and its pools shall not be healed; they shall be given up to salt.

12 And by the river, upon its bank, on the one side and on the other, shall grow all trees for food, whose leaf shall not fade, nor their fruit fail: it shall bring forth new fruit every month, for its waters issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for medicine.

13 Thus saith the Lord Jehovah: This shall be the border whereby ye shall allot the land as inheritance according to the twelve tribes of Israel: Joseph [shall have two] portions.

14 And ye shall inherit it, one as well as another, [the land] concerning which I lifted up my hand to give it unto your fathers; and this land shall fall to you for inheritance.

15 And this shall be the border of the land: toward the north side, from the great sea, the way of Hethlon, as one goeth to Zedad,

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath: this is the north side.

18 -- And on the east side ye shall measure between Hauran and Damascus, and Gilead and the land of Israel [by] the Jordan, from the border unto the east sea: this is the east side.

19 -- And the south side southward, from Tamar to the waters of Meribah-Kadesh, by the torrent, unto the great sea: this is the south side southward.

20 -- And the west side shall be the great sea from the border, as far as over against the entering into Hamath: this is the west side.

21 And ye shall divide this land unto you according to the tribes of Israel.

22 And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you; and they shall be unto you as the home-born among the children of Israel: with you shall they draw by lot inheritance among the tribes of Israel.

23 And it shall come to pass that in the tribe in which the stranger sojourneth, there shall ye give [him] his inheritance, saith the Lord Jehovah.

EZEKIEL CHAPTER 48

1 And these are the names of the tribes: From the north end along the way of Hethlon, as one entereth into Hamath, Hazar-enan, the border of Damascus northward unto near Hamath -- the east and west side [belonging] to him -- shall Dan have one [portion].

2 And by the border of Dan, from the east side unto the west side, Asher one.

3 And by the border of Asher, from the east side even unto the west side, Naphtali one.

4 And by the border of Naphtali, from the east side unto the west side, Manasseh one.

5 And by the border of Manasseh, from the east side unto the west side, Ephraim one.

6 And by the border of Ephraim, from the east side even unto the west side, Reuben one.

7 And by the border of Reuben, from the east side unto the west side, Judah one.

8 And by the border of Judah, from the east side unto the west side, shall be the heave-offering that ye shall offer, five and twenty thousand [cubits] in breadth, and in length as one of the parts from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The heave-offering that ye shall offer unto Jehovah shall be five and twenty thousand in length, and ten thousand in breadth.

10 And for them, for the priests, shall be the holy heave-offering, toward the north five and twenty thousand, and toward the west the breadth ten thousand, and toward the east the breadth ten thousand, and toward the south the length five and twenty thousand: and the sanctuary of Jehovah shall be in the midst of it.

11 [It shall be] for the priests that are hallowed of the sons of Zadok, who kept my charge and went not astray when the children of Israel went astray, as the Levites went astray.

12 And this offering heaved from the heave-offering of the land shall be unto them a thing most holy, by the border of the Levites.

13 And answering to the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: the whole length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto Jehovah.

15 And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a common [place] for the city, for dwellings and for suburbs: and the city shall be in the midst of it.

16 And these shall be the measures thereof: the north side four thousand and five hundred [cubits], and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty [cubits], and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, alongside the holy heave-offering, shall be ten thousand eastward and ten thousand westward: it shall be alongside the holy heave-offering; and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the increase thereof shall be for the support of them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 The whole heave-offering shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy heave-offering foursquare with the possession of the city.

21 And the rest shall be for the prince, on the one side and on the other of the holy heave-offering and of the possession of the city, in front of the five and twenty thousand of the heave-offering toward the east border, and westward in front of the five and twenty thousand toward the west border, answering to the [other] portions: it shall be for the prince; and the holy heave-offering and the sanctuary of the house shall be in the midst of it.

22 And from the possession of the Levites and from the possession of the city, being in the midst of that which shall be the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 And as for the rest of the tribes: from the east side unto the west side, Benjamin one [portion].

24 And by the border of Benjamin, from the east side unto the west side, Simeon one.

25 And by the border of Simeon, from the east side unto the west side, Issachar one.

26 And by the border of Issachar, from the east side unto the west side, Zebulun one.

27 And by the border of Zebulun, from the east side unto the west side, Gad one.

28 And by the border of Gad, at the south side southward, the border shall be from Tamar [to] the waters of Meribah-Kadesh, by the torrent, unto the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord Jehovah.

30 And these are the goings out of the city. On the north side, four thousand and five hundred [cubits] by measure.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one.

32 And at the east side four thousand and five hundred, and three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one.

33 And at the south side four thousand and five hundred [cubits] by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one.

34 At the west side four thousand and five hundred, [and] their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

35 Round about it was eighteen thousand [cubits]; and the name of the city from that day, Jehovah is there.

THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Song of the Three Holy Children, Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BCE. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

DANIEL CHAPTER 1

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, and a part of the vessels of the house of God; and he carried them into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king spoke unto Ashpenaz the chief of his eunuchs, that he should bring of the children of Israel, both of the royal seed and of the nobles,

4 youths in whom was no blemish, and of goodly countenance, and skilful in all wisdom, and acquainted with knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the language of the Chaldeans.

5 And the king appointed unto them a daily provision of the king's delicate food, and of the wine that he drank, to nourish them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.

7 And the prince of the eunuchs gave them names: to Daniel he gave [the name] Belteshazzar, and to Hananiah, Shadrach, and to Mishael, Meshach, and to Azariah, Abed-nego.

8 And Daniel purposed in his heart that he would not pollute himself with the king's delicate food, nor with the wine which he drank; and he requested of the prince of the eunuchs that he might not have to pollute himself.

9 And God granted Daniel favour and mercy before the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king who hath appointed your food and your drink; for why should he see your faces worse liking than the youths who are of your age? and ye would endanger my head with the king.

11 And Daniel said to the steward, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink;

13 then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's delicate food: and as thou shalt see, deal with thy servants.

14 And he hearkened unto them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and were fatter in flesh than all the youths that ate of the king's delicate food.

16 So the steward took away their delicate food, and the wine that they should drink; and gave them pulse.

17 As for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

18 And at the end of the days that the king had said he should bring them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king spoke with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: and they stood before the king.

20 And in all matters of judicious wisdom, as to which the king enquired of them, he found them ten times better than all the scribes [and] magicians that were in all his realm.

21 And Daniel continued unto the first year of king Cyrus.

DANIEL CHAPTER 2

1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was troubled, and his sleep went from him.

2 And the king commanded to call the scribes, and the magicians, and the sorcerers, and the Chaldeans, to shew the king his dreams; and they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream.

4 And the Chaldeans spoke to the king in Aramaic, O king, live for ever! tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The command is gone forth from me: If ye do not make known unto me the dream, and its interpretation, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream and its interpretation, ye shall receive of me gifts and rewards and great honour; therefore shew me the dream and its interpretation.

7 They answered the second time and said, Let the king tell his servants the dream, and we will shew the interpretation.

8 The king answered and said, I know of a certainty that ye would gain time, because ye see the word is gone forth from me;

9 but if ye do not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me its interpretation.

10 The Chaldeans answered before the king and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, however great and powerful, that hath asked such a thing of any scribe, or magician, or Chaldean.

11 For the thing that the king demandeth is extraordinary, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was irritated and very wroth, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men were to be slain; and they sought Daniel and his companions to slay them.

14 Then Daniel answered with counsel and prudence to Arioch the chief of the king's bodyguard, who had gone forth to slay the wise men of Babylon:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 he answered and said to Arioch the king's captain, Why is the decree so rigorous from the king? Then Arioch made the thing known to Daniel.

16 And Daniel went in, and requested of the king that he would give him time, that he might shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions;

18 that they would desire mercies of the God of the heavens concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the heavens.

20 Daniel answered and said, Blessed be the name of God for ever and ever; For wisdom and might are his.

21 And it is he that changeth times and seasons; He deposeth kings, and setteth up kings; He giveth wisdom to the wise, And knowledge to them that know understanding.

22 It is he that revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and I praise thee, O God of my fathers, Who hast given me wisdom and might, And hast made known unto me already what we desired of thee; For thou hast made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him: I have found a man of the sons of the captivity of Judah that will make known unto the king the interpretation.

26 The king answered and said unto Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream that I have seen, and its interpretation?

27 Daniel answered in the presence of the king and said, The secret that the king hath demanded cannot the wise men, the magicians, the scribes, the astrologers, shew unto the king;

28 but there is a God in the heavens, who revealeth secrets, and maketh known to king Nebuchadnezzar what shall be at the end of days. Thy dream, and the visions of thy head upon thy bed are these:

29 -- as for thee, O king, thy thoughts arose upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass.

30 And as for me, this secret is revealed to me, not by [any] wisdom that I have more than any living, but to the intent that the interpretation should be made known to the king, and that thou mightest know the thoughts of thy heart.

31 Thou, O king, sawest, and behold, a great image. This image was mighty and its brightness excellent; it stood before thee, and its appearance was terrible.

32 This image's head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,

33 its legs of iron, its feet part of iron and part of clay.

34 Thou sawest till a stone was cut out without hands; and it smote the image upon its feet of iron and clay, and broke them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and they became like the chaff of the summer threshing-floors; and the wind carried them away, and no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation of it before the king.

37 Thou, O king, art a king of kings, unto whom the God of the heavens hath given the kingdom, the power, and the strength, and the glory;

38 and wheresoever the children of men, the beasts of the field, and the fowl of the heavens dwell, he hath given them into thy hand, and hath made thee ruler over them all: thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee; then another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth everything, and as iron that breaketh all these, so shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And [as] the toes of the feet were part of iron and part of clay, the kingdom shall be partly strong and partly fragile.

43 And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

44 And in the days of these kings shall the God of the heavens set up a kingdom which shall never be destroyed; and the sovereignty thereof shall not be left to another people: it shall break in pieces and consume all these kingdoms, but itself shall stand for ever.

45 Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, -- the great God hath made known to the king what shall come to pass hereafter. And the dream is certain, and the interpretation of it sure.

46 Then king Nebuchadnezzar fell on his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered Daniel and said, Of a truth it is that your God is the God of gods, and the Lord of kings, and a revealer of secrets, because thou wast able to reveal this secret.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

48 Then the king made Daniel great, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego over the administration of the province of Babylon. And Daniel was in the gate of the king.

DANIEL CHAPTER 3

1 Nebuchadnezzar the king made an image of gold, whose height was sixty cubits, [and] its breadth six cubits; he set it up in the plain of Dura, in the province of Babylon.

2 And Nebuchadnezzar the king sent to gather together the satraps, the prefects, and the governors, the judges, the treasurers, the counsellors, the justices, and all the rulers of the provinces, to come to the dedication of the image that Nebuchadnezzar the king had set up.

3 Then the satraps, the prefects, and the governors, the judges, the treasurers, the counsellors, the justices, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 And the herald cried aloud, To you it is commanded, [O] peoples, nations, and languages,

5 that at what time ye hear the sound of the cornet, pipe, lute, sambuca, psaltery, bagpipe, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up;

6 and whosoever doth not fall down and worship shall that same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time when all the peoples heard the sound of the cornet, pipe, lute, sambuca, psaltery, and all kinds of music, all the peoples, the nations, and the languages fell down [and] worshipped the golden image that Nebuchadnezzar the king had set up.

8 Whereupon at that time certain Chaldeans came near, and accused the Jews.

9 They spoke and said to the king Nebuchadnezzar, O king, live for ever!

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, pipe, lute, sambuca, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden image;

11 and [that] whosoever doth not fall down and worship, shall be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast appointed over the administration of the province of Babylon: Shadrach, Meshach, and Abed-nego: these men, O king, regard thee not; they serve not thy gods, nor worship the golden image that thou hast set up.

13 Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then were these men brought before the king.

14 Nebuchadnezzar spoke and said unto them, Is it of purpose, Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image that I have set up?

15 Now if ye be ready at the time that ye hear the sound of the cornet, pipe, lute, sambuca, psaltery, and bagpipe, and all kinds of music, to fall down and worship the image that I have made, [well]: but if ye worship not, ye shall be cast that same hour into the midst of a burning fiery furnace: and who is the God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter.

17 If it be [so], our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver [us] out of thy hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image that thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego. He spoke, and commanded that they should heat the furnace seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and cast them into the burning fiery furnace.

21 Then these men were bound in their hosen, their tunics, and their cloaks, and their garments, and were cast into the midst of the burning fiery furnace.

22 Forasmuch as the king's commandment was rigorous, and the furnace exceeding hot, the flame of the fire slew those men that had taken up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste; he spoke and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said to the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth is like a son of God.

26 Then Nebuchadnezzar came near to the opening of the burning fiery furnace; he spoke and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come [hither]. Then Shadrach, Meshach, and Abed-nego came forth from the midst of the fire.

27 And the satraps, the prefects, and the governors, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had had no power, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them.

28 Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants who trusted in him, and who changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 Therefore I make a decree, that in every people, nation, and language, he who shall speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and his house shall be made a dunghill: because there is no other God that is able to deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

DANIEL CHAPTER 4

1 Nebuchadnezzar the king unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

2 It hath seemed good unto me to declare the signs and wonders that the Most High God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in my house, and flourishing in my palace.

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 And I made a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the scribes, the magicians, the Chaldeans, and the astrologers; and I told the dream before them; but they did not make known unto me the interpretation of it.

8 But at the last Daniel came in before me, whose name is Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and before him I told the dream:

9 O Belteshazzar, master of the scribes, because I know that the spirit of the holy gods is in thee, and no secret is too hard for thee, tell me the visions of my dream which I have seen, and the interpretation of it.

10 Thus were the visions of my head upon my bed: I saw, and behold a tree in the midst of the earth, and its height was great.

11 The tree grew, and was strong, and its height reached unto the heavens, and the sight thereof to the end of all the earth.

12 Its leaves were beautiful, and its fruit abundant, and in it was food for all: the beasts of the field found shade under it, and the birds of the heavens dwelt in its branches, and all flesh was fed from it.

13 I saw in the visions of my head upon my bed, and behold, a watcher and a holy one came down from the heavens;

14 he cried aloud, and said thus: Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit; let the beasts get away from under it, and the birds from its branches.

15 Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be bathed with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This sentence is by the decree of the watchers, and the decision by the word of the holy ones: that the living may know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I, king Nebuchadnezzar, have seen; and thou, Belteshazzar, tell the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee.

19 Then Daniel, whose name is Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spoke and said, Belteshazzar, let not the dream, nor its interpretation, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and its interpretation to thine enemies!

20 The tree that thou sawest, which grew and was strong, whose height reached unto the heavens, and the sight of it to all the earth;

21 whose leaves were beautiful, and its fruit abundant, and in it was food for all; under which the beasts of the field dwelt, and in whose branches the birds of the heavens had their habitation:

22 it is thou, O king, who art grown and become strong; for thy greatness is grown, and reacheth unto the heavens, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and a holy one coming down from the heavens, and saying, Hew the tree down, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be bathed with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him:

24 this is the interpretation, O king, and it is the decree of the Most High, which cometh upon my lord the king:

25 They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and thou shalt be bathed with the dew of heaven; and seven times shall pass over thee, till thou know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

26 And whereas it was commanded to leave the stump of the roots of the tree; thy kingdom shall remain unto thee, after that thou shalt know that the heavens do rule.

27 Therefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 All this came upon king Nebuchadnezzar.

29 At the end of twelve months he was walking upon the royal palace of Babylon:

30 the king spoke and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the glory of my majesty?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 While the word was in the king's mouth, there fell a voice from the heavens: King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee;

32 and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the word fulfilled upon Nebuchadnezzar; and he was driven from men, and ate grass as oxen; and his body was bathed with the dew of heaven, till his hair grew like eagles' [feathers], and his nails like birds' [claws].

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto the heavens, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of the heavens, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

36 At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my nobles sought me; and I was established in my kingdom, and excellent greatness was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of the heavens, all whose works are truth, and his paths judgment: and those that walk in pride he is able to abase.

DANIEL CHAPTER 5

1 Belshazzar the king made a great feast to a thousand of his nobles, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels that Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his nobles, his wives and his concubines, might drink in them.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his nobles, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the magicians, the Chaldeans, and the astrologers. The king spoke and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men, but they could not read the writing, nor make known to the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his nobles were confounded.

10 -- The queen, by reason of the words of the king and his nobles, came into the banquet-house. The queen spoke and said, O king, live for ever! let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods was found in him; and the king Nebuchadnezzar thy father, [even] the king thy father, made him master of the scribes, magicians, Chaldeans, [and] astrologers;

12 forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and solving of problems, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. The king spoke and said unto Daniel, Art thou that Daniel, of the children of the captivity of Judah, whom the king my father brought out of Judah?

14 And I have heard of thee, that the spirit of the gods is in thee, and [that] light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the magicians, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing.

16 But I have heard of thee, that thou canst give interpretations, and solve problems. Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet will I read the writing to the king, and make known to him the interpretation.

18 O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty;

19 and for the greatness that he gave him, all peoples, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he exalted, and whom he would he humbled.

20 But when his heart was lifted up, and his spirit hardened unto presumption, he was deposed from the throne of his kingdom, and they took his glory from him;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was bathed with the dew of heaven; till he knew that the Most High God ruleth over the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou, Belshazzar, his son, hast not humbled thy heart, although thou knewest all this;

23 but hast lifted up thyself against the Lord of the heavens; and they have brought the vessels of his house before thee, and thou and thy nobles, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 then from before him was sent the part of the hand, and this writing hath been written.

25 And this is the writing that is written: MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and finished it;

27 TEKEL, Thou art weighed in the balances, and art found wanting;

28 PERES, Thy kingdom is divided, and given to the Medes and Persians.

29 Then Belshazzar commanded, and they clothed Daniel with purple, and [put] a chain of gold about his neck, and made proclamation concerning him that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Mede received the kingdom, [being] about sixty-two years old.

DANIEL CHAPTER 6

1 It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be in all the kingdom;

2 and over these, three presidents -- of whom Daniel was one -- to whom these satraps should render account, and that the king should suffer no loss.

3 Now this Daniel surpassed the presidents and the satraps, because an excellent spirit was in him; and the king thought to appoint him over the whole realm.

4 Then the presidents and the satraps sought to find a pretext against Daniel with respect to the kingdom; but they could not find any pretext or fault; inasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any pretext against this Daniel, unless we find [it] against him touching the law of his God.

6 Then these presidents and satraps came in a body to the king, and said thus unto him: King Darius, live for ever!

7 All the presidents of the kingdom, the prefects, and the satraps, the counsellors, and the governors have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, except of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which may not be revoked.

9 Therefore king Darius signed the writing and the decree.

10 And when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his upper chamber toward Jerusalem, he kneeled on his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.

11 But those men came in a body, and found Daniel praying and making supplication before his God.

12 Then they came near, and spoke before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask [anything] of any god or man within thirty days, except of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which may not be revoked.

13 Then they answered and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore distressed thereby, and set his heart on Daniel to save him; and he laboured till the going down of the sun to deliver him.

15 Then these men came in a body unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast [him] into the den of lions. The king spoke and said unto Daniel, Thy God whom thou servest continually, he will save thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his nobles, that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting; neither were concubines brought before him; and his sleep fled from him.

19 Then the king arose with the light at break of day, and went in haste unto the den of lions.

20 And when he came near unto the den, he cried with a mournful voice unto Daniel: the king spoke and said unto Daniel, O Daniel, servant of the living God, hath thy God whom thou servest continually been able to save thee from the lions?

21 Then Daniel spoke unto the king, O king, live for ever!

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocence was found in me; and also before thee, O king, have I done no hurt.

23 Thereupon was the king exceeding glad, and commanded that they should take Daniel up out of the den.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men who had accused Daniel, and cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones in pieces ere they came to the bottom of the den.

25 Then king Darius wrote unto all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom [that] which shall not be destroyed, and his dominion shall be even unto the end.

27 He saveth and delivereth, and he worketh signs and wonders in the heavens and on the earth: who hath saved Daniel from the power of the lions.

28 And this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL CHAPTER 7

1 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head upon his bed: then he wrote the dream; he told the sum of the matters.

2 Daniel spoke and said, I saw in my vision by night, and behold, the four winds of the heavens broke forth upon the great sea.

3 And four great beasts came up from the sea, different one from another.

4 The first was like a lion, and had eagle's wings: I beheld till its wings were plucked; and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it.

5 And behold, another beast, a second, like unto a bear, and it raised up itself on one side; and [it had] three ribs in its mouth between its teeth; and they said thus unto it: Arise, devour much flesh.

6 After this I saw, and behold, another, like a leopard, and it had four wings of a bird upon its back; and the beast had four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and exceeding strong; and it had great iron teeth: it devoured and broke in pieces, and stamped the rest with its feet; and it was different from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and behold, there came up among them another, a little horn, before which three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

9 I beheld till thrones were set, and the Ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was flames of fire, [and] its wheels burning fire.

10 A stream of fire issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld therefore, because of the voice of the great words that the horn spoke; I beheld till the beast was slain, and its body destroyed, and it was given up to be burned with fire.

12 As for the rest of the beasts, their dominion was taken away; but their lives were prolonged for a season and a time.

13 I saw in the night visions, and behold, there came with the clouds of heaven [one] like a son of man, and he came up even to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.

15 As for me Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the certainty of all this. And he told me, and made me know the interpretation of the things:

17 These great beasts, which are four, are four kings, [that] shall arise out of the earth.

18 But the saints of the most high [places] shall receive the kingdom, and they shall possess the kingdom for ever, even to the ages of ages.

19 Then I desired to know the certainty concerning the fourth beast, which was different from them all, exceeding dreadful, whose teeth were of iron, and its nails of brass; which devoured, broke in pieces, and stamped the rest with its feet;

20 and concerning the ten horns that were in its head, and the other that came up, and before which three fell: even that horn that had eyes, and a mouth speaking great things, and whose look was more imposing than its fellows.

21 I beheld, and that horn made war with the saints, and prevailed over them;

22 until the Ancient of days came, and judgment was given to the saints of the most high [places]; and the appointed time arrived, and the saints possessed the kingdom.

23 He said thus: The fourth beast shall be a fourth kingdom upon the earth, which shall be different from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And as to the ten horns, out of this kingdom shall arise ten kings; and another shall arise after them; and he shall be different from the former, and he shall subdue three kings.

25 And he shall speak words against the Most High, and shall wear out the saints of the most high [places], and think to change seasons and the law; and they shall be given into his hand until a time and times and a half time.

26 And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 But the kingdom and the dominion, and the greatness of the kingdoms under the whole heavens, shall be given to the people of the saints of the most high [places]. His kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 So far is the end of the matter. As for me Daniel, my thoughts much troubled me, and my countenance was changed in me; but I kept the matter in my heart.

DANIEL CHAPTER 8

1 In the third year of the reign of Belshazzar the king, a vision appeared unto me, [even] to me Daniel, after that which appeared unto me at the first.

2 And I saw in the vision; and it came to pass, when I saw, that I was in the fortress of Shushan, which is in the province of Elam. And I saw in the vision, and I was by the river Ulai.

3 And I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; and one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward, and no beast could stand before him, neither was there any that could deliver out of his hand; and he did according to his will, and became great.

5 And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had the two horns, which I had seen standing before the river, and ran upon him in the fury of his power.

7 And I saw him come close to the ram, and he was enraged with him, and smote the ram, and broke his two horns; and there was no power in the ram to stand before him; and he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand.

8 And the he-goat became exceeding great; but when he was become strong, the great horn was broken; and in its stead came up four notable ones toward the four winds of the heavens.

9 And out of one of them came forth a little horn, which became exceeding great, toward the south, and toward the east, and toward the beauty [of the earth].

10 And it became great, even to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and trampled upon them.

11 (And he magnified [himself] even to the prince of the host, and from him the continual [sacrifice] was taken away, and the place of his sanctuary was cast down.

12 And a time of trial was appointed unto the continual [sacrifice] by reason of transgression.) And it cast down the truth to the ground; and it practised and prospered.

13 And I heard one saint speaking, and another saint said unto that one who spoke, How long shall be the vision of the continual [sacrifice] and of the transgression that maketh desolate, to give both the sanctuary and the host to be trodden down under foot?

14 And he said unto me, Until two thousand and three hundred evenings [and] mornings: then shall the sanctuary be vindicated.

15 And it came to pass, when I Daniel had seen the vision, I sought for the understanding of it, and behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between [the banks of] the Ulai; and he called and said, Gabriel, make this [man] to understand the vision.

17 And he came near where I stood; and when he came, I was afraid, and fell on my face; and he said unto me, Understand, son of man; for the vision is for the time of the end.

18 Now, as he was speaking with me, I was in a deep stupor, with my face toward the ground. And he touched me, and set me up where I had stood.

19 And he said, Behold, I will make thee know what shall be at the end of the indignation: for at the set time the end shall be.

20 The ram that thou sawest having the two horns: they are the kings of Media and Persia.

21 And the rough goat is the king of Greece; and the great horn that was between his eyes is the first king.

22 Now that being broken, whereas four stood up in its stead, four kingdoms shall stand up out of the nation, but not with his power.

23 And at the latter time of their kingdom, when the transgressors shall have come to the full, a king of bold countenance, and understanding riddles, shall stand up.

24 And his power shall be mighty, but not by his own power; and he shall destroy marvellously, and shall prosper, and shall practise, and shall destroy the mighty ones, and the people of the saints.

25 And through his cunning shall he cause craft to prosper in his hand; and he will magnify [himself] in his heart, and by prosperity will corrupt many; and he will stand up against the Prince of princes: but he shall be broken without hand.

26 And the vision of the evening and the morning which hath been told is true; but close thou up the vision, for it is for many days [to come].

27 And I Daniel fainted, and was sick [certain] days: then I rose up, and did the king's business. And I was astonished at the vision, but none understood [it].

DANIEL CHAPTER 9

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans,

2 in the first year of his reign, I Daniel understood by the books that the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishment of the desolations of Jerusalem, was seventy years.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 and I prayed unto Jehovah my God, and made my confession, and said, Alas Lord! the great and terrible God, keeping covenant and loving-kindness with them that love him, and that keep his commandments:

5 we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even turning aside from thy commandments and from thine ordinances.

6 And we have not hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 Thine, O Lord, is the righteousness, but unto us confusion of face, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, in all the countries whither thou hast driven them, because of their unfaithfulness in which they have been unfaithful against thee.

8 O Lord, unto us is confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 With the Lord our God are mercies and pardons, for we have rebelled against him;

10 and we have not hearkened unto the voice of Jehovah our God, to walk in his laws, which he set before us through his servants the prophets.

11 And all Israel have transgressed thy law, even turning aside so as not to listen unto thy voice. And the curse hath been poured out upon us, and the oath that is written in the law of Moses the servant of God: for we have sinned against him.

12 And he hath performed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil; so that there hath not been done under the whole heaven as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us; yet we besought not Jehovah our God, that we might turn from our iniquities, and understand thy truth.

14 And Jehovah hath watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he hath done; and we have not hearkened unto his voice.

15 -- And now, O Lord our God, who broughtest thy people forth out of the land of Egypt with a strong hand, and hast made thee a name, as it is this day, -- we have sinned, we have done wickedly.

16 Lord, according to all thy righteousnesses, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; for because of our sins, and because of the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all round about us.

17 And now, our God, hearken to the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 Incline thine ear, O my God, and hear; open thine eyes and behold our desolations, and the city that is called by thy name: for we do not present our supplications before thee because of our righteousnesses, but because of thy manifold mercies.

19 Lord, hear! Lord, forgive! Lord, hearken and do! defer not, for thine own sake, O my God! for thy city and thy people are called by thy name.

20 And whilst I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God;

21 whilst I was yet speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me about the time of the evening oblation.

22 And he informed [me], and talked with me, and said, Daniel, I am now come forth to make thee skilful of understanding.

23 At the beginning of thy supplications the word went forth, and I am come to declare [it]; for thou art one greatly beloved. Therefore consider the word, and have understanding in the vision:

24 Seventy weeks are apportioned out upon thy people and upon thy holy city, to close the transgression, and to make an end of sins, and to make expiation for iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the holy of holies.

25 Know therefore and understand: From the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, are seven weeks, and sixty-two weeks. The street and the moat shall be built again, even in troublous times.

26 And after the sixty-two weeks shall Messiah be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with an overflow, and unto the end, war, -- the desolations determined.

27 And he shall confirm a covenant with the many [for] one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and because of the protection of abominations [there shall be] a desolator, even until that the consumption and what is determined shall be poured out upon the desolate.

DANIEL CHAPTER 10

1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing is true, but the appointed time of trial is long; and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks:

3 I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three full weeks were fulfilled.

4 And on the four-and-twentieth day of the first month, I was by the side of the great river, which is Hiddekel:

5 and I lifted up mine eyes and looked, and behold, a certain man clothed in linen, and his loins were girded with pure gold of Uphaz;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 and his body was like a chrysolite, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet as the look of burnished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision; and the men that were with me saw not the vision, but a great quaking fell on them, and they fled to hide themselves.

8 And I was left alone, and saw this great vision, and there remained no strength in me; and my comeliness was turned in me into corruption, and I retained no strength.

9 And I heard the voice of his words; and when I heard the voice of his words, I fell into a deep stupor on my face, and my face to the ground.

10 And behold, a hand touched me, which set me upon my knees and the palms of my hands.

11 And he said unto me, O Daniel, man greatly beloved, understand the words which I speak unto thee, and stand upright; for unto thee am I now sent. And as he spoke this word unto me, I stood trembling.

12 And he said unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard, and I am come because of thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days; and behold, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 And I am come to make thee understand what shall befall thy people at the end of the days: for the vision is yet for [many] days.

15 And as he was speaking with me according to these words, I set my face toward the ground, and I became dumb.

16 And behold, one after the likeness of the sons of men touched my lips; and I opened my mouth and spoke, and said unto him that stood before me, My lord, by reason of the vision my pains are turned upon me, and I retain no strength.

17 And how can the servant of this my lord talk with this my lord? for as for me, straightway there remaineth no strength in me, neither is there breath left in me.

18 Then there touched me again one like the appearance of a man, and he strengthened me;

19 and he said, Fear not, man greatly beloved; peace be unto thee, be strong, yea, be strong. And as he was speaking with me I was strengthened, and I said, Let my lord speak; for thou hast strengthened me.

20 And he said, Knowest thou wherefore I am come unto thee? And now I return to fight with the prince of Persia; and when I go forth, behold, the prince of Greece shall come.

21 However, I will declare unto thee that which is set down in the scripture of truth; and there is not one that sheweth himself strong with me against these, but Michael your prince.

DANIEL CHAPTER 11

1 And I, in the first year of Darius the Mede, I stood to confirm and to strengthen him.

2 And now will I declare unto thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall enrich himself with great riches more than all; and when he hath become strong through his riches, he shall stir up all against the realm of Greece.

3 And a mighty king shall stand up that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of the heavens; but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others beside these.

5 And the king of the south, who is one of his princes, shall be strong; but [another] shall be stronger than he, and have dominion: his dominion shall be a great dominion.

6 And after the course of years they shall join affinity; and the king's daughter of the south shall come to the king of the north to make equitable conditions: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; and she shall be given up, she and they that brought her, and he that begat her, and he that strengthened her in [those] times.

7 But out of a shoot from her roots shall one stand up in his place, who shall come to the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shew himself mighty.

8 He shall also carry captive into Egypt their gods, with their princes, and their precious vessels of silver and of gold; and he shall subsist for more years than the king of the north;

9 and [the same] shall come into the realm of the king of the south, but shall return into his own land.

10 And his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; and he shall return and carry the war even to his fortress.

11 And the king of the south shall be enraged, and shall come forth and fight with him, with the king of the north, who shall set forth a great multitude, but the multitude shall be given into his hand.

12 And when the multitude shall have been taken away, his heart shall be exalted; and he shall cast down myriads; but he shall not prevail.

13 For the king of the north shall return, and shall set forth a multitude greater than the former; and shall certainly come at the end of the times of years with a great army and with much substance.

14 And in those times shall many stand up against the king of the south; and the violent of thy people will exalt themselves to establish the vision; but they shall fall.

15 And the king of the north shall come, and cast up a mound, and take the well-fenced city; and the arms of the south shall not withstand, neither his chosen people, for there shall be no strength to withstand.

16 And he that cometh against him shall do according to his own will, and none shall stand before him; and he shall

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

stand in the land of beauty, and destruction shall be in his hand.

17 And he shall set his face to come with the strength of his whole kingdom, and upright ones with him; and he shall practise; and he shall give him the daughter of women, to corrupt her; but she shall not stand, neither shall she be for him.

18 And he shall turn his face unto the isles, and shall take many; but a captain for his own behalf shall cause the reproach offered by him to cease: he shall turn it upon him, without reproach for himself.

19 And he shall turn his face toward the fortresses of his own land; and he shall stumble and fall, and not be found.

20 And in his place shall one stand up who shall cause the exactor to pass through the glory of the kingdom; but in a few days he shall be broken, neither in anger nor in battle.

21 And in his place shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably and obtain the kingdom by flatteries.

22 And the overflowing forces shall be overflowed from before him, and shall be broken: yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully, and he shall come up, and shall become strong with a small people.

24 In time of peace shall he enter even into the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter among them prey, and spoil, and substance, and he shall plan his devices against the fortified places, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall engage in battle with an exceeding great and mighty army; but he shall not stand, for they shall plan devices against him.

26 And they that eat of his delicate food shall break him, and his army shall be dissolved; and many shall fall down slain.

27 And both these kings' hearts [shall meditate] mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.

28 And he shall return into his land with great substance; and his heart shall be against the holy covenant; and he shall practise, and return to his own land.

29 At the set time he shall return, and come towards the south; but not as the former time shall be the latter;

30 for ships of Chittim shall come against him; and he shall be grieved, and return, and have indignation against the holy covenant; and will practise; and he shall return and direct his attention to those that forsake the holy covenant.

31 And forces shall stand on his part, and they shall profane the sanctuary, the fortress, and shall take away the continual [sacrifice], and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he pervert by flatteries; but the people that know their God shall be strong, and shall act.

33 And they that are wise among the people shall instruct the many; and they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days.

34 And when they fall, they shall be helped with a little help; but many shall cleave to them with flatteries.

35 And [some] of the wise shall fall, to try them, and to purge and to make them white, to the time of the end: for it shall yet be for the time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and speak monstrous things against the God of Gods; and he shall prosper until the indignation be accomplished: for that which is determined shall be done.

37 And he will not regard the God of his fathers, nor the desire of women; nor regard any +god: for he will magnify himself above all.

38 And in his place will he honour the +god of fortresses; and a +god whom his fathers knew not will he honour with gold and silver, and with precious stones and pleasant things.

39 And he will practise in the strongholds of fortresses with a strange +god: whoso acknowledgeth him will he increase with glory; and he shall cause them to rule over the many, and shall divide the land [to them] for a reward.

40 And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and overflow and pass through.

41 And he shall enter into the land of beauty, and many [countries] shall be overthrown; but these shall escape out of his hand: Edom, and Moab, and the chief of the children of Ammon.

42 And he shall stretch forth his hand upon the countries; and the land of Egypt shall not escape.

43 And he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to exterminate, and utterly to destroy many.

45 And he shall plant the tents of his palace between the sea and the mountain of holy beauty; and he shall come to his end, and there shall be none to help him.

DANIEL CHAPTER 12

1 And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of distress, such as never was since there was a nation until that time. And at that time thy people shall be delivered, every one that is found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, to everlasting contempt.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And they that are wise shall shine as the brightness of the expanse; and they that turn the many to righteousness as the stars, for ever and ever.

4 And thou, Daniel, close the words, and seal the book, till the time of the end. Many shall run to and fro, and knowledge shall be increased.

5 And I Daniel looked, and behold, there stood other two, the one on this side, on the bank of the river, and the other on that side, on the bank of the river.

6 And he said to the man clothed in linen, who was above the waters of the river, How long [is it to] the end of these wonders?

7 And I heard the man clothed in linen, who was above the waters of the river; and he held up his right hand and his left hand unto the heavens, and swore by him that liveth for ever that it is for a time, times, and a half; and when the scattering of the power of the holy people shall be accomplished, all these things shall be finished.

8 And I heard, but I understood not. And I said, My lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel; for these words are closed and sealed till the time of the end.

10 Many shall be purified, and be made white, and be refined; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the continual [sacrifice] is taken away, and the abomination that maketh desolate set up, [there shall be] a thousand, two hundred, and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days!

13 But do thou go thy way until the end; and thou shalt rest, and stand in thy lot at the end of the days.

THE TREI ASAR

(THE BOOK OF THE TWELVE MINOR PROPHETS)

THE BOOK OF THE PROPHET HOSEA

Hebrew title: Sefer Hosea

Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

TREI ASAR 1, HOSEA CHAPTER 1

1 The word of Jehovah that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of Jehovah through Hosea. And Jehovah said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms; for the land is entirely given up to whoredom, away from Jehovah.

3 And he went and took Gomer the daughter of Diblaim; and she conceived and bore him a son.

4 And Jehovah said unto him, Call his name Jizreel; for yet a little, and I will visit the blood of Jizreel upon the house of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Jehu, and will cause the kingdom of the house of Israel to cease.

5 And it shall come to pass in that day, that I will break the bow of Israel in the valley of Jizreel.

6 And she conceived again, and bore a daughter. And he said unto him, Call her name Lo-ruhamah; for I will no more have mercy upon the house of Israel, so that I should pardon them.

7 But I will have mercy upon the house of Judah, and will save them by Jehovah their God; and I will not save them by bow, or by sword, or by battle, [or] by horses, or by horsemen.

8 And she weaned Lo-ruhamah; and she conceived and bore a son;

9 and he said, Call his name Lo-ammi; for ye are not my people, and I will not be for you.

10 Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured or numbered; and it shall come to pass, [that] in the place where it was said unto them, Ye are not my people, it shall be said unto them, Sons of the living God.

11 And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land: for great is the day of Jizreel.

TREI ASAR 1, HOSEA CHAPTER 2

1 Say unto your brethren Ammi; and to your sisters, Ruhamah.

2 Plead with your mother, plead; for she is not my wife, neither am I her husband: and let her put away her whoredoms from her face, and her adulteries from between her breasts;

3 lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her as a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they are the children of whoredoms.

5 For their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my lovers, that give [me] my bread and my water, my wool and my flax, mine oil and my drink.

6 Therefore behold, I will hedge up thy way with thorns; and I will fence [her] in with a wall, that she shall not find her paths.

7 And she shall pursue after her lovers, and shall not overtake them; and she shall seek them, and shall not find them: and she shall say, I will go and return to my first husband, for then was it better with me than now.

8 And she did not know that I had given her the corn and the new wine and the oil, and had multiplied to her the silver and gold, which they employed for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my new wine in its season, and will withdraw my wool and my flax which should have covered her nakedness.

10 And now will I discover her impiety in the sight of her lovers, and none shall deliver her out of my hand.

11 And I will cause all her mirth to cease: her feasts, her new moons, and her sabbaths! and all her solemnities.

12 And I will make desolate her vine and her fig-tree, whereof she hath said, These are my rewards which my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of the Baals, wherein she burned incense to them, and decked herself with her rings and jewels, and went after her lovers, and forgot me, saith Jehovah.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speak to her heart.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the day when she came up out of the land of Egypt.

16 And it shall be in that day, saith Jehovah, [that] thou shalt call me, My husband, and shalt call me no more, Baali;

17 for I will take away the names of the Baals out of her mouth, and they shall no more be remembered by their name.

18 And I will make a covenant for them in that day with the beasts of the field, and with the fowl of the heavens, and the creeping things of the ground; and I will break bow and sword and battle out of the land; and I will make them to lie down safely.

19 And I will betroth thee unto me for ever; and I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies;

20 and I will betroth thee unto me in faithfulness: and thou shalt know Jehovah.

21 And it shall come to pass in that day, I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth;

22 and the earth shall hear the corn, and the new wine, and the oil; and they shall hear Jizreel.

23 And I will sow her unto me in the land; and I will have mercy upon Lo-ruhamah; and I will say to Lo-ammi, Thou art my people; and they shall say, My God.

TREI ASAR 1, HOSEA CHAPTER 3

1 And Jehovah said unto me, Go again, love a woman beloved of a friend, and an adulteress, according to the love of Jehovah for the children of Israel, though they turn to other gods, and love raisin-cakes.

2 So I bought her to me for fifteen silver [pieces], and for a homer of barley, and a half-homer of barley.

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be [another] man's, and I will also be for thee.

4 For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without statue, and without ephod and teraphim.

5 Afterwards shall the children of Israel return, and seek Jehovah their God, and David their king; and shall turn with

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

fear toward Jehovah and toward his goodness, at the end of the days.

TREI ASAR 1, HOSEA CHAPTER 4

1 Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land; for there is no truth, nor goodness, nor knowledge of God in the land.

2 Swearing, and lying, and killing, and stealing, and committing adultery, -- they break out; and blood toucheth blood.

3 For this shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowl of the heavens, yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, and let no man reprove; for thy people are as they that strive with the priest.

5 And thou shalt stumble by day; and the prophet also shall stumble with thee by night: and I will destroy thy mother.

6 My people are destroyed for lack of knowledge; for thou hast rejected knowledge, and I will reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I also will forget thy children.

7 As they were multiplied, so they sinned against me: I will change their glory into shame.

8 They eat the sin of my people, and their soul longeth for their iniquity.

9 And it shall be as the people so the priest; and I will visit their ways upon them, and recompense to them their doings;

10 and they shall eat, and not have enough; they shall commit whoredom, and shall not increase: for they have left off taking heed to Jehovah.

11 Fornication, and wine, and new wine take away the heart.

12 My people ask counsel of their stock, and their staff declareth unto them; for the spirit of whoredoms causeth [them] to err, and they have gone a whoring from under their God:

13 they sacrifice upon the tops of the mountains, and burn incense upon the hills, under oak and poplar and terebinth, because the shade thereof is good; therefore your daughters play the harlot and your daughters-in-law commit adultery.

14 I will not punish your daughters when they play the harlot, nor your daughters-in-law for their committing adultery; for they themselves go aside with harlots, and they sacrifice with prostitutes: and the people that doth not understand shall come to ruin.

15 Though thou, Israel, play the harlot, let not Judah trespass; and come ye not unto Gilgal, neither go up to Beth-aven, nor swear [As] Jehovah liveth!

16 For Israel is refractory as an untractable heifer; now will Jehovah feed them as a lamb in a wide [pasture].

17 -- Ephraim is joined to idols: leave him alone.

18 Their drink is sour; they give themselves up to whoredom; her great men passionately love [their] shame.

19 The wind hath wrapped her up in its wings, and they shall be ashamed because of their sacrifices.

TREI ASAR 1, HOSEA CHAPTER 5

1 Hear this, ye priests; and hearken, ye house of Israel; and give ear, O house of the king: for this judgment is for you; for ye have been a snare at Mizpah, and a net spread upon Tabor.

2 And they have plunged themselves in the corruption of apostasy, but I will be a chastiser of them all.

3 I know Ephraim, and Israel is not hid from me; for now, Ephraim, thou hast committed whoredom; Israel is defiled.

4 Their doings do not allow them to return unto their God; for the spirit of whoredoms is in the midst of them, and they know not Jehovah.

5 And Israel's pride doth testify to his face; and Israel and Ephraim shall fall by their iniquity: Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek Jehovah; but they shall not find [him]: he hath withdrawn himself from them.

7 They have dealt treacherously against Jehovah; for they have begotten strange children: now shall the new moon devour them, with their allotted possessions.

8 Blow the horn in Gibeah, the trumpet in Ramah; cry aloud [at] Beth-aven: behind thee, O Benjamin!

9 Ephraim shall be a desolation in the day of rebuke: among the tribes of Israel have I made known that which is sure.

10 The princes of Judah are become like them that remove the landmark: I will pour out my wrath upon them like water.

11 Ephraim is oppressed, crushed in judgment, because in selfwill he walked after the commandment [of man].

12 And I will be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah his sore, then went Ephraim to the Assyrian, and sent to king Jareb; but he was unable to heal you, nor hath he removed your sore.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah. I, I will tear and go away; I will carry off, and there shall be none to deliver.

15 I will go away, I will return to my place, till they acknowledge their trespass, and seek my face: in their affliction they will seek me early.

TREI ASAR 1, HOSEA CHAPTER 6

1 Come and let us return unto Jehovah: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us; on the third day he will raise us up, and we shall live before his face;

3 and we shall know, -- we shall follow on to know Jehovah: his going forth is assured as the morning dawn; and he will come unto us as the rain, as the latter rain which watereth the earth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 What shall I do unto thee, Ephraim? What shall I do unto thee, Judah? For your goodness is as a morning cloud, and as the dew that early passeth away.

5 Therefore have I hewed [them] by the prophets; I have slain them by the words of my mouth: and my judgment goeth forth as the light.

6 For I delight in loving-kindness, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they like Adam have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity; it is tracked with blood.

9 And as troops of robbers lie in wait for a man, so the company of priests murder in the way of Shechem; yea, they commit lewdness.

10 In the house of Israel have I seen a horrible thing: the whoredom of Ephraim is there; Israel is defiled.

11 Also, for thee, Judah, is a harvest appointed, when I shall turn again the captivity of my people.

TREI ASAR 1, HOSEA CHAPTER 7

1 When I would heal Israel, then the iniquity of Ephraim is discovered, and the wickedness of Samaria: for they practise falsehood; and the thief entereth in, [and] the troop of robbers assaileth without.

2 And they say not in their hearts [that] I remember all their wickedness: now do their own doings encompass them; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They all practise adultery, as an oven heated by the baker: he ceaseth from stirring [the fire] after he hath kneaded the dough, until it be leavened.

5 In the day of our king, the princes made themselves sick with the heat of wine: he stretched out his hand to scorners.

6 For they have applied their heart like an oven to their lying in wait: their baker sleepeth all the night; in the morning it burneth like a flaming fire.

7 They are all hot as an oven, and devour their judges; all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim, he mixeth himself with the peoples; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth [it] not; yea, gray hairs are here and there upon him, and he knoweth [it] not.

10 And the pride of Israel testifieth to his face; and they do not return to Jehovah their God, nor seek him for all this.

11 And Ephraim is become like a silly dove without understanding: they call to Egypt, they go to Assyria.

12 When they go, I will spread my net upon them; I will bring them down as the fowl of the heavens; I will chastise them, according as their assembly hath heard.

13 Woe unto them! for they have wandered from me; destruction unto them! for they have transgressed against me. And I would redeem them; but they speak lies against me.

14 And they cried not unto me in their heart, when they howled upon their beds; they assemble themselves for corn and new wine; they have turned aside from me.

15 I have indeed trained, I have strengthened their arms, but they imagine mischief against me.

16 They return, [but] not to the [Most] High: they are like a deceitful bow. Their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

TREI ASAR 1, HOSEA CHAPTER 8

1 Set the trumpet to thy mouth. [He cometh] as an eagle against the house of Jehovah, because they have transgressed my covenant, and rebelled against my law.

2 They shall cry unto me, My God, we know thee; [we], Israel.

3 Israel hath cast off good: the enemy shall pursue him.

4 They have set up kings, but not by me; they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast [thee] off; mine anger is kindled against them: how long will they be incapable of purity?

6 For from Israel is this also: -- a workman made it, and it is no God: for the calf of Samaria shall be [broken in] pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; should it sprout, it would yield no meal; if so be it yield, strangers shall swallow it up.

8 Israel is swallowed up: now are they become among the nations as a vessel wherein is no pleasure.

9 For they are gone up [to] Assyria [as] a wild ass alone by himself: Ephraim hath hired lovers.

10 Although they hire among the nations, now will I gather them, and they shall begin to be straitened under the burden of the king of princes.

11 Because Ephraim hath multiplied altars to sin, altars shall be unto him to sin.

12 I have prescribed unto him the manifold things of my law: they are counted [as] a strange thing.

13 They sacrifice flesh [for] the sacrifices of mine offerings, and eat it; Jehovah hath no delight in them. Now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

TREI ASAR 1, HOSEA CHAPTER 9

1 Rejoice not, Israel, exultingly, as the peoples; for thou hast gone a whoring from thy God, thou hast loved harlot's hire upon every corn-floor.

2 The floor and the winepress shall not feed them, and the new wine shall fail her.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 They shall not dwell in Jehovah's land; but Ephraim shall return to Egypt, and in Assyria shall they eat that which is unclean.

4 They shall pour out no [offerings of] wine to Jehovah, neither shall their sacrifices be pleasing unto him: they shall be unto them as the bread of mourners; all that eat thereof shall be defiled: for their bread shall be for themselves; it shall not come into the house of Jehovah.

5 What will ye do in the day of assembly, and in the day of the feast of Jehovah?

6 For behold, they are gone away because of destruction: Egypt shall gather them up, Moph shall bury them: their pleasant things of silver, nettles shall possess them; thorns shall be in their tents.

7 The days of visitation are come; the days of recompence are come: Israel shall know [it]: the prophet is a fool, the inspired man is mad, because of the greatness of thine iniquity, and the great enmity.

8 Is Ephraim a watchman with my God? [nay] the prophet is a fowler's snare on all his ways, enmity in the house of his God.

9 They have deeply corrupted themselves as in the days of Gibeah. He will remember their iniquity, he will visit their sins.

10 I found Israel as grapes in the wilderness; as first-ripe fruit on the fig-tree, I saw your fathers at the beginning: they went to Baal-Peor, and separated themselves unto that shame, and became abominations like their lover.

11 As for Ephraim, their glory shall fly away as a bird, -- no birth, no pregnancy, no conception!

12 For even should they bring up their children, yet will I bereave them, [that] not a man [remain]: for woe also to them when I shall have departed from them!

13 Ephraim, as I saw [him], was a Tyre planted in a beautiful place; but Ephraim shall bring forth his children to the slayer.

14 Give them, Jehovah -- what wilt thou give? -- give them a miscarrying womb and dry breasts.

15 All their wickedness is in Gilgal; for there I hated them: because of the wickedness of their doings, I will drive them out of my house, I will love them no more: all their princes are rebellious.

16 Ephraim is smitten: their root is dried up, they shall bear no fruit; yea, though they should bring forth, yet will I slay the beloved [fruit] of their womb.

17 My God hath rejected them, because they hearkened not unto him; and they shall be wanderers among the nations.

TREI ASAR 1, HOSEA CHAPTER 10

1 Israel is an unpruned vine, he bringeth forth fruit unto himself: according to the abundance of his fruit he hath multiplied altars; according to the goodness of his land they have made goodly statues.

2 Their heart is divided; now shall they be found guilty: he will break down their altars, he will destroy their statues.

3 For now they will say, We have no king, for we feared not Jehovah; and a king, what can he do for us?

4 They speak [mere] words, swearing falsely in making a covenant; therefore shall judgment spring up as hemlock in the furrows of the fields.

5 The inhabitants of Samaria shall fear because of the calf of Beth-aven; for the people thereof shall mourn over it, and the idolatrous priests thereof shall tremble for it, for its glory, because it is departed from it.

6 Yea, it shall be carried unto Assyria [as] a present for king Jareb: Ephraim shall be seized with shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria her king is cut off as chips upon the face of the waters.

8 And the high places of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up upon their altars; and they shall say to the mountains, Cover us! and to the hills, Fall on us!

9 From the days of Gibeah hast thou sinned, O Israel: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 At my pleasure will I chastise them; and the peoples shall be assembled against them, when they are bound for their two iniquities.

11 And Ephraim is a trained heifer, that loveth to tread out [the corn]; I have passed over upon her fair neck: I will make Ephraim to draw; Judah shall plough, Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap according to mercy; break up your fallow ground: for it is time to seek Jehovah, till he come and rain righteousness upon you.

13 Ye have ploughed wickedness, reaped iniquity, eaten the fruit of lies; for thou didst confide in thy way, in the multitude of thy mighty men.

14 And a tumult shall arise among thy peoples, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces with the children.

15 So shall Bethel do unto you because of the wickedness of your wickedness: at day-break shall the king of Israel utterly be cut off.

TREI ASAR 1, HOSEA CHAPTER 11

1 When Israel was a child, then I loved him, and out of Egypt I called my son.

2 As they called them, so they went from them: they sacrificed unto the Baals, and burned incense to graven images.

3 And I it was that taught Ephraim to walk, -- He took them upon his arms, -- but they knew not that I healed them.

4 I drew them with bands of a man, with cords of love; and I was to them as they that take off the yoke on their jaws, and I gently caused them to eat.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king; for they refused to return [to me];

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 and the sword shall turn about in his cities, and shall consume his bars, and devour [them], because of their own counsels.

7 Yea, my people are bent upon backsliding from me: though they call them to the Most High, none at all exalteth [him].

8 How shall I give thee over, Ephraim? [how] shall I deliver thee up, Israel? how shall I make thee as Admah? [how] shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not again destroy Ephraim; for I am God, and not man, -- the Holy One in the midst of thee: and I will not come in anger.

10 They shall walk after Jehovah; he shall roar like a lion; when he shall roar, then the children shall hasten from the west:

11 they shall hasten as a bird out of Egypt, and as a dove out of the land of Assyria; and I will cause them to dwell in their houses, saith Jehovah.

12 Ephraim encompasseth me about with lies, and the house of Israel with deceit; but Judah yet walketh with God, and with the holy things of truth.

TREI ASAR 1, HOSEA CHAPTER 12

1 Ephraim feedeth on wind, and pursueth after the east wind: all day long he multiplieth lies and desolation; and they make a covenant with Assyria, and oil is carried into Egypt.

2 Jehovah hath also a controversy with Judah, and he will punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother by the heel in the womb, and in his strength he wrestled with God.

4 Yea, he wrestled with the Angel, and prevailed; he wept, and made supplication unto him: he found him in Bethel, and there he spoke with us,

5 -- even Jehovah, the God of hosts, -- Jehovah is his memorial.

6 And thou, return unto thy God: keep loving-kindness and judgment, and wait on thy God continually.

7 [He is] a merchant, balances of deceit are in his hand; he loveth to oppress.

8 And Ephraim saith, Nevertheless I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me that were sin.

9 But I [that am] Jehovah thy God from the land of Egypt will again make thee to dwell in tents, as in the days of the solemn feast.

10 And I have spoken to the prophets, and I have multiplied visions, and by means of the prophets have I used similitudes.

11 If Gilead is iniquity, surely they are but vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept [sheep].

13 And by a prophet Jehovah brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked [him] to anger most bitterly; and his Lord shall leave his blood upon him, and recompense unto him his reproach.

TREI ASAR 1, HOSEA CHAPTER 13

1 When Ephraim spoke, there was trembling; he exalted himself in Israel: but he trespassed through Baal, and he died.

2 And now they sin more and more, and have made them molten images of their silver, idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff driven with the whirlwind out of the threshing-floor, and as the smoke out of the lattice.

4 Yet I [am] Jehovah thy God from the land of Egypt, and thou hast known no God but me; and there is no saviour besides me.

5 I knew thee in the wilderness, in the land of drought.

6 According to their pasture, they became full; they became full, and their heart was exalted: therefore have they forgotten me.

7 And I will be unto them as a lion; as a leopard I will lurk for them by the way;

8 I will meet them as a bear bereaved of her [whelps], and will rend the covering of their heart, and there will I devour them like a lioness: the beast of the field shall tear them.

9 It is thy destruction, O Israel, that [thou art] against me, against thy help.

10 Where then is thy king, that he may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? --

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is laid by in store.

13 The pangs of a woman in travail shall come upon him: he is a son not wise; for at the time of the breaking forth of children, he was not there.

14 I will ransom them from the power of Sheol. I will redeem them from death: where, O death, are thy plagues? where, O Sheol, is thy destruction? Repentance shall be hid from mine eyes.

15 Though he be fruitful among [his] brethren, an east wind shall come, a wind of Jehovah [that] cometh up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall bear her guilt; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

TREI ASAR 1, HOSEA CHAPTER 14

1 O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to Jehovah; say unto him, Forgive all iniquity, and receive [us] graciously; so will we render the calves of our lips.

3 Assyria shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, [Thou art] our God; because in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely; for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon.

6 His shoots shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They shall return and sit under his shadow; they shall revive [as] corn, and blossom as the vine: the renown thereof shall be as the wine of Lebanon.

8 Ephraim [shall say], What have I to do any more with idols? (I answer [him], and I will observe him.) I am like a green fir-tree. -- From me is thy fruit found.

9 Who is wise, and he shall understand these things? intelligent, and he shall know them? For the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein.

THE BOOK OF THE PROPHET JOEL

Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

TREI ASAR 2, JOEL CHAPTER 1

1 The word of Jehovah that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell your children of it, and [let] your children [tell] their children, and their children another generation:

4 that which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine: for it is cut off from your mouth.

6 For a nation is come up upon my land, strong and without number: his teeth are the teeth of a lion, and he hath the cheek teeth of a lioness.

7 He hath made my vine a desolation, and barked my fig-tree; he hath made it clean bare, and cast it away: its branches are made white.

8 Wail like a virgin girded with sackcloth for the husband of her youth.

9 The oblation and the drink-offering are cut off from the house of Jehovah; the priests, Jehovah's ministers, mourn.

10 The field is laid waste, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth.

11 Be ashamed, ye husbandmen; howl, ye vinedressers, for the wheat and for the barley: because the harvest of the field hath perished.

12 The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm also and the apple-tree; all the trees of the field are withered, yea, joy is withered away from the children of men.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Gird yourselves, and lament, ye priests; howl, ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for the oblation and the drink-offering are withholden from the house of your God.

14 Hallow a fast, proclaim a solemn assembly, gather the elders, [and] all the inhabitants of the land to the house of Jehovah your God, and cry unto Jehovah.

15 Alas for the day! for the day of Jehovah is at hand, and as destruction from the Almighty shall it come.

16 Is not the food cut off before our eyes, joy and gladness from the house of our God?

17 The seeds are rotten under their clods, the granaries are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! The herds of cattle are bewildered, for they have no pasture; the flocks of sheep also are in suffering.

19 To thee, Jehovah, do I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned up all the trees of the field.

20 The beasts of the field also cry unto thee; for the water-courses are dried, and the fire hath devoured the pastures of the wilderness.

TREI ASAR 2, JOEL CHAPTER 2

1 Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is at hand;

2 a day of darkness and gloom, a day of clouds and gross darkness, as the dawn spread upon the mountains; -- a great people and a strong; there hath not been ever the like, neither shall be any more after them, to the years of generations and generations.

3 A fire devoureth before them, and behind them a flame burneth; the land is as a garden of Eden before them, and behind them a desolate wilderness: yea, and nothing escapeth them.

4 The appearance of them is as the appearance of horses; and as horsemen, so they run.

5 Like the noise of chariots, on the tops of the mountains, they leap; like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before them the peoples are in anguish: all faces turn pale.

7 They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and break not their ranks.

8 Neither doth one press upon another; they march every one in his path; and fall amid weapons, but are not wounded.

9 They spread themselves over the city; they run upon the wall; they climb up into the houses; they enter in by the windows like a thief.

10 The earth quaketh before them; the heavens tremble; the sun and the moon are darkened, and the stars withdraw their shining.

11 And Jehovah uttereth his voice before his army; for his camp is very great; for strong is he that executeth his word: for the day of Jehovah is great and very terrible; and who can bear it?

12 Yet even now, saith Jehovah, turn to me with all your heart, and with fasting, and with weeping, and with mourning;

13 and rend your heart, and not your garments, and turn unto Jehovah your God: for he is gracious and merciful, slow to anger, and of great loving-kindness, and repenteth him of the evil.

14 Who knoweth? He might return and repent, and leave a blessing behind him, an oblation and a drink-offering for Jehovah your God?

15 Blow the trumpet in Zion, hallow a fast, proclaim a solemn assembly;

16 gather the people, hallow the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth from his chamber, and the bride from her closet.

17 Let the priests, the ministers of Jehovah, weep between the porch and the altar, and let them say, Spare, O Jehovah, thy people, and give not thine inheritance to reproach, that they should be a byword of the nations. Wherefore should they say among the peoples, Where is their God?

18 Then Jehovah will be jealous for his land, and will have pity on his people.

19 And Jehovah will answer and say unto his people, Behold, I send you corn, and new wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the nations.

20 And I will remove far off from you him [that cometh] from the north, and will drive him into a land barren and desolate, his face toward the eastern sea, and his rear toward the hinder sea; and his stench shall come up, and his ill odour shall come up, for he hath exalted himself to do great things.

21 -- Fear not, O land; be glad and rejoice: for Jehovah doeth great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring; for the tree beareth its fruit; the fig-tree and the vine yield full increase.

23 And ye, children of Zion, be glad and rejoice in Jehovah your God; for he giveth you the early rain in due measure, and he causeth to come down for you the rain, the early rain, and the latter rain at the beginning [of the season].

24 And the floors shall be full of corn, and the vats shall overflow with new wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of Jehovah your God, who hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I, Jehovah, [am] your God, and there is none else: and my people shall never be ashamed.

28 And it shall come to pass afterwards [that] I will pour out my Spirit upon all flesh; and your sons and your

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

29 Yea, even upon the bondmen and upon the handmaids in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens and on the earth, blood, and fire, and pillars of smoke.

31 The sun shall be changed to darkness, and the moon to blood, before the great and terrible day of Jehovah come.

32 And it shall be that whosoever shall call upon the name of Jehovah shall be saved: for in mount Zion and in Jerusalem shall be deliverance, as Jehovah hath said, and for the residue whom Jehovah shall call.

TREI ASAR 2, JOEL CHAPTER 3

1 For behold, in those days, and in that time, when I shall turn again the captivity of Judah and Jerusalem,

2 I will also gather all the nations, and will bring them down into the valley of Jehoshaphat, and I will enter into judgment with them there on account of my people and mine inheritance, Israel, whom they have scattered among the nations: and they have parted my land;

3 and they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, and have drunk [it].

4 Yea also, what have ye to do with me, O Tyre and Zidon, and all the districts of Philistia? Will ye render me a recompence? But if ye recompense me, swiftly [and] speedily will I bring your recompence upon your own head;

5 because ye have taken my silver and my gold, and have carried into your temples my beautiful pleasant things,

6 and the children of Judah and the children of Jerusalem have ye sold unto the children of the Greeks, that ye might remove them far from their border.

7 Behold, I will raise them up out of the place whither ye have sold them, and will bring your recompence upon your own head.

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a nation far off: for Jehovah hath spoken.

9 Proclaim this among the nations: prepare war, arouse the mighty men, let all the men of war draw near, let them come up.

10 Beat your ploughshares into swords, and your pruning-knives into spears; let the weak say, I am strong.

11 Haste ye and come, all ye nations round about, and gather yourselves together. Thither cause thy mighty ones to come down, O Jehovah.

12 Let the nations rouse themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about.

13 Put in the sickle, for the harvest is ripe: come, get you down, for the press is full, the vats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision! For the day of Jehovah is at hand in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: and Jehovah will be a shelter for his people, and the refuge of the children of Israel.

17 And ye shall know that I, Jehovah, [am] your God, dwelling in Zion, my holy mountain; and Jerusalem shall be holy, and no strangers shall pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the water-courses of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, in that they have shed innocent blood in their land.

20 But Judah shall abide for ever, and Jerusalem from generation to generation.

21 And I will purge them from the blood from which I had not purged them: for Jehovah dwelleth in Zion.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET AMOS

Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

TREI ASAR 3, AMOS CHAPTER 1

1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

2 And he said, Jehovah roareth from Zion, and uttereth his voice from Jerusalem; and the pastures of the shepherds mourn, and the top of Carmel withereth.

3 Thus saith Jehovah: For three transgressions of Damascus, and for four, I will not revoke [my sentence], because they have threshed Gilead with threshing instruments of iron.

4 And I will send a fire into the house of Hazael, and it shall devour the palaces of Ben-Hadad.

5 And I will break the bar of Damascus, and cut off the inhabitant from the valley of Aven, and him that holdeth the sceptre from Beth-Eden; and the people of Syria shall go into captivity unto Kir, saith Jehovah.

6 Thus saith Jehovah: For three transgressions of Gazah, and for four, I will not revoke its sentence; because they carried away captive the whole captivity, to deliver [them] up to Edom.

7 And I will send a fire on the wall of Gazah, and it shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord Jehovah.

9 Thus saith Jehovah: For three transgressions of Tyre, and for four, I will not revoke its sentence; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

10 And I will send a fire on the wall of Tyre, and it shall devour the palaces thereof.

11 Thus saith Jehovah: For three transgressions of Edom, and for four, I will not revoke its sentence; because he pursued his brother with the sword, and cast off all pity; and his anger did tear continually, and he kept his wrath for ever.

12 And I will send a fire upon Teman, and it shall devour the palaces of Bozrah.

13 Thus saith Jehovah: For three transgressions of the children of Ammon, and for four, I will not revoke its sentence; because they ripped up the women with child of Gilead, that they might enlarge their border.

14 And I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith Jehovah.

TREI ASAR 3, AMOS CHAPTER 2

1 Thus saith Jehovah: For three transgressions of Moab, and for four, I will not revoke its sentence; because he burned the bones of the king of Edom into lime.

2 And I will send a fire upon Moab, and it shall devour the palaces of Kerijoth; and Moab shall die with tumult, with shouting, [and] with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith Jehovah.

4 Thus saith Jehovah: For three transgressions of Judah, and for four, I will not revoke its sentence; because they have despised the law of Jehovah, and have not kept his statutes; and their lies have caused them to err, after which their fathers walked.

5 And I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Thus saith Jehovah: For three transgressions of Israel, and for four, I will not revoke its sentence; because they have sold the righteous for silver, and the needy for a pair of shoes;
7 panting after the dust of the earth on the head of the poor, and turning aside the way of the meek; and a man and his father will go in unto the [same] maid, to profane my holy name.
8 And they lay [themselves] down by every altar upon clothes taken in pledge, and they drink [in] the house of their God the wine of the condemned.
9 But I destroyed the Amorite before them, whose height was as the height of the cedars, and he was strong as the oaks; but I destroyed his fruit from above, and his roots from beneath.
10 And I brought you up from the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite.
11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, ye children of Israel? saith Jehovah.
12 And ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.
13 Behold, I will press upon you, as a cart presseth that is full of sheaves.
14 And flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver his soul.
15 Neither shall he stand that handleth the bow; and the swift of foot shall not escape, and he that rideth the horse shall not deliver his soul;
16 and he that is stout-hearted among the mighty shall flee away naked in that day, saith Jehovah.

TREI ASAR 3, AMOS CHAPTER 3

1 Hear this word that Jehovah hath spoken against you, children of Israel, against the whole family that I brought up from the land of Egypt, saying,
2 You only have I known of all the families of the earth; therefore will I visit upon you all your iniquities.
3 Shall two walk together except they be agreed?
4 Will a lion roar in the forest when he hath no prey? Will a young lion cry out of his den if he have taken nothing?
5 Can a bird fall in a snare upon the earth when no gin [is laid] for him? Will the snare spring up from the earth when nothing at all hath been taken?
6 Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and Jehovah not have done [it]?
7 But the Lord Jehovah will do nothing, but he revealeth his secret unto his servants the prophets.
8 The lion hath roared, -- who will not fear? The Lord Jehovah hath spoken, -- who can but prophesy?
9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great uproar in the midst thereof, and the oppressions that are within her:
10 and they know not to do right, saith Jehovah, who store up violence and plunder in their palaces.
11 Therefore thus saith the Lord Jehovah: An adversary! -- even round about the land! And he shall bring down thy strength from thee, and thy palaces shall be pillaged.
12 Thus saith Jehovah: Like as the shepherd rescueth out of the jaw of the lion two legs, or a piece of an ear; so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and upon the damask of a bed.
13 Hear ye, and testify in the house of Jacob, saith the Lord Jehovah, the God of hosts,
14 that in the day that I shall visit the transgressions of Israel upon him, I will also punish the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground.
15 And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and many houses shall have an end, saith Jehovah.

TREI ASAR 3, AMOS CHAPTER 4

1 Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say to their lords, Bring, and let us drink:
2 the Lord Jehovah hath sworn by his holiness, that behold, days shall come upon you, when he will take you away with hooks, and your posterity with fish-hooks;
3 and ye shall go out by the breaches, every one straight before her, and ye shall be cast out to Harmon, saith Jehovah.
4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices in the morning, your tithes every three days,
5 and burn a thank-offering with leaven, and proclaim, publish, voluntary offerings: for this pleaseth you, children of Israel, saith the Lord Jehovah.
6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet ye have not returned unto me, saith Jehovah.
7 And I also have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece [of land] was rained upon, and the piece whereupon it rained not withered.
8 And two, three, cities wandered unto one city, to drink water, and were not satisfied: yet have ye not returned unto me, saith Jehovah.
9 I have smitten you with blasting and mildew; the palmer-worm hath devoured the multitude of your gardens, and your vineyards, and your fig-trees and your olive-trees: yet have ye not returned unto me, saith Jehovah.
10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, taking away captive your horses; and I made the stench of your camps to come up, even into your nostrils: yet have ye not returned unto me, saith Jehovah.
11 I have overthrown among you, like God's overthrow of Sodom and Gomorrah, and ye were as a brand plucked out of the burning; yet have ye not returned unto me, saith Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Therefore thus will I do unto thee, O Israel: because I will do this unto thee, prepare to meet thy God, O Israel.

13 For behold, he who formeth the mountains, and createth the wind, and declareth unto man what is his thought, who maketh the morning darkness, and treadeth upon the high places of the earth, -- Jehovah, the God of hosts, is his name.

TREI ASAR 3, AMOS CHAPTER 5

1 Hear this word, a lamentation, which I take up against you, O house of Israel.

2 The virgin of Israel is fallen; she shall no more arise: she is cast down upon her land; there is none to raise her up.

3 For thus saith the Lord Jehovah: The city that went forth a thousand shall have a hundred left, and that which went forth a hundred shall have ten left, for the house of Israel.

4 For thus saith Jehovah unto the house of Israel: Seek ye me, and ye shall live.

5 And seek not Bethel, neither go to Gilgal, and pass not to Beer-sheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought.

6 Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and devour [it], and there be none to quench [it] in Bethel.

7 Ye who turn judgment to wormwood, and cast down righteousness to the earth,

8 [seek him] that made the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: Jehovah is his name.

9 He causeth destruction to break forth suddenly upon the strong, and bringeth destruction upon the fortress.

10 They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch, therefore, as ye trample upon the poor, and take from him presents of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, and ye shall not drink the wine of them.

12 For I know how manifold are your transgressions and your sins mighty: they afflict the just, they take a bribe, and they turn aside [the right of] the needy in the gate.

13 Therefore the prudent shall keep silence in this time; for it is an evil time.

14 Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, shall be with you, as ye say.

15 Hate evil, and love good, and establish judgment in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

16 Therefore thus saith Jehovah, the God of hosts, the Lord: Wailing shall be in all broadways; and they shall say in all the streets, Alas! alas! And they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing; for I will pass through the midst of thee, saith Jehovah.

18 Woe unto you that desire the day of Jehovah! To what end is the day of Jehovah for you? It shall be darkness and not light:

19 as if a man fled from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of Jehovah be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feasts, and I will not smell [a sweet odour] in your solemn assemblies.

22 For if ye offer up unto me burnt-offerings and your oblations, I will not accept [them]; neither will I regard the peace-offerings of your fatted beasts.

23 Take away from me the noise of thy songs, and I will not hear the melody of thy lutes;

24 but let judgment roll down as waters, and righteousness as an ever-flowing stream.

25 Did ye bring unto me sacrifices and oblations in the wilderness forty years, O house of Israel?

26 Yea, ye took up the tabernacle of your Moloch, and Chiun your images, the star of your god, which ye had made to yourselves;

27 and I will cause you to go into captivity beyond Damascus, saith Jehovah, whose name is the God of hosts.

TREI ASAR 3, AMOS CHAPTER 6

1 Woe to them that are at ease in Zion and that are secure in the mountain of Samaria, the renowned of the first of the nations, to whom the house of Israel come.

2 Pass unto Calneh, and see; and from thence go to Hamath the great; and go down to Gath of the Philistines: are they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves from the midst of the stall;

5 that chant to the sound of the lute, [and] invent them instruments of music, like David;

6 that drink wine in bowls, and anoint themselves with the chief ointments; but are not grieved for the breach of Joseph.

7 Therefore shall they now go captive, with the first that go captive, and the revelry of them that stretched themselves shall pass away.

8 The Lord Jehovah hath sworn by himself, saith Jehovah, the God of hosts, I abhor the pride of Jacob, and hate his palaces; and I will deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle, and he that should burn him, shall take him up to bring out the bones from the house, and shall say unto him that is in the inner parts of the house, Is there yet [any] with thee? and he shall say, None. And he will say, Silence! for we may not make mention of Jehovah's name.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 For behold, Jehovah commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses run upon the rock? will [men] plough [thereon] with oxen? For ye have turned judgment into gall, and the fruit of righteousness into wormwood,

13 -- ye that rejoice in a thing of nought, that say, Have we not taken to us power by our own strength?

14 For behold, O house of Israel, saith Jehovah the God of hosts, I will raise up against you a nation; and they shall afflict you from the entering in of Hamath unto the torrent of the Arabah.

TREI ASAR 3, AMOS CHAPTER 7

1 Thus did the Lord Jehovah shew unto me; and behold, he formed locusts in the beginning of the shooting up of the latter growth, and behold, it was the latter growth after the king's mowings.

2 And it came to pass, when they had wholly eaten the grass of the land, that I said, O Lord Jehovah, forgive, I beseech thee! How shall Jacob arise? for he is small.

3 Jehovah repented for this: It shall not be, said Jehovah.

4 Thus did the Lord Jehovah shew unto me; and behold, the Lord Jehovah called to contend by fire; and it devoured the great deep, and ate up the inheritance.

5 Then said I, O Lord Jehovah, cease, I beseech thee! How shall Jacob arise? for he is small.

6 Jehovah repented for this: This also shall not be, said the Lord Jehovah.

7 Thus did he shew unto me; and behold, the Lord stood upon a wall [made] by a plumb-line, with a plumb-line in his hand.

8 And Jehovah said unto me, Amos, what seest thou? And I said, A plumb-line. And the Lord said, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.

9 And the high places of Isaac shall be desolated, and the sanctuaries of Israel shall be laid waste; and I will arise against the house of Jeroboam with the sword.

10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith: Jeroboam shall die by the sword, and Israel shall certainly go into captivity out of his land.

12 And Amaziah said unto Amos, [Thou] seer, go, flee away into the land of Judah, and eat bread there, and prophesy there.

13 But prophesy not again any more at Bethel; for it is the king's sanctuary, and it is the house of the kingdom.

14 And Amos answered and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit.

15 And Jehovah took me as I followed the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.

16 And now hear thou the word of Jehovah: Thou sayest, Prophesy not against Israel, and utter not [words] against the house of Isaac.

17 Therefore thus saith Jehovah: Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided with the line; and thou shalt die in a land that is unclean; and Israel shall certainly go into captivity, out of his land.

TREI ASAR 3, AMOS CHAPTER 8

1 Thus did Jehovah shew unto me; and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer-fruit. And Jehovah said unto me, The end is come upon my people Israel: I will not again pass by them any more.

3 And the songs of the palace shall be howlings in that day, saith the Lord Jehovah. The dead bodies shall be many; in every place they shall be cast forth. Silence!

4 Hear this, ye that pant after the needy, even to cause to fail the poor of the land,

5 saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the ephah small and the shekel great, and falsifying the balances for deceit:

6 that we may buy the poor for silver, and the needy for a pair of shoes; and that we may sell the refuse of the wheat.

7 Jehovah hath sworn by the glory of Jacob, Certainly I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall wholly rise up like the Nile; and it shall surge and sink down, as the river of Egypt.

9 And it shall come to pass in that day, saith the Lord Jehovah, that I will cause the sun to go down at noon, and I will darken the land in the clear day.

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only [son], and the end thereof as a bitter day.

11 Behold, days come, saith the Lord Jehovah, when I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah.

12 And they shall wander from sea to sea, and from the north to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it.

13 In that day shall the fair virgins and the young men faint for thirst;

14 they that swear by the sin of Samaria, and say, [As] thy god, O Dan, liveth! and, [As] the way of Beer-sheba liveth! even they shall fall, and never rise up again.

TREI ASAR 3, AMOS CHAPTER 9

1 I saw the Lord standing upon the altar; and he said, Smite the chapiter that the thresholds may shake; and break all of them in pieces, in the head; and I will slay the last of them

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

with the sword: he that fleeth of them shall not get away by flight, and he that escapeth of them shall not be delivered.

2 Though they dig into Sheol, thence shall my hand take them; and though they climb up to the heavens, thence will I bring them down;

3 and though they hide themselves on the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, there will I command the serpent, and it shall bite them;

4 and though they go into captivity before their enemies, there will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord Jehovah of hosts is he that toucheth the land, and it melteth, and all that dwell therein shall mourn; and it shall wholly rise up like the Nile, and sink down as the river of Egypt.

6 It is he that buildeth his upper chambers in the heavens, and hath founded his vault upon the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: Jehovah is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth: only that I will not utterly destroy the house of Jacob, saith Jehovah.

9 For behold, I command, and I will shake the house of Israel to and fro among all the nations, like as one shaketh [corn] in a sieve; yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, who say, Evil shall not overtake nor befall us.

11 In that day will I raise up the tabernacle of David which is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old:

12 that they may possess the remnant of Edom, and all the nations upon whom my name is called, saith Jehovah who doeth this.

13 Behold, the days come, saith Jehovah, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop new wine, and all the hills shall melt.

14 And I will turn again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.

THE BOOK OF THE PROPHET OBADIAH

Hebrew title: Sefer Ovadyah

Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom [verse 1,4,18], a mountain dwelling nation [v.8,9,19,21] whose founding father was Esau [v.6] [Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

TREI ASAR 4, OBADIAH CHAPTER 1

1 The vision of Obadiah. Thus saith the Lord Jehovah concerning Edom: We have heard a report from Jehovah, and an ambassador is sent among the nations. Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the nations; thou art greatly despised.

3 The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; -- he that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith Jehovah.

5 If thieves had come to thee, if robbers by night, (how art thou cut off!) would they not have stolen [till] they had had enough? If grape-gatherers had come to thee, would they not have left some gleanings?

6 How is Esau searched! his hidden things sought out!

7 All the men of thy confederacy have pushed thee to the border; the men that were at peace with thee have deceived thee, they have prevailed against thee; [they that eat] thy bread have laid a snare under thee. There is no understanding in him.

8 Shall I not in that day, saith Jehovah, destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter.

10 Because of violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that strangers carried away captive his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day of his disaster; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; nor have opened wide thy mouth in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity, nor have looked, even thou, on their affliction in the day of their calamity, neither shouldest thou have laid [hands] on their substance in the day of their calamity;

14 and thou shouldest not have stood on the crossway, to cut off those of his that did escape, nor have delivered up those remaining of him in the day of distress.

15 For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee: thy recompence shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the nations drink continually; yea, they shall drink, and shall swallow down, and they shall be as though they had not been.

17 But upon mount Zion shall there be deliverance, and it shall be holy; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau: for Jehovah hath spoken [it].

19 And [they of] the south shall possess the mount of Esau; and they of the lowland the Philistines; yea, they shall possess the field of Ephraim and the field of Samaria; and Benjamin [shall possess] Gilead;

20 and the captives of this host of the children of Israel [shall possess] what belonged to the Canaanites, unto Zarephath; and the captives of Jerusalem, who [were] in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be Jehovah's.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET JONAH

Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.*

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

TREI ASAR 5, JONAH CHAPTER 1

1 And the word of Jehovah came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, the great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of Jehovah.

4 But Jehovah sent out a great wind upon the sea, and there was a mighty tempest upon the sea, so that the ship was like to be broken.

5 And the mariners were afraid, and cried every one unto his god; and they cast forth the wares that were in the ship into the sea, to be lightened of them. But Jonah had gone down into the lower part of the ship; and he lay, and was fast asleep.

6 And the shipmaster came to him, and said unto him, What meanest thou, sleeper? arise, call upon thy God; perhaps God will think upon us, that we perish not.

7 And they said each one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. And they cast lots, and the lot fell upon Jonah.

8 And they said unto him, Tell us, we pray thee, for whose cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am a Hebrew, and I fear Jehovah, the God of the heavens, who hath made the sea and the dry [land].

10 Then were the men exceedingly afraid, and said unto him, What is this thou hast done? For the men knew that he fled from the presence of Jehovah: for he had told them.

11 And they said unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea grew more and more tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that because of me this great tempest is upon you.

13 But the men rowed hard to regain the land; but they could not; for the sea grew more and more tempestuous against them.

14 And they cried unto Jehovah and said, Ah, Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, Jehovah, hast done as it pleased thee.

15 And they took up Jonah, and cast him forth into the sea: and the sea ceased from its raging.

16 And the men feared Jehovah exceedingly, and offered a sacrifice unto Jehovah, and made vows.

17 And Jehovah prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

TREI ASAR 5, JONAH CHAPTER 2

1 And Jonah prayed unto Jehovah his God out of the fish's belly;

2 and he said: I cried by reason of my distress unto Jehovah, and he answered me; Out of the belly of Sheol cried I: thou heardest my voice.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 For thou didst cast me into the depth, into the heart of the seas, And the flood was round about me: All thy breakers and thy billows are gone over me.

4 And I said, I am cast out from before thine eyes, Yet will I look again toward thy holy temple.

5 The waters encompassed me, to the soul: The deep was round about me, The weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; The bars of the earth [closed] upon me for ever: But thou hast brought up my life from the pit, O Jehovah my God.

7 When my soul fainted within me, I remembered Jehovah; And my prayer came in unto thee, Into thy holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of Jehovah.

10 And Jehovah commanded the fish, and it vomited out Jonah upon the dry [land].

TREI ASAR 5, JONAH CHAPTER 3

1 And the word of Jehovah came unto Jonah the second time, saying,

2 Arise, go to Nineveh, the great city, and preach unto it the preaching that I shall bid thee.

3 And Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown!

5 And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 And the word reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered himself with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water;

8 and let man and beast be covered with sackcloth, and cry mightily unto God; and let them turn every one from his evil way, and from the violence that is in their hands.

9 Who knoweth but that God will turn and repent, and will turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them, and he did [it] not.

TREI ASAR 5, JONAH CHAPTER 4

1 And it displeased Jonah exceedingly, and he was angry.

2 And he prayed unto Jehovah, and said, Ah, Jehovah, was not this my saying when I was yet in my country? Therefore I was minded to flee at first unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great loving-kindness, and repentest thee of the evil.

3 And now, Jehovah, take, I beseech thee, my life from me, for it is better for me to die than to live.

4 And Jehovah said, Doest thou well to be angry?

5 And Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6 And Jehovah Elohim prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his trouble. And Jonah was exceeding glad because of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.

8 And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, so that he fainted; and he requested for himself that he might die, and said, It is better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, unto death.

10 And Jehovah said, Thou hast pity on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 and I, should not I have pity on Nineveh, the great city, wherein are more than a hundred and twenty thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET MICAH

Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

TREI ASAR 6, MICAH CHAPTER 1

1 The word of Jehovah that came to Micah the Morasthite in the days of Jotham, Ahaz, [and] Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, ye peoples, all of you; hearken, O earth, and all that is therein: and let the Lord Jehovah be witness against you, the Lord from his holy temple!

3 For behold, Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be melted under him, and the valleys shall be cleft, as wax before the fire, as waters poured down a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. Whence is the transgression of Jacob? is it not [from] Samaria? And whence are the high places of Judah? are they not [from] Jerusalem?

6 Therefore will I make Samaria as a heap of the field, as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will lay bare the foundations thereof.

7 And all her graven images shall be beaten to pieces, and all her harlot-gifts shall be burned with fire, and all her idols will I make a desolation; for of the hire of a harlot hath she gathered [them], and to a harlot's hire shall they return.

8 For this will I lament, and I will howl; I will go stripped and naked: I will make a wailing like the jackals, and mourning like the ostriches.

9 For her wounds are incurable; for it is come even unto Judah, it reacheth unto the gate of my people, even to Jerusalem.

10 Tell it not in Gath, weep not at all; at Beth-le-aphrah roll thyself in the dust.

11 Pass away, inhabitress of Shaphir, in nakedness [and] shame. The inhabitress of Zaanan is not come forth for the lamentation of Beth-ezel: he will take from you its shelter.

12 For the inhabitress of Maroth waited anxiously for good; but evil hath come down from Jehovah unto the gate of Jerusalem.

13 Bind the chariot to the swift steed, O inhabitress of Lachish: she was the beginning of sin to the daughter of Zion; for in thee were found the transgressions of Israel.

14 Therefore shalt thou give parting-gifts to Moresheth-Gath: the houses of Achzib shall be a lie to the kings of Israel.

15 I will yet bring unto thee an heir, O inhabitress of Mareshah; the glory of Israel shall come even unto Adullam.

16 Make thee bald, and poll thee for the children of thy delights; enlarge thy baldness as the eagle, for they are gone into captivity from thee.

TREI ASAR 6, MICAH CHAPTER 2

1 Woe to them that devise iniquity and work evil upon their beds! When the morning is light they practise it, because it is in the power of their hand.

2 And they covet fields, and take them by violence; and houses, and take them away; and they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith Jehovah: Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye walk haughtily: for it is an evil time.

4 In that day shall they take up a proverb concerning you, and lament with a doleful lamentation, [and] say, We are utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! He hath distributed our fields to the rebellious.

5 Therefore thou shalt have none that shall cast the measuring line upon a lot, in the congregation of Jehovah.

6 Prophesy ye not, they prophesy. If they do not prophesy to these, the ignominy will not depart.

7 O thou [that art] named the house of Jacob, Is Jehovah impatient? are these his doings? Do not my words do good to him that walketh uprightly?

8 But of late my people is risen up as an enemy: ye strip off the mantle with the garment from them that pass by securely, that are averse from war.

9 The women of my people do ye cast out from their pleasant houses; from their young children do ye take away my magnificence for ever.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Arise ye, and depart; for this is not the resting-place, because of defilement that bringeth destruction, even a grievous destruction.

11 If a man walking in wind and falsehood do lie, [saying,] I will prophesy unto thee of wine and of strong drink, he shall be the prophet of this people.

12 I will surely assemble, O Jacob, the whole of thee; I will surely gather the remnant of Israel; I will put them together as sheep of Bozrah, as a flock in the midst of their pasture: they shall make great noise by reason of [the multitude of] men.

13 One that breaketh through is gone up before them: they have broken forth, and have passed on to the gate, and are gone out by it; and their king passeth on before them, and Jehovah at the head of them.

TREI ASAR 6, MICAH CHAPTER 3

1 And I said, Hear, I pray you, ye heads of Jacob, and princes of the house of Israel: Is it not for you to know judgment?

2 Ye who hate the good, and love evil; who pluck off their skin from them, and their flesh from off their bones;

3 and who eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces as for the pot, and as flesh within the cauldron.

4 Then shall they cry unto Jehovah, but he will not answer them; and he will hide his face from them at that time, according as they have wrought evil in their doings.

5 Thus saith Jehovah concerning the prophets that cause my people to err, that bite with their teeth, and cry, Peace! but whoso putteth not into their mouths they prepare war against him:

6 therefore ye shall have night without a vision; and it shall be dark unto you, without divination; and the sun shall go down upon the prophets, and the day shall be black over them.

7 And the seers shall be ashamed, and the diviners confounded; and they shall all cover their lips, for there will be no answer of God.

8 But truly I am filled with power by the Spirit of Jehovah, and with judgment and with might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity,

10 that build up Zion with blood, and Jerusalem with unrighteousness.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet do they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us.

12 Therefore shall Zion for your sake be ploughed [as] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

TREI ASAR 6, MICAH CHAPTER 4

1 But it shall come to pass in the end of days [that] the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and the peoples shall flow unto it.

2 And many nations shall go and say, Come, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and Jehovah's word from Jerusalem.

3 And he shall judge among many peoples, and reprove strong nations, even afar off; and they shall forge their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword against nation, neither shall they learn war any more.

4 And they shall sit every one under his vine, and under his fig-tree; and there shall be none to make [them] afraid: for the mouth of Jehovah of hosts hath spoken [it].

5 For all the peoples will walk every one in the name of his god; but we will walk in the name of Jehovah, our God for ever and ever.

6 In that day, saith Jehovah, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 and I will make her that halted a remnant, and her that was cast far off a strong nation; and Jehovah shall reign over them in mount Zion, from henceforth even for ever.

8 And thou, O tower of the flock, hill of the daughter of Zion, unto thee shall it come, yea, the first dominion shall come, -- the kingdom to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? Is there no king in thee? is thy counsellor perished, that pangs have seized thee as a woman in travail?

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there Jehovah will redeem thee from the hand of thine enemies.

11 And now many nations are assembled against thee, that say, Let her be profaned, and let our eye look upon Zion.

12 But they know not the thoughts of Jehovah, neither understand they his counsel; for he hath gathered them together as the sheaves into the threshing-floor.

13 Arise and thresh, daughter of Zion, for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples; and I will devote their gain to Jehovah, and their substance to the Lord of the whole earth.

TREI ASAR 6, MICAH CHAPTER 5

1 Now gather thyself in troops, O daughter of troops; he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 (And thou, Bethlehem Ephratah, little to be among the thousands of Judah, out of thee shall he come forth unto me [who is] to be Ruler in Israel: whose goings forth are from of old, from the days of eternity.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Therefore will he give them up, until the time when she which travaileth shall have brought forth: and the residue of his brethren shall return unto the children of Israel.

4 And he shall stand and feed [his flock] in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide; for now shall he be great even unto the ends of the earth.

5 And this [man] shall be Peace. When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes of men.

6 And they shall waste the land of Asshur with the sword, and the land of Nimrod in the entrances thereof; and he shall deliver [us] from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass, that tarrieth not for man, neither waiteth for the sons of men.

8 And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, treadeth down, and teareth in pieces, and there is none to deliver.

9 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith Jehovah, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.

11 And I will cut off the cities of thy land, and overthrow all thy strongholds.

12 And I will cut off sorceries out of thy hand; and thou shalt have no soothsayers.

13 Thy graven images also will I cut off, and thy statues out of the midst of thee; and thou shalt no more bow down to the work of thy hands.

14 And I will pluck up thine Asherahs out of the midst of thee, and I will destroy thy cities.

15 And I will execute vengeance in anger and in fury upon the nations, such as they have not heard of.

TREI ASAR 6, MICAH CHAPTER 6

1 Hear ye now what Jehovah saith: Arise, contend before the mountains, and let the hills hear thy voice.

2 Hear, ye mountains, Jehovah's controversy, and ye, unchanging foundations of the earth; for Jehovah hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam.

5 My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him, from Shittim unto Gilgal, that ye may know the righteousness of Jehovah.

6 Wherewith shall I come before Jehovah, bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old?

7 Will Jehovah take pleasure in thousands of rams, in ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewn thee, O man, what is good: and what doth Jehovah require of thee, but to do justly, and to love goodness, and to walk humbly with thy God?

9 Jehovah's voice crieth unto the city, and wisdom looketh on thy name. Hear ye the rod, and who hath appointed it.

10 Are there yet treasures of wickedness in the house of the wicked, and the scant measure [which is] abominable?

11 Shall I be pure with the unjust balances, and with the bag of deceitful weights?

12 For her rich men are full of violence, and her inhabitants speak lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make [thee] sick in smiting thee; I will make [thee] desolate because of thy sins.

14 Thou shalt eat, and not be satisfied, and thine emptiness [shall remain] in the midst of thee; and thou shalt take away, and not save; and what thou savest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and new wine, but shalt not drink wine.

16 For the statutes of Omri are kept, and all the works of the house of Ahab; and ye walk in their counsels: that I should make thee a desolation, and the inhabitants thereof a hissing; and ye shall bear the reproach of my people.

TREI ASAR 6, MICAH CHAPTER 7

1 Woe is me! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage. There is no cluster to eat; there is no early fruit [which] my soul desired.

2 The godly [man] hath perished out of the land, and there is none upright among men: they all lie in wait for blood, they hunt every man his brother with a net.

3 Both hands are for evil, to do it well. The prince asketh, and the judge [is there] for a reward; and the great [man] uttereth his soul's greed: and [together] they combine it.

4 The best of them is as a briar; the most upright, [worse] than a thorn-fence. The day of thy watchmen, thy visitation is come; now shall be their perplexity.

5 Believe ye not in a companion, put not confidence in a familiar friend: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own household.

7 But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 Rejoice not against me, O mine enemy: though I fall, I shall arise; when I sit in darkness, Jehovah shall be a light unto me.

9 I will bear the indignation of Jehovah -- for I have sinned against him -- until he plead my cause, and execute judgment for me: he will bring me forth to the light; I shall behold his righteousness.

10 And mine enemy shall see [it], and shame shall cover her which said unto me, Where is Jehovah thy God? Mine eyes shall behold her; now shall she be trodden down, as the mire of the streets.

11 In the day when thy walls shall be built, on that day shall the established limit recede.

12 In that day they shall come to thee from Assyria and the cities of Egypt, and from Egypt to the river, and from sea to sea, and from mountain to mountain.

13 But the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine inheritance, dwelling alone in the forest, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 -- As in the days of thy coming forth out of the land of Egypt, will I shew them marvellous things.

16 -- The nations shall see, and be ashamed for all their might: they shall lay [their] hand upon [their] mouth, their ears shall be deaf.

17 They shall lick dust like the serpent; like crawling things of the earth, they shall come trembling forth from their close places. They shall turn with fear to Jehovah our God, and shall be afraid because of thee.

18 Who is a God like unto thee, that forgiveth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in loving-kindness.

19 He will yet again have compassion on us, he will tread under foot our iniquities: and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform truth to Jacob, loving-kindness to Abraham, which thou hast sworn unto our fathers, from the days of old.

THE BOOK OF THE PROPHET NAHUM

Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

blueprint for some of the most exciting narratives of the Tanakh.)

TREI ASAR 7, NAHUM CHAPTER 1

1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 A jealous and avenging God is Jehovah: an avenger is Jehovah, and full of fury: Jehovah taketh vengeance on his adversaries, and he reserveth [wrath] for his enemies.

3 Jehovah is slow to anger, and great in power, and doth not at all clear [the guilty]: Jehovah, -- his way is in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake before him, and the hills melt, and the earth is upheaved at his presence, and the world, and all that dwell therein.

6 Who shall stand before his indignation? and who shall abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are broken asunder by him.

7 Jehovah is good, a stronghold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make a full end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against Jehovah? He will make a full end: trouble shall not rise up the second time.

10 Though they be tangled together [as] thorns, and be as drenched from their drink, they shall be devoured as dry stubble, completely.

11 Out of thee is gone forth one that imagineth evil against Jehovah, a wicked counsellor.

12 Thus saith Jehovah: Though they be complete in number, and many as they be, even so shall they be cut down, and he shall pass away; and though I have afflicted thee, I will afflict thee no more.

13 And now will I break his yoke from off thee, and will burst thy bonds asunder.

14 And Jehovah hath given commandment concerning thee, that no more of thy name be sown: out of the house of thy god will I cut off the graven image, and the molten image: I will prepare thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth glad tidings, that publisheth peace! Celebrate thy feasts, Judah, perform thy vows: for the wicked one shall no more pass through thee; he is utterly cut off.

TREI ASAR 7, NAHUM CHAPTER 2

1 He that dasheth in pieces is come up against thy face: keep the fortress, watch the way, make [thy] loins strong, fortify [thy] power mightily.

2 For Jehovah hath brought again the glory of Jacob, as the glory of Israel; for the wasters have wasted them, and marred their vine-branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots [glitter] with the sheen of steel, in the day of his preparation, and the spears are brandished.

4 The chariots rush madly in the streets, they justle one against another in the broad ways: the appearance of them is like torches, they run like lightnings.

5 He bethinketh him of his nobles: they stumble in their march; they make haste to the wall thereof, and the shelter is prepared.

6 The gates of the rivers are opened, and the palace melteth away.

7 And it is decreed: she shall be uncovered, she shall be led away, and her maids shall moan as with the voice of doves, drumming upon their breasts.

8 Nineveh hath been like a pool of water, since the day she existed, yet they flee away. ... Stand! Stand! But none looketh back.

9 Plunder the silver, plunder the gold; for there is no end of the splendid store of all precious vessels.

10 She is empty, and void, and waste; and the heart melteth, and the knees smite together, and writhing pain is in all loins, and all their faces grow pale.

11 Where is [now] the den of the lions, and the feeding-place of the young lions, where the lion, the lioness, [and] the lion's whelp walked, and none made them afraid?

12 The lion tore in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith Jehovah of hosts: and I will burn her chariots into smoke; and the sword shall devour thy young lions, and I will cut off thy prey from the earth; and the voice of thy messengers shall no more be heard.

TREI ASAR 7, NAHUM CHAPTER 3

1 Woe to the bloody city! It is all full of lies [and] violence; the prey departeth not.

2 The crack of the whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the bounding chariots!

3 The horseman springing up, and the glitter of the sword, and the flash of the spear, and a multitude of slain, and a mass of carcases, and no end of corpses: they stumble over their corpses.

4 -- Because of the multitude of the fornications of the well-favoured harlot, mistress of sorceries, that selleth nations through her fornications, and families through her sorceries,

5 behold, I am against thee, saith Jehovah of hosts; and I will uncover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stock.

7 And it shall come to pass, [that] all they that see thee shall flee from thee, and shall say, Nineveh is laid waste! Who will bemoan her? whence shall I seek comforters for thee?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 Art thou better than No-Amon, that was situate among the rivers, [that had] the waters round about her, whose rampart was the sea, [and] of the sea was her wall?

9 Ethiopia was her strength, and Egypt, and it was infinite; Phut and the Libyans were her helpers.

10 She too was carried away, she went into captivity: her infants also were dashed in pieces, at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound with chains.

11 Thou also shalt be drunken: thou shalt be hid; thou also shalt seek a refuge from the enemy.

12 All thy strongholds are [like] fig-trees with the first-ripe figs: if they be shaken, they even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are [as] women: the gates of thy land are set wide open unto thine enemies; the fire devoureth thy bars.

14 Draw thee water for the siege, strengthen thy fortresses; go into the clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off; it shall devour thee like the cankerworm. Make thyself many as the cankerworm, make thyself many as the locust.

16 Thou hast multiplied thy merchants more than the stars of the heavens; the cankerworm spreadeth himself out and flieth away.

17 Thy chosen men are as the locusts, and thy captains as swarms of grasshoppers, which camp in the hedges in the cold day: when the sun ariseth they flee away, and their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria; thy nobles lie still; thy people are scattered upon the mountains, and no man gathereth them.

19 There is no healing of thy breach; thy wound is grievous; all that hear the report of thee clap the hands over thee; for upon whom hath not thy wickedness passed continually?

THE BOOK OF THE PROPHET HABAKKUK

Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

TREI ASAR 8, HABAKKUK CHAPTER 1

1 The burden which Habakkuk the prophet did see.

2 Jehovah, how long shall I cry and thou wilt not hear? I cry out unto thee, Violence! and thou dost not save.

3 Why dost thou cause me to see iniquity, and lookest thou upon grievance? For spoiling and violence are before me; and there is strife, and contention riseth up.

4 Therefore the law is powerless, and justice doth never go forth; for the wicked encompasseth the righteous; therefore judgment goeth forth perverted.

5 See ye among the nations, and behold, and wonder marvellously; for [I] work a work in your days, which ye will not believe, though it be declared [to you].

6 For behold, I raise up the Chaldeans, that bitter and impetuous nation, which marcheth through the breadth of the earth, to possess dwelling-places that are not theirs.

7 They are terrible and dreadful: their judgment and their dignity proceed from themselves.

8 And their horses are swifter than the leopards, and are more agile than the evening wolves; and their horsemen prance proudly, and their horsemen come from afar: they fly as an eagle that hasteth to devour.

9 They come all of them for violence: the crowd of their faces is forwards, and they gather captives as the sand.

10 Yea, he scoffeth at kings, and princes are a scorn unto him; he derideth every stronghold: for he heapeth up dust, and taketh it.

11 Then will his mind change, and he will pass on, and become guilty: this his power is become his +god.

12 -- Art thou not from everlasting, Jehovah my God, my Holy One? We shall not die. Jehovah, thou hast ordained him for judgment; and thou, O Rock, hast appointed him for correction.

13 [Thou art] of purer eyes than to behold evil, and canst not look on mischief: wherefore lookest thou upon them that deal treacherously, [and] keepest silence when the wicked swalloweth up a [man] more righteous than he?

14 And thou makest men as the fishes of the sea, as the creeping things, that have no ruler over them.

15 He taketh up all of them with the hook, he catcheth them in his net, and gathereth them into his drag; therefore he rejoiceth and is glad:

16 therefore he sacrificeth unto his net, and burneth incense unto his drag; for by them his portion is become fat, and his meat dainty.

17 Shall he therefore empty his net, and not spare to slay the nations continually?

TREI ASAR 8, HABAKKUK CHAPTER 2

1 I will stand upon my watch, and set me upon the tower, and will look forth to see what he will say unto me, and what I shall answer as to my reproof.

2 And Jehovah answered me and said, Write the vision, and engrave it upon tablets, that he may run that readeth it.

3 For the vision is yet for an appointed time, but it hasteth to the end, and shall not lie: though it tarry, wait for it; for it will surely come, it will not delay.

4 Behold, his soul is puffed up, it is not upright within him: but the just shall live by his faith.

5 And moreover, the wine is treacherous: he is a proud man, and keepeth not at rest, he enlargeth his desire as Sheol, and he is like death and cannot be satisfied; and he assembleth unto him all nations, and gathereth unto him all peoples.

6 Shall not all these take up a proverb about him, and a taunting riddle against him, and say, Woe to him that increaseth that which is not his! how long? -- and to him that loadeth himself with pledges!

7 Shall they not rise up suddenly that shall bite thee, and they awake up that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast plundered many nations, all the rest of the peoples shall plunder thee; because of men's blood, and for the violence [done] to the land, to the city, and all that dwell therein.

9 Woe to him that getteth iniquitous gain to his house, that he may set his nest on high, that he may be delivered from the grasp of evil!

10 Thou hast devised shame to thy house, by cutting off many peoples, and hast sinned against thine own soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town with blood, and establisheth a city by unrighteousness!

13 Behold, is it not of Jehovah of hosts that the peoples labour for the fire, and the nations weary themselves in vain?

14 For the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea.

15 Woe unto him that giveth his neighbour drink, -- that pourest out thy flask, and makest [him] drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame instead of glory; drink thou also, and let thy foreskin be uncovered: the cup of Jehovah's right hand shall be turned unto thee, and a shameful spewing shall be on thy glory.

17 For the violence [done] to Lebanon shall cover thee, and the destruction of beasts which made them afraid; because of men's blood, and for the violence [done] to the land, to the city, and all that dwell therein.

18 What profiteth the graven image that the maker thereof hath graven it? the molten image, and the teacher of falsehood, that the maker of his work dependeth thereon, to make dumb idols?

19 Woe unto him that saith to the wood, Awake! to the dumb stone, Arise! Shall it teach? Behold it is overlaid with gold and silver, and there is no breath at all in the midst of it.

20 But Jehovah is in his holy temple. Let all the earth keep silence before him!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

TREI ASAR 8, HABAKKUK CHAPTER 3

1 A Prayer of Habakkuk the prophet upon Shigionoth.

2 Jehovah, I heard the report of thee, [and] I feared. Jehovah, revive thy work in the midst of the years, In the midst of the years make [it] known: In wrath remember mercy!

3 +God came from Teman, And the Holy One from mount Paran. Selah. His glory covereth the heavens, And the earth is full of his praise.

4 And [his] brightness was as the light; Rays [came forth] from his hand; And there was the hiding of his power.

5 Before him went the pestilence, And a burning flame went forth at his feet.

6 He stood, and measured the earth; He beheld, and discomfited the nations; And the eternal mountains were scattered, The everlasting hills gave way: His ways are everlasting.

7 I saw the tents of Cushan in affliction; The curtains of the land of Midian did tremble.

8 Was Jehovah wrathful with the rivers? Was thine anger against the rivers? Was thy rage against the sea, That thou didst ride upon thy horses, Thy chariots of salvation?

9 Thy bow was made naked, The rods [of discipline] sworn according to [thy] word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, they were in travail: Torrents of waters passed by; The deep uttered its voice, Lifted up its hands on high.

11 The sun [and] moon stood still in their habitation, At the light of thine arrows which shot forth, -- At the shining of thy glittering spear.

12 Thou didst march through the land in indignation, Thou didst thresh the nations in anger.

13 Thou wentest forth for the salvation of thy people, For the salvation of thine anointed; Thou didst smite off the head from the house of the wicked, Laying bare the foundation even to the neck. Selah.

14 Thou didst strike through with his own spears the head of his leaders: They came out as a whirlwind to scatter me, Whose exulting was as to devour the afflicted secretly.

15 Thou didst walk through the sea with thy horses, The heap of great waters.

16 I heard, and my belly trembled; My lips quivered at the voice; Rottenness entered into my bones, and I trembled in my place, That I might rest in the day of distress, When their invader shall come up against the people.

17 For though the fig-tree shall not blossom, Neither shall fruit be in the vines; The labour of the olive-tree shall fail, And the fields shall yield no food; The flock shall be cut off from the fold, And there shall be no herd in the stalls:

18 Yet I will rejoice in Jehovah, I will joy in the God of my salvation.

19 Jehovah, the Lord, is my strength, And he maketh my feet like hinds' [feet], And he will make me to walk upon my high places. To the chief Musician. On my stringed instruments.

THE BOOK OF THE PROPHET ZEPHANIAH

Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides". The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC). Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

TREI ASAR 9, ZEPHANIAH CHAPTER 1

1 The word of Jehovah that came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 I will utterly take away everything from off the face of the ground, saith Jehovah:

3 I will take away man and beast; I will take away the fowl of the heavens and the fishes of the sea, and the stumbling-blocks with the wicked, and I will cut off mankind from off the face of the ground, saith Jehovah.

4 And I will stretch forth my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, the name of the Chemarim with the priests;

5 and them that bow down to the host of the heavens upon the housetops; and them that bow down to Jehovah, that swear by [him], and swear by Malcham;

6 and them that turn back from after Jehovah, and that do not seek Jehovah, nor inquire for him.

7 Be silent at the presence of the Lord Jehovah; for the day of Jehovah is at hand; for Jehovah hath prepared a sacrifice, he hath hallowed his guests.

8 And it shall come to pass in the day of Jehovah's sacrifice, that I will punish the princes, and the king's sons, and all such as are clothed with foreign apparel.

9 And in that day will I punish all those that leap over the threshold, who fill their master's house with violence and deceit.

10 And in that day, saith Jehovah, there shall be the noise of a cry from the fish-gate, and a howling from the second [quarter], and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh; for all the people of Canaan are cut down, all they that are laden with silver are cut off.

12 And it shall come to pass at that time, [that] I will search Jerusalem with lamps, and punish the men that are settled on their lees, that say in their heart, Jehovah will not do good, neither will he do evil.

13 And their wealth shall become a booty, and their houses a desolation; and they shall build houses, and not inhabit them; and they shall plant vineyards, and not drink the wine thereof.

14 The great day of Jehovah is near, it is near, and hasteth greatly. The voice of the day of Jehovah: the mighty man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and distress, a day of ruin and desolation, a day of darkness and gloom, a day of clouds and gross darkness,

16 a day of the trumpet and alarm, against the fenced cities and against the high battlements.

17 And I will bring distress upon men, and they shall walk like blind men; for they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung:

18 their silver and their gold shall not be able to deliver them, in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for a full end, yea, a sudden [end], shall he make of all them that dwell in the land.

TREI ASAR 9, ZEPHANIAH CHAPTER 2

1 Collect yourselves and gather together, O nation without shame,

2 before the decree bring forth, [before] the day pass away as chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you.

3 Seek Jehovah, all ye meek of the land, who have performed his ordinance; seek righteousness, seek meekness: it may be ye shall be hid in the day of Jehovah's anger.

4 For Gazah shall be forsaken, and Ashkelon shall be a desolation; they shall drive out Ashdod at noonday, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coast, the nation of the Cherethites! The word of Jehovah is against you, O Canaan, land of the Philistines: I will destroy thee, that there shall be no inhabitant;

6 and the sea-coast shall be cave-dwellings for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereon: in the houses of Ashkelon shall they lie down in the evening: for Jehovah their God shall visit them, and turn again their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of Ammon, wherewith they have reproached my people, and magnified themselves against their border.

9 Therefore, [as] I live, saith Jehovah of hosts, the God of Israel, Moab shall certainly be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles, and salt-pits, and a perpetual desolation; the remnant of my people shall spoil them, and the residue of my nation shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of Jehovah of hosts.

11 Jehovah will be terrible unto them; for he will famish all the gods of the earth; and all the isles of the nations shall worship him, every one from his place.

12 Ye Ethiopians also, ye shall be the slain of my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, a place of drought like the wilderness.

14 And flocks shall lie down in the midst of her, all the crowd of beasts; both the pelican and the bittern shall lodge in the chapiters thereof; a voice shall sing in the windows; desolation shall be on the thresholds: for he hath laid bare the cedar work.

15 This is the rejoicing city that dwelt in security, that said in her heart, I am, and there is none else beside me: how is she become a desolation, a couching-place for beasts! Every one that passeth by her shall hiss, shall wave his hand.

TREI ASAR 9, ZEPHANIAH CHAPTER 3

1 Woe to her that is rebellious and corrupted, to the oppressing city!

2 She hearkened not to the voice; she received not correction; she confided not in Jehovah; she drew not near her God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Her princes in the midst of her are roaring lions; her judges are evening wolves, that leave nothing for the morning.

4 Her prophets are vain-glorious, treacherous persons; her priests profane the sanctuary, they do violence to the law.

5 The righteous Jehovah is in the midst of her: he doeth no wrong. Every morning doth he bring his judgment to light; it faileth not: but the unrighteous knoweth no shame.

6 I have cut off nations: their battlements are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, so that there is no inhabitant.

7 I said, Only fear me, receive correction; so her dwelling shall not be cut off, howsoever I may punish her. But they rose early, they corrupted all their doings.

8 Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to assemble the nations, that I may gather the kingdoms together, to pour upon them mine indignation, -- all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent.

10 From beyond the rivers of Cush my suppliants, the daughter of my dispersed, shall bring mine oblation.

11 In that day thou shalt not be ashamed for all thy doings wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that exult in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 And I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Jehovah.

13 The remnant of Israel shall not work unrighteousness, nor speak lies; neither shall a deceitful tongue be found in their mouth: but *they* shall feed and lie down, and none shall make them afraid.

14 Exult, O daughter of Zion; shout, O Israel; rejoice and be glad with all the heart, O daughter of Jerusalem:

15 Jehovah hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, Jehovah, is in the midst of thee; thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear not; Zion, let not thy hands be slack.

17 Jehovah thy God is in thy midst, a mighty one that will save: he will rejoice over thee with joy; he will rest in his love; he will exult over thee with singing.

18 I will gather them that sorrow for the solemn assemblies, who were of thee: the reproach of it was a burden [unto them].

19 Behold, at that time I will deal with all them that afflict thee; and I will save her that halted, and gather her that was driven out; and I will make them a praise and a name in all the lands where they have been put to shame.

20 At that time will I bring you, yea, at the time that I gather you; for I will make you a name and a praise, among all the peoples of the earth, when I shall turn again your captivity before your eyes, saith Jehovah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET HAGGAI

Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

TREI ASAR 10, HAGGAI CHAPTER 1

1 In the second year of Darius the king, in the sixth month, on the first day of the month, came the word of Jehovah by the prophet Haggai unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

2 Thus speaketh Jehovah of hosts, saying, This people say, The time is not come, the time that Jehovah's house should be built.

3 And the word of Jehovah came by Haggai the prophet, saying,

4 Is it time for you that ye should dwell in your wainscoted houses, while this house lieth waste?

5 And now thus saith Jehovah of hosts: Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but are not satisfied; ye drink, but are not filled with drink; ye clothe yourselves, but there is none warm; and he that earneth wages earneth wages for a bag with holes.

7 Thus saith Jehovah of hosts: Consider your ways.

8 Go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith Jehovah.

9 Ye looked for much, and behold it was little; and when ye brought it home, I blew upon it. Wherefore? saith Jehovah of hosts. Because of my house that lieth waste, whilst ye run every man to his own house.

10 Therefore over you the heavens withhold their dew, and the earth withholdeth its fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon man, and upon cattle, and upon all the labour of the hands.

12 And Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, and all the remnant of the people, hearkened to the voice of Jehovah their God, and the words of Haggai the prophet, according as Jehovah their God had sent him, and the people feared before Jehovah.

13 Then spoke Haggai, Jehovah's messenger, in Jehovah's message unto the people, saying, I am with you, saith Jehovah.

14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked at the house of Jehovah of hosts, their God,

15 in the four and twentieth day of the sixth month, in the second year of Darius the king.

TREI ASAR 10, HAGGAI CHAPTER 2

1 In the seventh [month], on the one and twentieth [day] of the month, came the word of Jehovah by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Who is left among you that saw this house in its former glory? and how do ye see it now? Is it not as nothing in your eyes?

4 But now be strong, Zerubbabel, saith Jehovah; and be strong, Joshua son of Jehozadak, the high priest; and be strong, all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah of hosts.

5 The word that I covenanted with you when ye came out of Egypt, and my Spirit, remain among you: fear ye not.

6 For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry [land];

7 and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts.

8 The silver is mine, and the gold is mine, saith Jehovah of hosts.

9 The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts.

10 On the four and twentieth [day] of the ninth [month], in the second year of Darius, came the word of Jehovah by Haggai the prophet, saying,

11 Thus saith Jehovah of hosts: Ask now the priests [concerning] the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any food -- shall it become holy? And the priests answered and said, No.

13 And Haggai said, If one that is unclean by a dead body touch any of these, is it become unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai and said, So is this people, and so is this nation before me, saith Jehovah, and so is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, consider from this day and onward, from before a stone was laid upon a stone in the temple of Jehovah,

16 -- before those [days] were, when one came to a heap of twenty [measures], there were but ten; when one came to the vat to draw out fifty press-measures, there were but twenty.

17 I smote you with blasting and with mildew and with hail in all the work of your hands; and ye [turned] not to me, saith Jehovah.

18 Consider, I pray you, from this day and onward, from the four and twentieth day of the ninth [month], from the day that the foundation of Jehovah's temple was laid, consider [it].

19 Is the seed yet in the barn? yea, the vine, and the fig-tree, and the pomegranate, and the olive-tree have not brought forth: from this day will I bless [you].

20 And the word of Jehovah came the second time unto Haggai on the four and twentieth [day] of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride therein; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith Jehovah of hosts, will I take thee, Zerubbabel son of Shealtiel, my servant, saith Jehovah, and will make thee as a signet; for I have chosen thee, saith Jehovah of hosts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET ZECHARIAH

Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet. This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

TREI ASAR 11, ZECHARIAH CHAPTER 1

1 In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah the prophet, the son of Berechiah, the son of Iddo, saying,

2 Jehovah hath been very wroth with your fathers.

3 And thou shalt say unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts.

4 Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith Jehovah of hosts: Turn ye now from your evil ways, and from your evil doings; but they did not hearken nor attend unto me, saith Jehovah.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? And they turned and said, Like as Jehovah of hosts thought to do unto us, according to our ways and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of Jehovah unto Zechariah the prophet, the son of Berechiah, the son of Iddo, saying,

8 I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the low valley; and behind him were red, bay, and white horses.

9 And I said, My lord, what are these? And the angel that talked with me said unto me, I will shew thee what these are.

10 And the man that stood among the myrtle-trees answered and said, These are they whom Jehovah hath sent to walk to and fro through the earth.

11 And they answered the angel of Jehovah that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest.

12 And the angel of Jehovah answered and said, Jehovah of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these seventy years?

13 And Jehovah answered the angel that talked with me good words, comforting words.

14 And the angel that talked with me said unto me, Cry, saying, Thus saith Jehovah of hosts: I am jealous for Jerusalem and for Zion with a great jealousy,

15 and I am wroth exceedingly with the nations that are at ease; for I was but a little wroth, and they helped forward the affliction.

16 Therefore thus saith Jehovah: I am returned to Jerusalem with mercies: my house shall be built in it, saith Jehovah of hosts, and the line shall be stretched forth upon Jerusalem.

17 Cry further, saying, Thus saith Jehovah of hosts: My cities shall yet overflow with prosperity, and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem.

18 And I lifted up mine eyes, and saw, and behold four horns.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And I said unto the angel that talked with me, What are these? And he said to me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And Jehovah shewed me four craftsmen.

21 And I said, What come these to do? And he spoke, saying, Those are the horns which scattered Judah, so that no man lifted up his head; but these are come to affright them, to cast out the horns of the nations, which lifted up the horn against the land of Judah to scatter it.

TREI ASAR 11, ZECHARIAH CHAPTER 2

1 And I lifted up mine eyes, and saw, and behold a man with a measuring line in his hand.

2 And I said, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me went forth; and another angel went forth to meet him,

4 and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein;

5 and I, saith Jehovah, I will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho! flee from the land of the north, saith Jehovah; for I have scattered you abroad as the four winds of the heavens, saith Jehovah.

7 Ho! escape, Zion, that dwellest with the daughter of Babylon.

8 For thus saith Jehovah of hosts: After the glory, hath he sent me unto the nations that made you a spoil; for he that toucheth you toucheth the apple of his eye.

9 For behold, I will shake my hand upon them, and they shall become a spoil to those that served them: and ye shall know that Jehovah of hosts hath sent me.

10 Sing aloud and rejoice, daughter of Zion; for behold, I come, and I will dwell in the midst of thee, saith Jehovah.

11 And many nations shall join themselves to Jehovah in that day, and shall be unto me for a people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee.

12 And Jehovah shall inherit Judah [as] his portion in the holy land, and shall yet choose Jerusalem.

13 Let all flesh be silent before Jehovah; for he is risen up out of his holy habitation.

TREI ASAR 11, ZECHARIAH CHAPTER 3

1 And he shewed me Joshua the high priest standing before the Angel of Jehovah, and Satan standing at his right hand to resist him.

2 And Jehovah said unto Satan, Jehovah rebuke thee, O Satan! Yea, Jehovah that hath chosen Jerusalem rebuke thee! Is not this a brand plucked out of the fire?

3 And Joshua was clothed with filthy garments, and stood before the Angel.

4 And he spoke and said unto those that stood before him, saying, Take away the filthy garments from off him. And unto him he said, See, I have caused thine iniquity to pass from thee, and I clothe thee with festival-robes.

5 And I said, Let them set a pure turban upon his head. And they set the pure turban upon his head, and clothed him with garments; and the Angel of Jehovah stood by.

6 And the Angel of Jehovah protested unto Joshua, saying,

7 Thus saith Jehovah of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I will give thee a place to walk among these that stand by.

8 Hear now, Joshua the high priest, thou and thy fellows that sit before thee -- for they are men of portent -- for behold, I will bring forth my servant the Branch.

9 For behold, the stone that I have laid before Joshua -- upon one stone are seven eyes; behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of this land in one day.

10 In that day, saith Jehovah of hosts, shall ye invite every man his neighbour under the vine and under the fig-tree.

TREI ASAR 11, ZECHARIAH CHAPTER 4

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2 And he said unto me, What seest thou? And I said, I see, and behold, a lamp-stand all of gold, with a bowl upon the top of it, and its seven lamps thereon, seven [lamps] and seven pipes to the lamps, which are upon the top thereof;

3 and two olive-trees beside it, one on the right of the bowl, and the other on the left of it.

4 And I answered and spoke to the angel that talked with me, saying, What are these, my lord?

5 And the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord.

6 And he answered and spoke unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.

7 Who art thou, O great mountain? before Zerubbabel [thou dost become] a plain; and he shall bring forth the head-stone with shoutings: Grace, grace unto it!

8 And the word of Jehovah came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; and his hands shall finish it: and thou shalt know that Jehovah of hosts hath sent me unto you.

10 For who hath despised the day of small things? Yea, they shall rejoice [even] those seven -- and shall see the plummet in the hand of Zerubbabel: these are the eyes of Jehovah, which run to and fro in the whole earth.

11 And I answered and said unto him, What are these two olive-trees on the right of the lamp-stand and on its left?

12 And I answered the second time and said unto him, What are the two olive-branches which are beside the two golden tubes that empty the gold out of themselves?

13 And he spoke to me, saying, Knowest thou not what these are? And I said, No, my lord.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And he said, These are the two sons of oil, that stand before the Lord of the whole earth.

TREI ASAR 11, ZECHARIAH CHAPTER 5

1 And I lifted up mine eyes again, and saw, and behold, a flying roll.

2 And he said unto me, What seest thou? And I said, I see a flying roll: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 And he said unto me, This is the curse that goeth forth over the face of the whole land: for every one that stealeth shall be cut off according to it on this side; and every one that sweareth shall be cut off according to it on that side.

4 I will cause it to go forth, saith Jehovah of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall lodge in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 And the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is the ephah that goeth forth. And he said, This is their resemblance in all the land.

7 And behold, there was lifted up a round plate of lead; and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is Wickedness: and he cast her into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 And I lifted up mine eyes, and saw, and behold, there came out two women, and the wind was in their wings; and they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heavens.

10 And I said to the angel that talked with me, Whither do these carry the ephah?

11 And he said unto me, To build it a house in the land of Shinar; and it shall be established, and set there upon its own base.

TREI ASAR 11, ZECHARIAH CHAPTER 6

1 And I lifted up mine eyes again, and saw, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses; and in the second chariot black horses;

3 and in the third chariot white horses; and in the fourth chariot grisled, strong horses.

4 And I spoke and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 That in which are the black horses goeth forth into the north country; and the white go forth after them; and the grisled go forth towards the south country;

7 and the strong go forth, and seek to go that they may walk to and fro through the earth. And he said, Go, walk to and fro through the earth. And they walked to and fro through the earth.

8 And he cried unto me, and spoke unto me, saying, See, these that go forth towards the north country have quieted my spirit in the north country.

9 And the word of Jehovah came unto me, saying,

10 Take [gifts] of them of the captivity, of Heldai, of Tobijah, and of Jedaiah, and come thou the same day, and enter into the house of Josiah the son of Zephaniah, whither they are come from Babylon;

11 yea, take silver and gold, and make crowns, and set [them] upon the head of Joshua the son of Jehozadak, the high priest;

12 and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold a man whose name is [the] Branch; and he shall grow up from his own place, and he shall build the temple of Jehovah:

13 even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

14 And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the temple of Jehovah.

15 And they that are far off shall come and build at the temple of Jehovah: and ye shall know that Jehovah of hosts hath sent me unto you. And [this] shall come to pass, if ye will diligently hearken to the voice of Jehovah your God.

TREI ASAR 11, ZECHARIAH CHAPTER 7

1 And it came to pass in the fourth year of king Darius, that the word of Jehovah came unto Zechariah on the fourth [day] of the ninth month, [even] in Chislev,

2 when Bethel had sent Sherezer and Regem-melech, and his men, to supplicate Jehovah,

3 [and] to speak unto the priests that were in the house of Jehovah of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done now so many years?

4 And the word of Jehovah of hosts came unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and in the seventh [month], even those seventy years, did ye really fast unto me, [even] unto me?

6 And when ye ate, and when ye drank, was it not you that were eating and drinking?

7 Are not these the words that Jehovah cried by the former prophets, when Jerusalem was inhabited and at peace, and her cities round about her, when the south and the lowland were inhabited?

8 And the word of Jehovah came unto Zechariah, saying,

9 Thus speaketh Jehovah of hosts, saying, Execute true judgment, and shew loving-kindness and mercies one to another,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 and oppress not the widow and the fatherless, the stranger and the afflicted; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and turned a rebellious shoulder, and made their ears heavy, that they should not hear.

12 And they made their heart [as] an adamant, that they should not hear the law, and the words that Jehovah of hosts sent by his Spirit by the hand of the former prophets: therefore was there great wrath from Jehovah of hosts.

13 And it came to pass, like as he called, and they would not hear, so they called, and I would not hear, saith Jehovah of hosts;

14 and I scattered them with a whirlwind among all the nations whom they knew not, and the land was desolate after them, so that no one passed through nor returned; and they laid the pleasant land desolate.

TREI ASAR 11, ZECHARIAH CHAPTER 8

1 And the word of Jehovah of hosts came [unto me], saying,

2 Thus saith Jehovah of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great fury.

3 Thus saith Jehovah: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, The city of truth; and the mountain of Jehovah of hosts, The holy mountain.

4 Thus saith Jehovah of hosts: There shall yet old men and old women sit in the streets of Jerusalem, each one with his staff in his hand for multitude of days.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith Jehovah of hosts: If it be wonderful in the eyes of the remnant of this people in those days, should it also be wonderful in mine eyes? saith Jehovah of hosts.

7 Thus saith Jehovah of hosts: Behold, I will save my people from the east country and from the west country;

8 and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

9 Thus saith Jehovah of hosts: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, that were in the day that the foundation of the house of Jehovah of hosts was laid, that the temple might be built.

10 For before those days there was no hire for man, nor any hire for beast; and there was no peace for him that went out or that came in, because of the distress: for I let loose all men, every one against his neighbour.

11 But now I will not be unto the remnant of this people as in the former days, saith Jehovah of hosts;

12 for the seed shall be prosperous, the vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these [things].

13 And it shall come to pass, like as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing: fear ye not, let your hands be strong.

14 For thus saith Jehovah of hosts: Like as I thought to do you evil when your fathers provoked me to wrath, saith Jehovah of hosts, and I repented not;

15 so again have I thought in these days to do good unto Jerusalem and to the house of Judah: fear ye not.

16 These are the things that ye shall do: Speak truth every one with his neighbour; execute truth and the judgment of peace in your gates;

17 and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are [things] that I hate, saith Jehovah.

18 And the word of Jehovah of hosts came unto me, saying,

19 Thus saith Jehovah of hosts: The fast of the fourth [month] and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful gatherings. Love ye then truth and peace.

20 Thus saith Jehovah of hosts: Yet again shall there come peoples, and the inhabitants of many cities;

21 and the inhabitants of one city shall go to another, saying, Let us go speedily to supplicate Jehovah, and to seek Jehovah of hosts: I will go also.

22 And many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to supplicate Jehovah.

23 Thus saith Jehovah of hosts: In those days shall ten men take hold, out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard [that] God is with you.

TREI ASAR 11, ZECHARIAH CHAPTER 9

1 The burden of the word of Jehovah, in the land of Hadrach, and [on] Damascus shall it rest; (for Jehovah hath an eye upon men, and upon all the tribes of Israel;)

2 and also [on] Hamath [which] bordereth thereon; on Tyre and Zidon, though she be very wise.

3 And Tyre hath built herself a stronghold, and hath heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will take possession of her, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see [it], and fear; Gazah also, and she shall be greatly pained; Ekron also, for her expectation shall be put to shame: and the king shall perish from Gazah, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines;

7 and I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, he also shall belong to our God, and shall be as a leader in Judah, and Ekron as a Jebusite.

8 And I will encamp about my house because of the army, because of those that pass by and that return; and the exactor

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

shall not pass through them any more: for now have I seen [it] with mine eyes.

9 Rejoice greatly, daughter of Zion; shout, daughter of Jerusalem! Behold, thy King cometh to thee: he is just, and having salvation; lowly and rIding upon an ass, even upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off. And he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth.

11 As for thee also, by the blood of thy covenant, I will send forth thy prisoners out of the pit wherein is no water.

12 Turn again to the stronghold, prisoners of hope! even to-day do I declare I will render double unto thee.

13 For I have bent Judah for me, I have filled the bow with Ephraim; and I will raise up thy sons, O Zion, against thy sons, O Greece, and make thee like the sword of a mighty man.

14 And Jehovah shall be seen over them, and his arrow shall go forth as the lightning; and the Lord Jehovah will blow the trumpet, and will march with whirlwinds of the south.

15 Jehovah of hosts will defend them; and they shall devour, and shall tread down the sling-stones; and they shall drink, [and] make a noise as from wine; and they shall be filled like a bowl, like the corners of the altar.

16 And Jehovah their God shall save them in that day as the flock of his people; for [they shall be as] the stones of a crown, lifted up upon his land.

17 For how great is his goodness, and how great is his beauty! Corn shall make the young men flourish, and new wine the maidens.

TREI ASAR 11, ZECHARIAH CHAPTER 10

1 Ask of Jehovah rain in the time of the latter rain; Jehovah will make lightnings, and he will give them showers of rain, to every one grass in the field.

2 For the teraphim have spoken vanity, and the diviners have seen a lie, and have told false dreams: they comfort in vain. Therefore they have gone away as a flock, they are in distress, because there is no shepherd.

3 Mine anger is kindled against the shepherds, and I will punish the he-goats; for Jehovah of hosts visiteth his flock, the house of Judah, and maketh them as his majestic horse in the battle.

4 From him shall come forth the corner-stone, from him the nail, from him the battle bow, from him every exactor together.

5 And they shall be as mighty men, treading down the mire of the streets in the battle; and they shall fight, for Jehovah is with them, and the riders on horses shall be put to shame.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back again; for I will have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will answer them.

7 And [they of] Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine; and their children shall see [it], and rejoice; their heart shall be joyful in Jehovah.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall multiply as they used to multiply.

9 And I will sow them among the peoples, and they shall remember me in far countries; and they shall live with their children and return.

10 And I will bring them again out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [place] shall not be found for them.

11 And he shall pass through the sea of affliction, and shall smite the billows in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in Jehovah; and they shall walk in his name, saith Jehovah.

TREI ASAR 11, ZECHARIAH CHAPTER 11

1 Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, cypress, for the cedar is fallen; because the noble ones are spoiled. Howl, ye oaks of Bashan; for the strong forest is come down.

3 A voice of howling of the shepherds; for their glory is spoiled: a voice of roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith Jehovah my God: Feed the flock of slaughter,

5 whose possessors slay them without being held guilty; and they that sell them say, Blessed be Jehovah! for I am become rich; and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith Jehovah, and behold, I will deliver men, every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and I will not deliver out of their hand.

7 So I fed the flock of slaughter, truly the poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 And I destroyed three shepherds in one month; and my soul was vexed with them, and their soul also loathed me.

9 And I said, I will not feed you: that which dieth, let it die; and that which perisheth let it perish; and let them which are left eat every one the flesh of another.

10 And I took my staff, Beauty, and cut it asunder, that I might break my covenant which I had made with all the peoples.

11 And it was broken in that day; and so the poor of the flock that gave heed to me knew that it was the word of Jehovah.

12 And I said unto them, If ye think good, give [me] my hire; and if not, forbear. And they weighed for my hire thirty silver-pieces.

13 And Jehovah said unto me, Cast it unto the potter: a goodly price that I was prized at by them. And I took the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thirty silver-pieces, and cast them to the potter in the house of Jehovah.

14 And I cut asunder mine other staff, Bands, to break the brotherhood between Judah and Israel.

15 And Jehovah said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For behold, I will raise up a shepherd in the land, who shall not visit those that are about to perish, neither shall seek that which is strayed away, nor heal that which is wounded, nor feed that which is sound; but he will eat the flesh of the fat, and tear their hoofs in pieces.

17 Woe to the worthless shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye utterly darkened.

TREI ASAR 11, ZECHARIAH CHAPTER 12

1 The burden of the word of Jehovah concerning Israel. [Thus] saith Jehovah, who stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him:

2 Behold, I will make Jerusalem a cup of bewilderment unto all the peoples round about, and also against Judah shall it be in the siege against Jerusalem.

3 And it shall come to pass in that day [that] I will make Jerusalem a burdensome stone unto all peoples: all that burden themselves with it shall certainly be wounded, and all the nations of the earth shall be assembled together against it.

4 In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; but I will open mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness.

5 And the leaders of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength through Jehovah of hosts their God.

6 In that day will I make the leaders of Judah like a hearth of fire among wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about, on the right hand and on the left; and Jerusalem shall dwell again in her own place, in Jerusalem.

7 And Jehovah shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified over Judah.

8 In that day will Jehovah defend the inhabitants of Jerusalem; and he that stumbleth among them at that day shall be as David; and the house of David as God, as the Angel of Jehovah before them.

9 And it shall come to pass in that day, [that] I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look on me whom they pierced, and they shall mourn for him, as one mourneth for an only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 all the families that remain, every family apart, and their wives apart.

TREI ASAR 11, ZECHARIAH CHAPTER 13

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 And it shall come to pass in that day, saith Jehovah of hosts, [that] I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, if any shall yet prophesy, that his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Jehovah; and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, [that] the prophets shall be ashamed every one of his vision, when he prophesieth; neither shall they wear a hairy mantle to deceive.

5 And he shall say, I am no prophet, I am a tiller of the ground; for man acquired me [as bondman] from my youth.

6 And one shall say unto him, What are those wounds in thy hands? And he will say, Those with which I was wounded in the house of my friends.

7 Awake, O sword, against my shepherd, even against the man [that is] my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones.

8 And it shall come to pass in all the land, saith Jehovah, two parts therein shall be cut off [and] die; but the third shall be left therein.

9 And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will answer them: I will say, It is my people; and they shall say, Jehovah is my God.

TREI ASAR 11, ZECHARIAH CHAPTER 14

1 Behold, the day cometh for Jehovah, and thy spoil shall be divided in the midst of thee.

2 And I will assemble all the nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity; and the rest of the people shall not be cut off from the city.

3 And Jehovah will go forth and fight with those nations, as when he fought in the day of battle.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem toward the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, -- a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee [by] the valley of my mountains; for the valley of the mountains shall reach unto Azal: ye shall even flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah. And Jehovah my God shall come, [and] all the holy ones with thee.

6 And it shall come to pass in that day, [that] there shall not be light; the shining shall be obscured.

7 And it shall be one day which is known to Jehovah, not day, and not night; and it shall come to pass, at eventide it shall be light.

8 And it shall come to pass in that day [that] living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one.

10 All the land from Geba to Rimmon south of Jerusalem shall be turned as the Arabah; and [Jerusalem] shall be lifted up, and shall dwell in her own place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses.

11 And [men] shall dwell in it, and there shall be no more utter destruction; and Jerusalem shall dwell safely.

12 And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day [that] a great panic from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together -- gold, and silver, and garments, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in those camps, as this plague.

16 And it shall come to pass, that all that are left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to celebrate the feast of tabernacles.

17 And it shall be, that whoso goeth not up of the families of the earth unto Jerusalem to worship the King, Jehovah of hosts, upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, neither [shall it be] upon them; [there] shall be the plague, wherewith Jehovah will smite the nations that go not up to celebrate the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that go not up to celebrate the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar.

21 And every pot in Jerusalem and in Judah shall be holiness unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and seethe therein. And in that day there shall be no more a Canaanite in the house of Jehovah of hosts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF THE PROPHET MALACHI

Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi. [The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

TREI ASAR 12, MALACHI CHAPTER 1

1 The burden of the word of Jehovah to Israel by Malachi.

2 I have loved you, saith Jehovah; but ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith Jehovah, and I loved Jacob,

3 and I hated Esau; and made his mountains a desolation, and [gave] his inheritance to the jackals of the wilderness.

4 If Edom say, We are broken down, but we will build again the ruined places, -- thus saith Jehovah of hosts: They shall build, but I will throw down; and [men] shall call them the territory of wickedness, and the people against whom Jehovah hath indignation for ever.

5 And your eyes shall see [it], and ye shall say, Jehovah is magnified beyond the border of Israel.

6 A son honoureth [his] father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith Jehovah of hosts unto you, priests, that despise my name. But ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Present it now unto thy governor: will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us. This hath been of your hand: will he accept any of your persons? saith Jehovah of hosts.

10 Who is there among you that would even shut the doors? and ye would not kindle [fire] on mine altar for nothing. I have no delight in you, saith Jehovah of hosts, neither will I accept an oblation at your hand.

11 For from the rising of the sun even unto its setting my name shall be great among the nations; and in every place incense shall be offered unto my name, and a pure oblation: for my name shall be great among the nations, saith Jehovah of hosts.

12 But ye profane it, in that ye say, The table of the Lord is polluted; and the fruit thereof, his food, is contemptible.

13 And ye say, Behold, what a weariness! And ye have puffed at it, saith Jehovah of hosts, and ye bring [that which was] torn, and the lame, and the sick; thus ye bring the oblation: should I accept this of your hand? saith Jehovah.

14 Yea, cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith Jehovah of hosts, and my name is terrible among the nations.

TREI ASAR 12, MALACHI CHAPTER 2

1 And now, ye priests, this commandment is for you.

2 If ye do not hear, and if ye do not lay [it] to heart, to give glory unto my name, saith Jehovah of hosts, I will even send the curse among you, and I will curse your blessings: yea, I have already cursed them, because ye do not lay [it] to heart.

3 Behold, I will rebuke your seed, and spread dung upon your faces, the dung of your feasts; and they shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith Jehovah of hosts.

5 My covenant with him was of life and peace, and I gave them to him that he might fear; and he feared me, and trembled before my name.

6 The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and he turned many from iniquity.

7 For the priest's lips should keep knowledge, and at his mouth they seek the law; for he is the messenger of Jehovah of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith Jehovah of hosts.

9 And I also have made you contemptible and base before all the people, because ye have not kept my ways, but have respect of persons in [administering] the law.

10 Have we not all one father? Hath not one God created us? Why do we deal unfaithfully every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt unfaithfully, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the sanctuary of Jehovah which he loved, and hath married the daughter of a strange God.

12 Jehovah will cut off from the tents of Jacob the man that doeth this, him that calleth and him that answereth; and him that offereth an oblation unto Jehovah of hosts.

13 And further ye do this: ye cover the altar of Jehovah with tears, with weeping, and with sighing, insomuch that he regardeth not the oblation any more, nor receiveth [it] with satisfaction at your hand.

14 Yet ye say, Wherefore? Because Jehovah hath been a witness between thee and the wife of thy youth, against whom thou hast dealt unfaithfully: yet is she thy companion, and the wife of thy covenant.

15 And did not one make [them]? and the remnant of the Spirit was his. And wherefore the one? He sought a seed of God. Take heed then to your spirit, and let none deal unfaithfully against the wife of his youth,

16 (for I hate putting away, saith Jehovah the God of Israel;) and he covereth with violence his garment, saith Jehovah of hosts: take heed then to your spirit, that ye deal not unfaithfully.

17 Ye have wearied Jehovah with your words, and ye say, Wherein have we wearied [him]? In that ye say, Every one

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that doeth evil is good in the sight of Jehovah, and he delighteth in them; or, Where is the God of judgment?

TREI ASAR 12, MALACHI CHAPTER 3

1 Behold, I send my messenger, and he shall prepare the way before me; and the Lord whom ye seek will suddenly come to his temple, and the Angel of the covenant, whom ye delight in: behold, he cometh, saith Jehovah of hosts.

2 But who shall endure the day of his coming? and who shall stand when he appeareth? For he will be like a refiner's fire, and like fullers' lye.

3 And he shall sit [as] a refiner and purifier of silver; and he will purify the children of Levi, and purge them as gold and silver; and they shall offer unto Jehovah an oblation in righteousness.

4 Then shall the oblation of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hired servant in [his] wages, the widow and the fatherless, and that turn aside the stranger [from his right], and fear not me, saith Jehovah of hosts.

6 For I Jehovah change not, and ye, sons of Jacob, are not consumed.

7 Since the days of your fathers have ye departed from my statutes, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8 Will a man rob God? But ye rob me. And ye say, Wherein do we rob thee? [In] tithes and heave-offerings.

9 Ye are cursed with a curse; and me ye rob, [even] this whole nation.

10 Bring the whole tithe into the treasure-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I open not to you the windows of the heavens, and pour you out a blessing, till there be no place for it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts.

12 And all nations shall call you blessed; for ye shall be a delightsome land, saith Jehovah of hosts.

13 Your words have been stout against me, saith Jehovah; but ye say, What have we been speaking against thee?

14 Ye say, It is vain to serve God; and what profit is it that we keep his charge, and that we walk mournfully before Jehovah of hosts?

15 And now we hold the proud for happy; yea, they that work wickedness are built up; yea, they tempt God, and they escape.

16 Then they that feared Jehovah spoke often one to another; and Jehovah observed [it], and heard, and a book of remembrance was written before him for them that feared Jehovah, and that thought upon his name.

17 And they shall be unto me a peculiar treasure, saith Jehovah of hosts, in the day that I prepare; and I will spare them as a man spareth his own son that serveth him.

18 And ye shall return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

TREI ASAR 12, MALACHI CHAPTER 4

1 For behold, the day cometh, burning as a furnace; and all the proud and all that work wickedness shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, so that it shall leave them neither root nor branch.

2 And unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and leap like fatted calves.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I prepare, saith Jehovah of hosts.

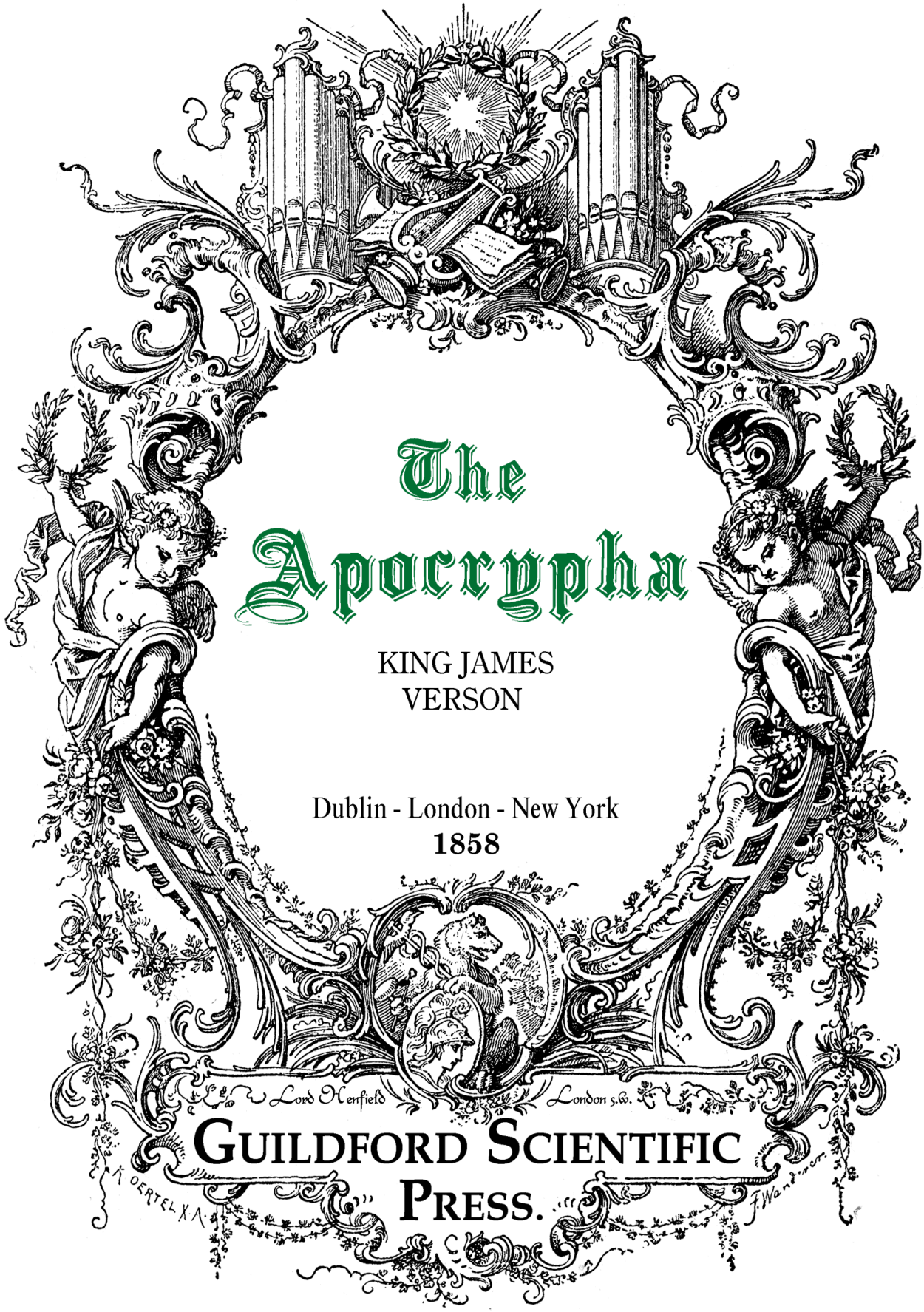
4 Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, the statutes and ordinances.

5 Behold, I send unto you Elijah the prophet, before the coming of the great and terrible day of Jehovah.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The Apocrypha

KING JAMES
VERSON

Dublin - London - New York
1858

GUILDFORD SCIENTIFIC PRESS.

THE HEBREW DEUTEROCANON

also known as The Old Testament Apocrypha
or The Secondary Canon of the Hebrew Bible

(Apocrypha, Hidden Books, from Singular Apocryphon, being the Hebrew Deuterocanon (The 2nd Jewish Canon) are books which the Hebrews do not consider scripture but educational, legal, and historical supplement. The books of Ezra and Maccabees are worthwhile to read. Some contents of the Wisdom of Solomon and the Wisdom of ben Sirach go back 2000 years before the Bible has been finalised in its current form in Babylon during the 6th and 5th centuries BC. See: Appendix D, The Instructions of Shuruppak.

Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation of books from the Hebrew Bible, complete with its Deuterocanon and various biblical apocrypha, dating back to the 3rd and 2nd centuries BC.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

The first five books of the Hebrew Bible, known as the Torah or the Pentateuch, were translated in the mid-3rd century BC; they did not survive as original-translation texts, however, we have some fragments of them. The remaining books of the Greek Old Testament are presumably translations of the 2nd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the deuterocanonical books.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees; the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books. The reason for this kind of distribution is a simple one. The Church in the Latin-speaking western half of the Roman Empire was not so much interested in material from the Greek-speaking East. In the East it was important to make Greek and Jewish material available if the Church and Chritianity as a whole wanted to become accepted by the large and powerful eastern population. It was a political decision from the top; meaning Bishop Athanasius of Alexandria (293-373 AD), Eusebius of Caesarea (c. 260–339), or emperor even Flavius Constantinus I (c. 280-337 AD) himself.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by the much younger Protestant denominations (16th century AD). They date from the period 300 BC–100 AD approximately (mostly from 200 BC–70 AD, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE THIRD BOOK OF EZRA

(1 Esdras; the name Esdras is Greek for Ezra)
Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 EZRA CHAPTER 1

1 And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works or Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleaness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

3 EZRA CHAPTER 2

1 In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artexerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artexerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings,

30 Then king Artexerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 EZRA CHAPTER 3

1 Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgement; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

3 EZRA CHAPTER 4

1 Then the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbundry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgement is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning. the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

3 EZRA CHAPTER 5

1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus. Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 The sons of Ares, seven hundred fifty and six:
11 The sons of Phaath Moab, two thousand eight hundred and twelve:
12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathul, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:
13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:
14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:
15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:
16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:
17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:
18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:
19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:
20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:
21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:
22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:
23 The sons of Annas, three thousand three hundred and thirty.
24 The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:
25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.
26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.
27 The holy singers: the sons of Asaph, an hundred twenty and eight.
28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.
29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,
30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,
31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azare, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,
32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.
33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,
34 The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.
35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.
36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;
37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.
38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.
39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:
40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.
41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.
42 Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:
43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.
44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,
45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.
46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.
47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

48 Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

3 EZRA CHAPTER 6

1 Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatane the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

3 EZRA CHAPTER 7

1 Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artexerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

3 EZRA CHAPTER 8

1 And after these things, when Artexerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artexerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgements.

8 Now the copy of the commission, which was written from Artexerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artexerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artexerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artexerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

3 EZRA CHAPTER 9

1 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

20 And they gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Asrias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE FOURTH BOOK OF EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 A.D.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

4 ESDRAS (5 EZRA) CHAPTER 1

(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8

(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth]*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

4 ESDRAS (4 EZRA) CHAPTER [7] 9

(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10

(Origin: Hebrew)

1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13
(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:
29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.
30 And he shall come to the astonishment of them that dwell on the earth.
31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.
32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.
33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.
34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.
35 But he shall stand upon the top of the mount Sion.
36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.
37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;
38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.
39 And whereas thou sawest that he gathered another peaceable multitude unto him;
40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.
41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,
42 That they might there keep their statutes, which they never kept in their own land.
43 And they entered into Euphrates by the narrow places of the river.
44 For the most High then shewed signs for them, and held still the flood, till they were passed over.
45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.
46 Then dwelt they there until the latter time; and now when they shall begin to come,
47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.
48 But those that be left behind of thy people are they that are found within my borders.
49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.
50 And then shall he shew them great wonders.
51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?
52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.
53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.
54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.
55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.
56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.
57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;
58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16
(Origin: Hebrew)
1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.
2 And I said, Here am I, Lord And I stood up upon my feet.
3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:
4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,
5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say unto thee,
8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:
9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.
10 For the world hath lost his youth, and the times begin to wax old.
11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:
12 And there remaineth that which is after the half of the tenth part.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIT CHAPTER 1

1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

TOBIT CHAPTER 2

1 Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

TOBIT CHAPTER 3

1 Then I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgements are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 Whe she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

TOBIT CHAPTER 4

1 In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good treasure for thyself against the day of necessity.

10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the most High.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

TOBIT CHAPTER 5

1 Tobias then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

TOBIT CHAPTER 6

1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

TOBIT CHAPTER 7

1 And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

TOBIT CHAPTER 8

1 And when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust but uprightly: therefore mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

TOBIT CHAPTER 9

1 Then Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

TOBIT CHAPTER 10

1 Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said,

5 Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

TOBIT CHAPTER 11

1 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias' wedding was kept seven days with great joy.

TOBIT CHAPTER 12

1 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

TOBIT CHAPTER 13

1 Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold.

17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

TOBIT CHAPTER 14

1 So Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE BOOK OF JUDITH

(A parable or analogy, often called
"the first historical novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JUDITH CHAPTER 1

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

JUDITH CHAPTER 2

1 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

JUDITH CHAPTER 3

1 So they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

3 And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

JUDITH CHAPTER 4

1 Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

JUDITH CHAPTER 5

1 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

5 Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red sea before them,

14 And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country.

16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.

20 Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

JUDITH CHAPTER 6

1 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God. saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

JUDITH CHAPTER 7

1 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with fire, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

JUDITH CHAPTER 8

1 Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; as she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

JUDITH CHAPTER 9

1 Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgements are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

JUDITH CHAPTER 10

1 Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words.

2 She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her.

8 The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

JUDITH CHAPTER 11

1 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

JUDITH CHAPTER 12

1 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

JUDITH CHAPTER 13

1 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying alone upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him.

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

JUDITH CHAPTER 14

1 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

19 When the captains of the Assyrians' army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

JUDITH CHAPTER 15

1 And when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

6 And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

JUDITH CHAPTER 16

1 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther

Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

[. . . . .]

4 Then Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgement, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

ESTHER CHAPTER 11

1 In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artexerxes the Great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

5 Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

ESTHER CHAPTER 12

1 And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artexerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded, Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ESTHER CHAPTER 13

1 The copy of the letters was this: The great king Artexerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces.

2 After that I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

ESTHER CHAPTER 14

1 Queen Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous, and deliver me out of my fear.

ESTHER CHAPTER 15

1 And upon the third day, when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though our our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

ESTHER CHAPTER 16

1 The great king Artexerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things and hateth evil.

5 Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

16 And that they be children of the most high and most mighty, living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us and the well affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

WISDOM OF SOLOMON

The Book of Wisdom
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology

- *exhortation to justice*
- *speech of the impious, contrasts of the wicked and the just*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• exhortation to wisdom

2. Book of Wisdom

• Solomon's speech concerning wisdom, wealth, power and prayer

3. Book of History

• introduction, followed by diptychs of plagues

• digression on God's power and mercy

• digression on false worship and further plagues

• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON CHAPTER1

1 Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

WISDOM OF SOLOMON CHAPTER 2

1 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

WISDOM OF SOLOMON CHAPTER 3

1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

WISDOM OF SOLOMON CHAPTER 4

1 Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

WISDOM OF SOLOMON CHAPTER 5

1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasted by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgement instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

WISDOM OF SOLOMON CHAPTER 6

1 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgement shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

WISDOM OF SOLOMON CHAPTER 7

1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

WISDOM OF SOLOMON CHAPTER8

1 Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than she?

7 And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgement, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

WISDOM OF SOLOMON CHAPTER 9

1 O God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgement with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgement and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

WISDOM OF SOLOMON CHAPTER 10

1 She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

18 Brought them through the Red sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

WISDOM OF SOLOMON CHAPTER 11

1 She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

WISDOM OF SOLOMON CHAPTER 12

1 For thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgements upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgement? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgement is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgement to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgement worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; now being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

WISDOM OF SOLOMON CHAPTER 13

1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit neither are they to be pardoned.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

WISDOM OF SOLOMON CHAPTER 14

1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

WISDOM OF SOLOMON CHAPTER15

1 But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

WISDOM OF SOLOMON CHAPTER 16

1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgement of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

WISDOM OF SOLOMON CHAPTER17

1 For great are thy judgements, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

WISDOM OF SOLOMON CHAPTER 18

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

WISDOM OF SOLOMON CHAPTER 19

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their contentment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

WISDOM OF JESUS BEN SIRACH
ECCLESIASTICUS

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of thought or to discern the principles of arrangement.*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

WISDOM OF JESUS BEN SIRACH CHAPTER 1

1 **Prologue.** Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgement, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law. All wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will tear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

WISDOM OF JESUS BEN SIRACH CHAPTER 2

1 My son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his Word; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is well, pleasing unto him; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

WISDOM OF JESUS BEN SIRACH CHAPTER 3

1 Hear me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Many are in high place, and of renown: but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgement.

25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

WISDOM OF JESUS BEN SIRACH CHAPTER 4

1 My son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgement.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

15 Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantick among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

WISDOM OF JESUS BEN SIRACH CHAPTER 5

1 Set thy heart upon thy goods; and say not, I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

5 Concerning propitiation, be not without fear to add sin unto sin:

6 And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding; and let thy word be the same.

11 Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

WISDOM OF JESUS BEN SIRACH CHAPTER 6

1 Instead of a friend become not an enemy; for thereby thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull straying alone.

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity, and strife will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithfull friend is a strong defence: and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise,

34 Stand in the multitude of the elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

WISDOM OF JESUS BEN SIRACH CHAPTER 7

1 Do no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 Justify not thyself before the Lord; and boast not of thy wisdom before the king.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother; neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thyself greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honor the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

WISDOM OF JESUS BEN SIRACH CHAPTER 8

1 Strive not with a mighty man' lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

WISDOM OF JESUS BEN SIRACH CHAPTER 9

1 Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 A wise judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to day a king to morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honorable; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgement with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this his the portion of his reward:

19 Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil shall I have hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

WISDOM OF JESUS BEN SIRACH CHAPTER 13

1 He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

WISDOM OF JESUS BEN SIRACH CHAPTER 14

1 Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 A wicked eye envieth his bread, and he is a niggard at his table.
11 My son, according to thy ability do good to thyself, and give the Lord his due offering.
12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.
13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.
14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.
15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?
16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.
17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.
18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.
19 Every work rotteth and consumeth away, and the worker thereof shall go withal.
20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.
21 He that considereth her ways in his heart shall also have understanding in her secrets.
22 Go after her as one that traceth, and lie in wait in her ways.
23 He that prieth in at her windows shall also hearken at her doors.
24 He that doth lodge near her house shall also fasten a pin in her walls.
25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.
26 He shall set his children under her shelter, and shall lodge under her branches.
27 By her he shall be covered from heat, and in her glory shall he dwell.

WISDOM OF JESUS BEN SIRACH CHAPTER 15

1 He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her.
2 And as a mother shall she meet him, and receive him as a wife married of a virgin.
3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.
4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.
5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.
6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.
7 But foolish men shall not attain unto her, and sinners shall not see her.
8 For she is far from pride, and men that are liars cannot remember her.
9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.
10 For praise shall be uttered in wisdom, and the Lord will prosper it.
11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.
12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.
13 The Lord hateth all abomination; and they that fear God love it not.
14 He himself made man from the beginning, and left him in the hand of his counsel;
15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.
16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.
17 Before man is life and death; and whether him liketh shall be given him.
18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:
19 And his eyes are upon them that fear him, and he knoweth every work of man.
20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 16

1 Desire not a multitude of unprofitable children, neither delight in ungodly sons.
2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.
3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.
4 For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.
5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.
6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.
7 He was not pacified toward the old giants, who fell away in the strength of their foolishness.
8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.
9 He pitied not the people of perdition, who were taken away in their sins:
10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.
11 And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.
12 As his mercy is great, so is his correction also: he judgeth a man according to his works
13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

24 my son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

WISDOM OF JESUS BEN SIRACH CHAPTER 17

1 The Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgements.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:

18 Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord

21 But the Lord being gracious and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

WISDOM OF JESUS BEN SIRACH CHAPTER 18

1 He that liveth for ever Hath created all things in general.

2 The Lord only is righteous, and there is none other but he,

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 The number of a man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgements.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew asswage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgement examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 A labouring man that A is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High.

18 The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgement appear; and there is a wise man that justifieth in judgement.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgement with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it sevenfold.

13 A wise man by his words maketh him beloved: but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 My son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgement cometh speedily.

6 He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his neighbour's house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

WISDOM OF JESUS BEN SIRACH CHAPTER 22

1 A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evilnurtured man is the dishonour of his father that begat him: and a foolish daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season is as musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery.

18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to favour.

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

WISDOM OF JESUS BEN SIRACH CHAPTER 23

1 O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

WISDOM OF JESUS BEN SIRACH CHAPTER 24

1 Wisdom shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.

14 I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgement for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour.

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear:

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 27

1 Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again

20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

WISDOM OF JESUS BEN SIRACH CHAPTER 28

1 He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6 Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 Curse the whisperer and doubletongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

WISDOM OF JESUS BEN SIRACH CHAPTER 29

1 He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him in danger that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

WISDOM OF JESUS BEN SIRACH CHAPTER 30

1 He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 An horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

WISDOM OF JESUS BEN SIRACH CHAPTER 31

1 Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep,

3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge not thy neighbour by thyself: and be discreet in every point.

16 Eat as it becometh a man, those things which are set before thee; and devour note, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkeness.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him to drink.

WISDOM OF JESUS BEN SIRACH CHAPTER 32

1 If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgement; and hinder not musick.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgement, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

WISDOM OF JESUS BEN SIRACH CHAPTER 33

1 There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth:

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted and some of them he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High; and there are two and two, one against another.

16 I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and tred my winepress like a gatherer of grapes.

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant.

25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

WISDOM OF JESUS BEN SIRACH CHAPTER 34

1 The hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understand more than I can express.

12 I was ofttimes in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering.

2 He that requiteth a goodturn offereth fine flour; and he that giveth alms sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 Thou shalt not appear empty before the Lord.

5 For all these things are to be done because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

7 The sacrifice of a just man is acceptable. and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands.

9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgement.

18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

WISDOM OF JESUS BEN SIRACH CHAPTER 36

1 Have mercy upon us, O Lord God of all, and behold us:

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Sake the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory:

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 Every friend saith, I am his friend also: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose, mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprize, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given, him from the Lord, because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

WISDOM OF JESUS BEN SIRACH CHAPTER 38

1 Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal men, and taketh away their pains.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and member the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember my judgement: for thine also shall be so; yesterday for me, and to day for thee.

23 When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgement: they cannot declare justice and judgement; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and all their desire is in the work of their craft.

WISDOM OF JESUS BEN SIRACH CHAPTER 39

1 But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

WISDOM OF JESUS BEN SIRACH CHAPTER 40

1 Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, trouble their thoughts, and cause fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 Such things happen unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and musick rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife.

22 Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced and find favour before all men.

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 Of these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the most High, and his covenant; and of judgement to justify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 Oh how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good or another: and who shall be filled with beholding his glory?

WISDOM OF JESUS BEN SIRACH CHAPTER 43

1 The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment runneth hastily.

6 He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13 By his commandment he maketh the snow to fall aplace, and sendeth swiftly the lightnings of his judgement.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist coming speedily, a dew coming after heat refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 44

1 Let us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Such as found out musical tunes, and recited verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange for the world; therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise for Abraham his father's sake the blessing of all men, and the covenant, And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfuless and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgements.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroidere, with a breastplate of judgement, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgements, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 Jesus the son a Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent of Beth-horon he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

WISDOM OF JESUS BEN SIRACH CHAPTER 47

1 And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

WISDOM OF JESUS BEN SIRACH CHAPTER 48

1 Then stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High:

6 Who broughtest kings to destruction, and honorable men from their bed:

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgement of vengeance:

8 Who annointedst kings to take revenge, and prophets to succeed after him:

9 Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgement, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure of the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify Zorobabel? even he was as a signet on the right hand:

12 So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a young man born like Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed about, as a young cedar in Libanus; and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

WISDOM OF JESUS BEN SIRACH CHAPTER 51

1 A Prayer of Jesus the son of Sirach. I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries:

3 And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplications from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be foresaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, how that I have but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

WISDOM OF JESUS BEN SIRACH CHAPTER 52
(Additional chapter 52 from Bíblia Católica; also in: *The Grand Bible, p.423)*

PRAYER OF SOLOMON

1. I will give thanks to thee, O Lord and King, and will praise thee as God my Savior. I give thanks to thy name,

2. for thou hast been my protector and helper and hast delivered my body from destruction and from the snare of a slanderous tongue, from lips that utter lies. Before those who stood by thou wast my helper,

3. and didst deliver me, in the greatness of thy mercy and of thy name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured,

4. from choking fire on every side and from the midst of fire which I did not kindle,

5. from the depths of the belly of Hades, from an unclean tongue and lying words --

6. the slander of an unrighteous tongue to the king. My soul drew near to death, and my life was very near to Hades beneath.

7. They surrounded me on every side, and there was no one to help me; I looked for the assistance of men, and there was none.

8. Then I remembered thy mercy, O Lord, and thy work from of old, that thou dost deliver those who wait for thee and dost save them from the hand of their enemies.

9. And I sent up my supplication from the earth, and prayed for deliverance from death.

10. I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud.

11. I will praise thy name continually, and will sing praise with thanksgiving. My prayer was heard,

12. for thou didst save me from destruction and rescue me from an evil plight. Therefore I will give thanks to thee and praise thee, and I will bless the name of the Lord.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13. While I was still young, before I went on my travels, I sought wisdom openly in my prayer.
14. Before the temple I asked for her, and I will search for her to the last.
15. From blossom to ripening grape my heart delighted in her; my foot entered upon the straight path; from my youth I followed her steps.
16. I inclined my ear a little and received her, and I found for myself much instruction.
17. I made progress therein; to him who gives wisdom I will give glory.
18. For I resolved to live according to wisdom, and I was zealous for the good; and I shall never be put to shame.
19. My soul grappled with wisdom, and in my conduct I was strict; I spread out my hands to the heavens, and lamented my ignorance of her.
20. I directed my soul to her, and through purification I found her. I gained understanding with her from the first, therefore I will not be forsaken.
21. My heart was stirred to seek her, therefore I have gained a good possession.
22. The Lord gave me a tongue as my reward, and I will praise him with it.
23. Draw near to me, you who are untaught, and lodge in my school.
24. Why do you say you are lacking in these things, and why are your souls very thirsty?
25. I opened my mouth and said, Get these things for yourselves without money.
26. Put your neck under the yoke, and let your souls receive instruction; it is to be found close by.
27. See with your eyes that I have labored little and found myself much rest.
28. Get instruction with a large sum of silver, and you will gain by it much gold.
29. May your soul rejoice in his mercy, and may you not be put to shame when you praise him.
30. Do your work before the appointed time, and in God's time he will give you your reward."

Yeshua ben Eliezer ben Sira.

THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 200-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

1 BARUCH CHAPTER 1

1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they wept, fasted, and prayed before the Lord.

6 They made also a collection of money according to every man's power:

7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 BARUCH CHAPTER 2

1 Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cites of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.

25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

1 BARUCH CHAPTER 3

1 O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

1 BARUCH CHAPTER 4

1 This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for your destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

1 BARUCH CHAPTER 5

1 Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,

8 Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

EPISTLE OF JEREMIAH

Letter of Jeremiah
or Addition to 1 Baruch (Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

EPISTLE OF JEREMIAH 1

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.[1] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

2 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

3 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

4 Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.

5 But say ye in your hearts, O Lord, we must worship thee.

6 For mine angel is with you, and I myself caring for your souls.

7 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.

8 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

9 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

10 Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold, and wood.

11 Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.

12 They wipe their faces because of the dust of the temple, when there is much upon them.

13 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

14 He hath also in his right hand a dagger and an ax: but cannot deliver himself from war and thieves.

15 Whereby they are known not to be gods: therefore fear them not.

16 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

17 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

18 They light them candles, yea, more than for themselves, whereof they cannot see one.

19 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

20 Their faces are blacked through the smoke that cometh out of the temple.

21 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

22 By this ye may know that they are no gods: therefore fear them not.

23 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

24 The things wherein there is no breath are bought for a most high price.

25 They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.

26 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

27 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

28 Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

29 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

30 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

31 They roar and cry before their gods, as men do at the feast when one is dead.

32 The priests also take off their garments, and clothe their wives and children.

33 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

34 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 They can save no man from death, neither deliver the weak from the mighty.

36 They cannot restore a blind man to his sight, nor help any man in his distress.

37 They can shew no mercy to the widow, nor do good to the fatherless.

38 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

39 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

40 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.

41 Yet they cannot understand this themselves, and leave them: for they have no knowledge.

42 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

43 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

44 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

45 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

46 For they left lies and reproaches to them that come after.

47 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

48 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

49 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

50 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

51 Who then may not know that they are no gods?

52 For neither can they set up a king in the land, nor give rain unto men.

53 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

54 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

55 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

56 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

57 Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

58 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a a palace, than such false gods.

59 For sun, moon, and stars, being bright and sent to do their offices, are obedient.

60 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.

61 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

62 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

63 Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.

64 Knowing therefore that they are no gods, fear them not,

65 For they can neither curse nor bless kings:

66 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

67 The beasts are better than they: for they can get under a cover and help themselves.

68 It is then by no means manifest unto us that they are gods: therefore fear them not.

69 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

70 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.

71 And ye shall know them to be no gods by the bright purple that rotteth upon then1: and they themselves afterward shall be eaten, and shall be a reproach in the country.

72 Better therefore is the just man that hath none idols: for he shall be far from reproach.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PRAYER OF AZARIAH

The Prayer of Azariah and the Three Holy Children
Author: perhaps Azaryahu (known as Azarya and as Ezra)
Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children, abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deuterocanonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. The name Azarya could suggest Azaryahu as author who is Ezra. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The date of composition of these documents is also uncertain, although many scholars favour a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and the Dragon, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

PRAYER OF AZARIAH CHAPTER 1

1 And they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgements truth.

5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgement: for according to truth and judgement didst thou bring all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgement.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Issac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a contrite heart and an humble spirit let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded in all their power and might, and let their strength be broken;

22 And let them know that thou art God, the only God, and glorious over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever,

36 O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

SUSANNNA

also called Susanna and the Elders
or (1st) Addition to Daniel
(Hebrew Title: Shoshana)
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognize its authenticity (Hom Lev 1.3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

from their Scriptures (Dialogue with Trypho: C.71-3). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

DANIEL CHAPTER 13

1 There dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgements.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

41 Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel:

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgement: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

53 For thou hast pronounced false judgement and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

BEL AND THE DRAGON

or (2nd) Addition to Daniel (Chapter 14)
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (14:1). [* Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]*

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (14:1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (14:23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (14:31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of Habakkuk, son of Jesus, of the tribe of Levi." Daniel remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal (Babylonian original, Grand Bible, 6th ed., pp.8025), The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

DANIEL CHAPTER 14

1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylons had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet;

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lions' den: where he was six days.

32 And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Author: Azaryahu (known as Azarya and as Ezra)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralising reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh has sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in the 74-book translation of his Bible canon into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

PRAYER OF MANASSEH CHAPTER 1

1 O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men.

Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved.

Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea.

My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities.

I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee:

I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences.

Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquites.

Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy.

Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

THE MACCABEAN BOOKS
(THE JEWISH STRUGGLE FOR FREEDOM)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to fight against "the Sons of Darkness" [Greek and Romans]

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACCABEES CHAPTER 1

1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelves years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,
18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.
19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.
20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,
21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,
22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.
23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.
24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.
25 Therefore there was a great mourning in Israel, in every place where they were;
26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.
27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,
28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.
29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,
30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.
31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.
32 But the women and children took they captive, and possessed the cattle.
33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.
34 And they put therein a sinful nation, wicked men, and fortified themselves therein.
35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:
36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.
37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:
38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.
39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.
40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.
41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,
42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.
43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.
44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,
45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:
46 And pollute the sanctuary and holy people:
47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:
48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:
49 To the end they might forget the law, and change all the ordinances.
50 And whosoever would not do according to the commandment of the king, he said, he should die.
51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.
52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;
53 And drove the Israelites into secret places, even wheresoever they could flee for succour.
54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;
55 And burnt incense at the doors of their houses, and in the streets.
56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.
57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.
58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.
59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.
60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

1 MACCABEES CHAPTER 2

1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

3 Simon; called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in her kingdom and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bondslave.

12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgement: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgement went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

42 Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law.
43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.
44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.
45 Then Mattathias and his friends went round about, and pulled down the altars:
46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.
47 They pursued also after the proud men, and the work prospered in their hand.
48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.
49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:
50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.
51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.
52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?
53 Joseph in the time of his distress kept the commandment and was made lord of Egypt.
54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.
55 Jesus for fulfilling the word was made a judge in Israel.
56 Caleb for bearing witness before the congregation received the heritage of the land.
57 David for being merciful possessed the throne of an everlasting kingdom.
58 Elias for being zealous and fervent for the law was taken up into heaven.
59 Ananias, Azarias, and Misael, by believing were saved out of the flame.
60 Daniel for his innocency was delivered from the mouth of lions.
61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.
62 Fear not then the words of a sinful man: for his glory shall be dung and worms.
63 To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.
64 Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.
65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.
66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.
67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.
68 Recompense fully the heathen, and take heed to the commandments of the law.
69 So he blessed them, and was gathered to his fathers.
70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

1 MACCABEES CHAPTER 3

1 Then his son Judas, called Maccabeus, rose up in his stead.
2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.
3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.
4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.
5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people.
6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.
7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.
8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:
9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.
10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.
11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.
12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.
13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;
14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.
15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.
16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:
17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

1 MACCABEES CHAPTER 4

1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

1 MACCABEES CHAPTER 5

1 Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire,

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host and encamped against Raphon beyond the brook.

38 So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was, that Joseph and Azaras were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

1 MACCABEES CHAPTER 6

1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, who he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgement, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

1 MACCABEES CHAPTER 7

1 In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king,

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanors head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

1 MACCABEES CHAPTER 8

1 Now Judas had heard of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emmulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

1 MACCABEES CHAPTER 9

1 Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to he so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned Bacchides to Jerusalem and repaired the strong cites in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

1 MACCABEES CHAPTER 10

1 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there,

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

34 Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle with or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having any spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

1 MACCABEES CHAPTER 11

1 And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Spain in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambasadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower,

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

1 MACCABEES CHAPTER 12

1 Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise.

24 Now when Jonathan heard that Demebius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country,

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 MACCABEES CHAPTER 13

1 Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever, thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the son of Absolom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

12 So Tryphon removed from Ptolemaus with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

1 MACCABEES CHAPTER 14

1 Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphone.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleaness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine and his fig tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

37 But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

1 MACCABEES CHAPTER 15

1 Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedrou, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

1 MACCABEES CHAPTER 16

1 Then came up John from Gazera, and told Simon his father what Cendebeus had done.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Egyptian Libya)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACCABEES CHAPTER 1

1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2 MACCABEES CHAPTER 2

1 It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2 MACCABEES CHAPTER 3

1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

2 MACCABEES CHAPTER 4

1 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every faith year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

2 MACCABEES CHAPTER 5

1 About the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

been his enemies, and not his countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's car, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place far the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

2 MACCABEES CHAPTER 6

1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes handing at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2 MACCABEES CHAPTER 7

1 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgement of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgement of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

39 Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2 MACCABEES CHAPTER 8

1 Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

36 Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2 MACCABEES CHAPTER 9

1 About that time came Antiochus with dishonour out of the country of Persia

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgement of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgement of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries. appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 MACCABEES CHAPTER 10

1 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

2 MACCABEES CHAPTER 11

1 Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

17 John and Absolom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ambassadors of the Romans, send greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2 MACCABEES CHAPTER 12

1 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2 MACCABEES CHAPTER 13

1 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

city, to go forth and try the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsum the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgement seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

2 MACCABEES CHAPTER 14

1 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforersaid.

9 Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Ludas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he love the man from his heart

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

2 MACCABEES CHAPTER 15

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

2 MACCABEES CHAPTER 15

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

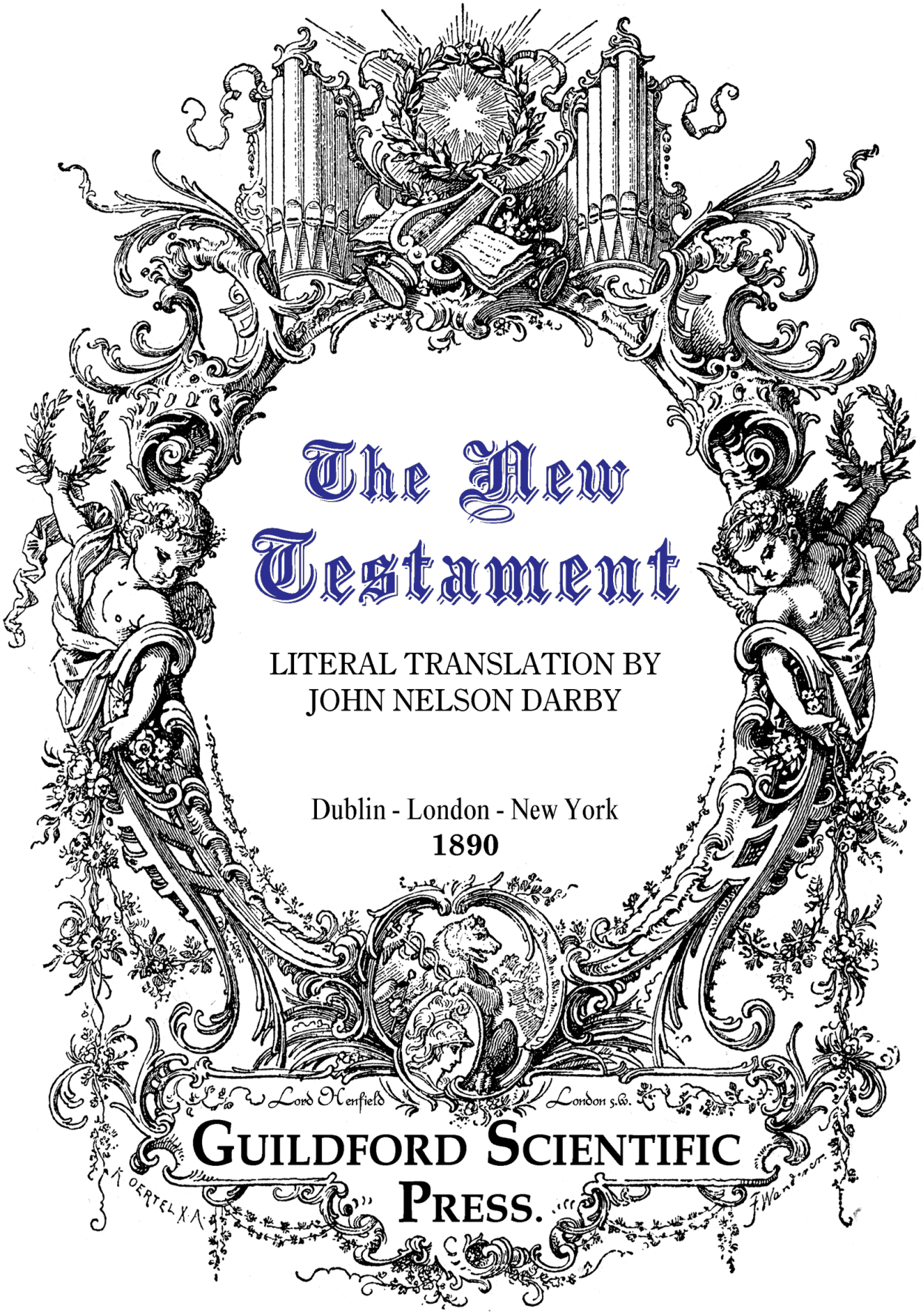
thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

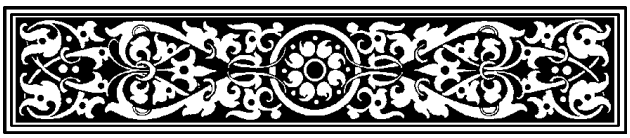


The New Testament

LITERAL TRANSLATION BY
JOHN NELSON DARBY

Dublin - London - New York
1890

GUILDFORD SCIENTIFIC PRESS.



THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

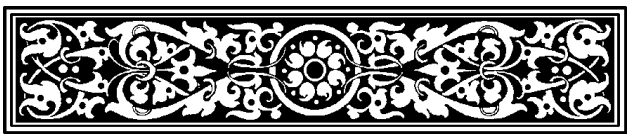
The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma (“young woman”) in chapter 7, verse 14, of Isaiah—“Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel”—into the Greek term parthenos (“virgin”).

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  - *1 The First Epistle of John*
  - *2 The Second Epistle of John*
  - *3 The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.
Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

GOSPEL OF MATTHEW CHAPTER 1

1 Book of the generation (genealogy) of Jesus Christ, Son of David, Son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Juda and his brethren;

3 and Juda begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom begat Aram,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,
5 and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse,
6 and Jesse begat David the king. And David begat Solomon, of her [that had been the wife] of Urias;
7 and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,
8 and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,
9 and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,
10 and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,
11 and Josias begat Jechonias and his brethren, at the time of the carrying away of Babylon.
12 And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,
13 and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,
14 and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,
15 and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Jacob,
16 and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.
17 All the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.
18 Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with child of [the] Holy Spirit.
19 But Joseph, her husband, being [a] righteous [man], and unwilling to expose her publicly, purposed to have put her away secretly;
20 but while he pondered on these things, behold, an angel of [the] Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to [thee] Mary, thy wife, for that which is begotten in her is of [the] Holy Spirit.
21 And she shall bring forth a son, and thou shalt call his name Jesus, for *he* shall save his people from their sins.
22 Now all this came to pass that that might be fulfilled which was spoken by [the] Lord, through the prophet, saying,
23 Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, 'God with us.'
24 But Joseph, having awoke up from his sleep, did as the angel of [the] Lord had enjoined him, and took to [him] his wife,
25 and knew her not until she had brought forth her firstborn son: and he called his name Jesus.

GOSPEL OF MATTHEW CHAPTER 2

1 Now Jesus having been born in Bethlehem of Judaea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying,
2 Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage.
3 But Herod the king having heard [of it], was troubled, and all Jerusalem with him;
4 and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5 And they said to him, In Bethlehem of Judaea; for thus it is written through the prophet:
6 And *thou* Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel.
7 Then Herod, having secretly called the magi, inquired of them accurately the time of the star that was appearing;
8 and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found [him] bring me back word, so that *I* also may come and do him homage.
9 And they having heard the king went their way; and lo, the star, which they had seen in the east, went before them until it came and stood over the place where the little child was.
10 And when they saw the star they rejoiced with exceeding great joy.
11 And having come into the house they saw the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh.
12 And being divinely instructed in a dream not to return to Herod, they departed into their own country another way.
13 Now, they having departed, behold, an angel of [the] Lord appears in a dream to Joseph, saying, Arise, take to [thee] the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it.
14 And, having arisen, he took to [him] the little child and his mother by night, and departed into Egypt.
15 And he was there until the death of Herod, that that might be fulfilled which was spoken by [the] Lord through the prophet, saying, Out of Egypt have I called my son.
16 Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which [were] in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired from the magi.
17 Then was fulfilled that which was spoken through Jeremias the prophet, saying,
18 A voice has been heard in Rama, weeping, and great lamentation: Rachel weeping [for] her children, and would not be comforted, because they are not.
19 But Herod having died, behold, an angel of [the] Lord appears in a dream to Joseph in Egypt, saying,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 Arise, take to [thee] the little child and its mother, and go into the land of Israel: for they who sought the life of the little child are dead.

21 And he arose and took to [him] the little child and its mother, and came into the land of Israel;

22 but having heard that 'Archelaus reigns over Judaea, instead of Herod his father,' he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts of Galilee,

23 and came and dwelt in a town called Nazareth; so that that should be fulfilled which was spoken through the prophets, He shall be called a Nazaraean. *(Nazarene or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments.)*

GOSPEL OF MATTHEW CHAPTER 3

(Baptism and John the Baptist or Baptiser: Baptism is a Jewish initiation and purification ritual called a mikvah. As in most biographies, and that is what thes gospels are, most of the characters surrounding the main character are are relatives, friends, schoolmates or colleagues of this main character. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix B: Maps & Charts.)

1 Now in those days comes John the baptist, preaching in the wilderness of Judaea,

2 and saying, Repent, for the kingdom of the heavens has drawn nigh.

3 For this is he who has been spoken of through Esaias the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of [the] Lord, make straight his paths.

4 And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the country round the Jordan,

6 and were baptised by him in the Jordan, confessing their sins.

7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned you to flee from the coming wrath?

8 Produce therefore fruit worthy of repentance.

9 And do not think to say within yourselves, We have Abraham for [our] father; for I say unto you, that God is able of these stones to raise up children to Abraham.

10 And already the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into the fire.

11 *I* indeed baptise you with water to repentance, but he that comes after me is mightier than I, whose sandals I am not fit to bear; *he* shall baptise you with [the] Holy Spirit and fire;

12 whose winnowing fan [is] in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

13 Then comes Jesus from Galilee to the Jordan to John, to be baptised of him;

14 but John urgently forbad him, saying, *I* have need to be baptised of thee; and comest *thou* to me?

15 But Jesus answering said to him, Suffer [it] now; for thus it becometh us to fulfil all righteousness. Then he suffers him.

16 And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him:

17 and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

GOSPEL OF MATTHEW CHAPTER 4

1 Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil:

2 and having fasted forty days and forty nights, afterwards he hungered.

3 And the tempter coming up to him said, If thou be Son of God, speak, that these stones may become loaves of bread.

4 But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.

5 Then the devil takes him to the holy city, and sets him upon the edge of the temple,

6 and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on [their] hands shall they bear thee, lest in anywise thou strike thy foot against a stone.

7 Jesus said to him, It is again written, Thou shalt not tempt [the] Lord thy God.

8 Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory,

9 and says to him, All these things will I give thee if, falling down, thou wilt do me homage.

10 Then says Jesus to him, Get thee away, Satan, for it is written, Thou shalt do homage to [the] Lord thy God, and him alone shalt thou serve.

11 Then the devil leaves him, and behold, angels came and ministered to him.

12 But having heard that John was delivered up, he departed into Galilee:

13 and having left Nazareth, he went and dwelt at Capernaum, which is on the sea-side in the borders of Zabulon and Nepthalim,

14 that that might be fulfilled which was spoken through Esaias the prophet, saying,

15 Land of Zabulon and land of Nepthalim, way of [the] sea beyond the Jordan, Galilee of the nations:

16 -- the people sitting in darkness has seen a great light, and to those sitting in [the] country and shadow of death, to them has light sprung up.

17 From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 And walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers;

19 and he says to them, Come after me, and I will make you fishers of men.

20 And they, having left their trawl-nets, immediately followed him.

21 And going on thence he saw other two brothers, James the [son] of Zebedee and John his brother, in the ship with Zebedee their father, mending their trawl-nets, and he called them;

22 and they, having left the ship and their father, immediately followed him.

23 And [Jesus] went round the whole [of] Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people.

24 And his fame went out into the whole [of] Syria, and they brought to him all that were ill, suffering under various diseases and pains, and those possessed by demons, and lunatics, and paralytics; and he healed them.

25 And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judaea, and beyond the Jordan.

GOSPEL OF MATTHEW CHAPTER 5

(Chapters 5 to 7: This is the Sermon on the Mount in which Jesus appeared as a new Moses.)

1 But seeing the crowds, he went up into the mountain, and having sat down, his disciples came to him;

2 and, having opened his mouth, he taught them, saying,

3 Blessed [are] the poor in spirit, for *theirs* is the kingdom of the heavens.

4 Blessed they that mourn, for *they* shall be comforted.

5 Blessed the meek, for *they* shall inherit the earth.

6 Blessed they who hunger and thirst after righteousness, for *they* shall be filled.

7 Blessed the merciful, for *they* shall find mercy.

8 Blessed the pure in heart, for *they* shall see God.

9 Blessed the peace-makers, for *they* shall be called sons of God.

10 Blessed they who are persecuted on account of righteousness, for *theirs* is the kingdom of the heavens.

11 Blessed are ye when they may reproach and persecute you, and say every wicked thing against you, lying, for my sake.

12 Rejoice and exult, for your reward is great in the heavens; for thus have they persecuted the prophets who were before you.

13 *Ye* are the salt of the earth; but if the salt have become insipid, wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden under foot by men.

14 *Ye* are the light of the world: a city situated on the top of a mountain cannot be hid.

15 Nor do [men] light a lamp and put it under the bushel, but upon the lamp-stand, and it shines for all who are in the house.

16 Let your light thus shine before men, so that they may see your upright works, and glorify your Father who is in the heavens.

17 Think not that I am come to make void the law (of Moses) or the prophets; I am not come to make void, but to fulfil. *(The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of The Ten Commandments, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21)*

18 For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass.

19 Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], *he* shall be called great in the kingdom of the heavens (by having learnt the wisdom of the law).

20 For I say unto you, that unless your righteousness surpass [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens (as righteous are those who obey the law).

21 Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject to the judgment.

22 But *I* say unto you, that every one that is lightly angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty of the hell of fire.

23 If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something against thee,

24 leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift.

25 Make friends with thine adverse party quickly, whilst thou art in the way with him; lest some time the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.

27 Ye have heard that it has been said, Thou shalt not commit adultery.

28 But *I* say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her in his heart.

29 But if thy right eye be a snare to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.

30 And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.

31 It has been said too, Whosoever shall put away his wife, let him give her a letter of divorce.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 But *I* say unto you, that whosoever shall put away his wife, except for cause of fornication, makes her commit adultery, and whosoever marries one that is put away commits adultery.

33 Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou hast sworn.

34 But *I* say unto you, Do not swear at all; neither by the heaven, because it is [the] throne of God;

35 nor by the earth, because it is [the] footstool of his feet; nor by Jerusalem, because it is [the] city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.

38 Ye have heard that it has been said, Eye for eye and tooth for tooth.

39 But *I* say unto you, not to resist evil; but whoever shall strike thee on thy right cheek, turn to him also the other;

40 and to him that would go to law with thee and take thy body coat, leave him thy cloak also.

41 And whoever will compel thee to go one mile, go with him two.

42 To him that asks of thee give, and from him that desires to borrow of thee turn not away.

43 Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy.

44 But *I* say unto you, Love your enemies, [bless those who curse you,] do good to those who hate you, and pray for those who [insult you and] persecute you,

45 that ye may be [the] sons of your Father who is in [the] heavens; for he makes his sun rise on evil and good, and sends rain on just and unjust.

46 For if ye should love those who love you, what reward have ye? Do not also the tax-gatherers the same?

47 And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles the same?

48 Be *ye* therefore perfect as your heavenly Father is perfect.

GOSPEL OF MATTHEW CHAPTER 6

1 Take heed not to do your alms before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, They have their reward.

3 But thou, when thou doest alms, let not thy left hand know what thy right hand does;

4 so that thine alms may be in secret, and thy Father who sees in secret will render [it] to thee.

5 And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets so that they should appear to men. Verily I say unto you, They have their reward.

6 But *thou*, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render [it] to thee.

7 But when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard through their much speaking.

8 Be not ye therefore like them, for your Father knows of what things ye have need before ye beg [anything] of him.

9 Thus therefore pray *ye*: Our Father who art in the heavens, let thy name be sanctified,

10 let thy kingdom come, let thy will be done as in heaven so upon the earth;

11 give us to-day our needed bread,

12 and forgive us our debts, as we also forgive our debtors,

13 and lead us not into temptation, but save us from evil.

14 For if ye forgive men their offences, your heavenly Father also will forgive you [yours],

15 but if ye do not forgive men their offences, neither will your Father forgive your offences.

16 And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces, so that they may appear fasting to men: verily I say unto you, They have their reward.

17 But *thou*, [when] fasting, anoint thy head and wash thy face,

18 so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render [it] to thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig through and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust spoils, and where thieves do not dig through nor steal;

21 for where thy treasure is, there will be also thy heart.

22 The lamp of the body is the eye; if therefore thine eye be single, thy whole body will be light:

23 but if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee be darkness, how great the darkness!

24 No one can serve two masters; for either he will hate the one and will love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon.

25 For this cause I say unto you, Do not be careful about your life, what ye should eat and what ye should drink; nor for your body what ye should put on. Is not the life more than food, and the body than raiment?

26 Look at the birds of the heaven, that they sow not, nor reap, nor gather into granaries, and your heavenly Father nourishes them. Are *ye* not much more excellent than they?

27 But which of you by carefulness can add to his growth one cubit?

28 And why are ye careful about clothing? Observe with attention the lilies of the field, how they grow: they toil not, neither do they spin;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 but I say unto you, that not even Solomon in all his glory was clothed as one of these.

30 But if God so clothe the herbage of the field, which is to-day, and to-morrow is cast into [the] oven, will he not much rather you, O [ye] of little faith?

31 Be not therefore careful, saying, What shall we eat? or What shall we drink? or What shall we put on?

32 for all these things the nations seek after; for your heavenly Father knows that ye have need of all these things.

33 But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

34 Be not careful therefore for the morrow, for the morrow shall be careful about itself. Sufficient to the day [is] its own evil.

GOSPEL OF MATTHEW CHAPTER 7

1 Judge not, that ye may not be judged;

2 for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you.

3 But why lookest thou on the mote that is in the eye of thy brother, but observest not the beam that is in thine eye?

4 Or how wilt thou say to thy brother, Allow [me], I will cast out the mote from thine eye; and behold, the beam is in thine eye?

5 Hypocrite, cast out first the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother.

6 Give not that which is holy to the dogs, nor cast your pearls before the swine, lest they trample them with their feet, and turning round rend you.

7 Ask, and it shall be given to you. Seek, and ye shall find. Knock, and it shall be opened to you.

8 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

9 Or what man is there of you who, if his son shall ask of him a loaf of bread, will give him a stone;

10 and if he ask a fish, will give him a serpent?

11 If therefore *ye*, being wicked, know [how] to give good gifts to your children, how much rather shall your Father who is in the heavens give good things to them that ask of him?

12 Therefore all things whatever ye desire that men should do to you, thus do *ye* also do to them; for this is the law and the prophets.

13 Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they who enter in through it.

14 For narrow the gate and straitened the way that leads to life, and they are few who find it.

15 But beware of false prophets, which come to you in sheep's clothing, but within are ravening wolves.

16 By their fruits ye shall know them. Do [men] gather a bunch of grapes from thorns, or from thistles figs?

17 So every good tree produces good fruits, but the worthless tree produces bad fruits.

18 A good tree cannot produce bad fruits, nor a worthless tree produce good fruits.

19 Every tree not producing good fruit is cut down and cast into the fire.

20 By their fruits then surely ye shall know them.

21 Not every one who says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the heavens.

22 Many shall say to me in that day, Lord, Lord, have we not prophesied through *thy* name, and through *thy* name cast out demons, and through *thy* name done many works of power?

23 and then will I avow unto them, I never knew you. Depart from me, workers of lawlessness.

24 Whoever therefore hears these my words and does them, I will liken him to a prudent man, who built his house upon the rock;

25 and the rain came down, and the streams came, and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock.

26 And every one who hears these my words and does not do them, he shall be likened to a foolish man, who built his house upon the sand;

27 and the rain came down, and the streams came, and the winds blew and beat upon that house, and it fell, and its fall was great.

28 And it came to pass, when Jesus had finished these words, the crowds were astonished at his doctrine,

29 for he taught them as having authority, and not as their scribes.

GOSPEL OF MATTHEW CHAPTER 8

1 And when he had come down from the mountain, great crowds followed him.

2 And behold, a leper came up to [him] and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me.

3 And he stretched out his hand and touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed.

4 And Jesus says to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses ordained, for a testimony to them.

5 And when he had entered into Capernaum, a centurion came to him, beseeching him,

6 and saying, Lord, my servant lies paralytic in the house, suffering grievously.

7 And Jesus says to him, *I* will come and heal him.

8 And the centurion answered and said, Lord, I am not fit that thou shouldest enter under my roof; but only speak a word, and my servant shall be healed.

9 For *I* also am a man under authority, having under me soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does it.

10 And when Jesus heard it, he wondered, and said to those who followed, Verily I say unto you, Not even in Israel have I found so great faith.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 But I say unto you, that many shall come from [the] rising and setting [sun], and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens;

12 but the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of teeth.

13 And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.

14 And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever;

15 and he touched her hand, and the fever left her, and she arose and served him.

16 And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill;

17 so that that should be fulfilled which was spoken through Esaias the prophet, saying, Himself took our infirmities and bore our diseases.

18 And Jesus, seeing great crowds around him, commanded to depart to the other side.

19 And a scribe came up and said to him, Teacher, I will follow thee whithersoever thou mayest go.

20 And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-places; but the Son of man has not where he may lay his head.

21 But another of his disciples said to him, Lord, suffer me first to go away and bury my father.

22 But Jesus said to him, Follow me, and leave the dead to bury their own dead.

23 And he went on board ship and his disciples followed him;

24 and behold, [the water] became very agitated on the sea, so that the ship was covered by the waves; but *he* slept.

25 And the disciples came and awoke him, saying, Lord save: we perish.

26 And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was a great calm.

27 But the men were astonished, saying, What sort [of man] is this, that even the winds and the sea obey him?

28 And there met him, when he came to the other side, to the country of the Gergesenes, two possessed by demons, coming out of the tombs, exceeding dangerous, so that no one was able to pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Son of God? hast thou come here before the time to torment us?

30 Now there was, a great way off from them, a herd of many swine feeding;

31 and the demons besought him, saying, If thou cast us out, send us away into the herd of swine.

32 And he said to them, Go. And they, going out, departed into the herd of swine; and lo, the whole herd [of swine] rushed down the steep slope into the sea, and died in the waters.

33 But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed by demons.

34 And behold, the whole city went out to meet Jesus; and when they saw him, they begged [him] to go away out of their coasts.

GOSPEL OF MATTHEW CHAPTER 9

1 And going on board the ship, he passed over and came to his own city.

2 And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven.

3 And behold, certain of the scribes said to themselves, This [man] blasphemes.

4 And Jesus, seeing their thoughts, said, Why do *ye* think evil things in your hearts?

5 For which is easier: to say, Thy sins are forgiven; or to say, Rise up and walk?

6 But that ye may know that the Son of man has power on earth to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house.

7 And he rose up and went to his house.

8 But the crowds seeing [it], were in fear, and glorified God who gave such power to men.

9 And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed him.

10 And it came to pass, as he lay at table in the house, that behold, many tax-gatherers and sinners came and lay at table with Jesus and his disciples.

11 And the Pharisees seeing [it], said to his disciples, Why does your teacher eat with tax-gatherers and sinners?

12 But [Jesus] hearing it, said, They that are strong have not need of a physician, but those that are ill.

13 But go and learn what [that] is -- I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not?

15 And Jesus said to them, Can the sons of the bridechamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will fast.

16 But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent takes place.

17 Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.

18 As he spoke these things to them, behold, a ruler coming in did homage to him, saying, My daughter has by this died; but come and lay thy hand upon her and she shall live.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And Jesus rose up and followed him, and [so did] his disciples.

20 And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment;

21 for she said within herself, If I should only touch his garment I shall be healed.

22 But Jesus turning and seeing her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour.

23 And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd making a tumult,

24 he said, Withdraw, for the damsel is not dead, but sleeps. And they derided him.

25 But when the crowd had been put out, he went in and took her hand; and the damsel rose up.

26 And the fame of it went out into all that land.

27 And as Jesus passed on thence, two blind [men] followed him, crying and saying, Have mercy on us, Son of David.

28 And when he was come to the house, the blind [men] came to him. And Jesus says to them, Do ye believe that I am able to do this? They say to him, Yea, Lord.

29 Then he touched their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened; and Jesus charged them sharply, saying, See, let no man know it.

31 But they, when they were gone out, spread his name abroad in all that land.

32 But as these were going out, behold, they brought to him a dumb man possessed by a demon.

33 And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in Israel.

34 But the Pharisees said, He casts out the demons through the prince of the demons.

35 And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness.

36 But when he saw the crowds he was moved with compassion for them, because they were harassed, and cast away as sheep not having a shepherd.

37 Then saith he to his disciples, The harvest [is] great and the workmen [are] few;

38 supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

GOSPEL OF MATTHEW CHAPTER 10

1 And having called to [him] his twelve disciples, he gave them power over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness.

2 Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother;

3 Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus;

4 Simon the Cananaean, and Judas the Iscariote, who also delivered him up.

5 These twelve Jesus sent out when he had charged them, saying, Go not off into [the] way of [the] nations, and into a city of Samaritans enter ye not;

6 but go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of the heavens has drawn nigh.

8 Heal [the] infirm, [raise the dead], cleanse lepers, cast out demons: ye have received gratuitously, give gratuitously.

9 Do not provide yourselves with gold, or silver, or brass, for your belts,

10 nor scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment.

11 But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth.

12 And as ye enter into a house salute it.

13 And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in judgment-day than for that city.

16 Behold, *I* send you as sheep in the midst of wolves; be therefore prudent as the serpents, and guileless as the doves.

17 But beware of men; for they will deliver you up to sanhedrims, and scourge you in their synagogues;

18 and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the nations.

19 But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak.

20 For *ye* are not the speakers, but the Spirit of your Father which speaks in you.

21 But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to death;

22 and ye shall be hated of all on account of my name. But he that has endured to [the] end, *he* shall be saved.

23 But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come.

24 The disciple is not above his teacher, nor the bondman above his lord.

25 [It is] sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called the master of the house Beelzebub, how much more those of his household?

26 Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses.

28 And be not afraid of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father;

30 but of you even the hairs of the head are all numbered.

31 Fear not therefore; *ye* are better than many sparrows.

32 Every one therefore who shall confess me before men, *I* also will confess him before my Father who is in [the] heavens.

33 But whosoever shall deny me before men, him will *I* also deny before my Father who is in [the] heavens.

34 Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword.

35 For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law;

36 and they of his household [shall be] a man's enemies.

37 He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me.

38 And he who does not take up his cross and follow after me is not worthy of me.

39 He that finds his life shall lose it, and he who has lost his life for my sake shall find it.

40 He that receives you receives me, and he that receives me receives him that sent me.

41 He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink to one of these little ones a cup of cold [water] only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

GOSPEL OF MATTHEW CHAPTER 11

(The name of Jesus' hometown is deliberately not mentioned; it was, in all likelihood, on the outskirts of Sepphoris where Nazareth and Bethlehem are found today (only 5-7 km from the city centre). Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city (with all the trappings) from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria (Egypt). Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 But John, having heard in the prison the works of the Christ, sent by his disciples,

3 and said to him, Art *thou* the coming [one]? or are we to wait for another?

4 And Jesus answering said to them, Go, report to John what ye hear and see.

5 Blind [men] see and lame walk; lepers are cleansed, and deaf hear; and dead are raised, and poor have glad tidings preached to them:

6 and blessed is whosoever shall not be offended in me.

7 But as they went [away], Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind?

8 But what went ye out to see? a man clothed in delicate raiment? behold, those who wear delicate things are in the houses of kings.

9 But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet:

10 this is he of whom it is written, Behold, *I* send my messenger before thy face, who shall prepare thy way before thee.

11 Verily I say to you, that there is not arisen among [the] born of women a greater than John the baptist. But he who is a little one in the kingdom of the heavens is greater than he.

12 But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and [the] violent seize on it.

13 For all the prophets and the law have prophesied unto John.

14 And if ye will receive it, this is Elias, who is to come.

15 He that has ears to hear, let him hear.

16 But to whom shall I liken this generation? It is like children sitting in the markets, which, calling to their companions,

17 say, We have piped to you, and ye have not danced: we have mourned to you, and ye have not wailed.

18 For John has come neither eating nor drinking, and they say, He has a demon.

19 The Son of man has come eating and drinking, and they say, Behold, a man [that is] eating and wine-drinking, a friend of tax-gatherers, and of sinners: -- and wisdom has been justified by her children.

20 Then began he to reproach the cities in which most of his works of power had taken place, because they had not repented.

21 Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place in you, had taken place in Tyre and Sidon, they had long ago repented in sackcloth and ashes.

22 But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day than for you.

23 And *thou*, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades. For if the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

works of power which have taken place in thee, had taken place in Sodom, it had remained until this day.

24 But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-day than for thee.

25 At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes.

26 Yea, Father, for thus has it been well-pleasing in thy sight.

27 All things have been delivered to me by my Father, and no one knows the Son but the Father, nor does any one know the Father, but the Son, and he to whom the Son may be pleased to reveal [him].

28 Come to me, all ye who labour and are burdened, and *I* will give you rest.

29 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls;

30 for my yoke is easy, and my burden is light.

GOSPEL OF MATTHEW CHAPTER 12

(Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Incidentally, Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages.)

1 At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began to pluck the ears and to eat.

2 But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on sabbath.

3 But he said to them, Have ye not read what David did when he was hungry, and they that were with him?

4 How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those with him, but for the priests only?

5 Or have ye not read in the law that on the sabbaths the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that there is here what is greater than the temple.

7 But if ye had known what is: I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord of the sabbath.

9 And, going away from thence, he came into their synagogue.

10 And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him.

11 But he said to them, What man shall there be of you who has one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise [it] up?

12 How much better then is a man than a sheep! So that it is lawful to do well on the sabbath.

13 Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was restored sound as the other.

14 But the Pharisees, having gone out, took counsel against him, how they might destroy him.

15 But Jesus knowing [it], withdrew thence, and great crowds followed him; and he healed them all:

16 and charged them strictly that they should not make him publicly known:

17 that that might be fulfilled which was spoken through Esaias the prophet, saying,

18 Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations.

19 He shall not strive or cry out, nor shall any one hear his voice in the streets;

20 a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory;

21 and on his name shall [the] nations hope.

22 Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb [man] spake and saw.

23 And all the crowds were amazed and said, Is this [man] the Son of David?

24 But the Pharisees, having heard [it], said, This [man] does not cast out demons, but by Beelzebub, prince of demons.

25 But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist.

26 And if Satan casts out Satan, he is divided against himself; how then shall his kingdom subsist?

27 And if *I* cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason *they* shall be your judges.

28 But if *I* by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you.

29 Or how can any one enter into the house of the strong [man] and plunder his goods, unless first he bind the strong [man]? and then he will plunder his house.

30 He that is not with me is against me, and he that gathers not with me scatters.

31 For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men.

32 And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one].

33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known.

34 Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks.

35 The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things.

36 But I say unto you, that every idle word which men shall say, they shall render an account of it in judgment-day:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

37 for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee.

39 But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet.

40 For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.

41 Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas [is] here.

42 A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.

43 But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it].

44 Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned.

45 Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

46 But while he was yet speaking to the crowds, behold, his mother and his brethren stood without, seeking to speak to him.

47 Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee.

48 But he answering said to him that spoke to him, Who is my mother, and who are my brethren?

49 And, stretching out his hand to his disciples, he said, Behold my mother and my brethren;

50 for whosoever shall do the will of my Father who is in [the] heavens, he is my brother, and sister, and mother.

GOSPEL OF MATTHEW CHAPTER 13

1 And that [same] day Jesus went out from the house and sat down by the sea.

2 And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore.

3 And he spoke to them many things in parables, saying, Behold, the sower went out to sow:

4 and as he sowed, some [grains] fell along the way, and the birds came and devoured them;

5 and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth of earth,

6 but when the sun rose they were burned up, and because of not having [any] root were dried up;

7 and others fell upon the thorns, and the thorns grew up and choked them;

8 and others fell upon the good ground, and produced fruit, one a hundred, one sixty, and one thirty.

9 He that has ears, let him hear.

10 And the disciples came up and said to him, Why speakest thou to them in parables?

11 And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given;

12 for whoever has, to him shall be given, and he shall be caused to be in abundance; but he who has not, even what he has shall be taken away from him.

13 For this cause I speak to them in parables, because seeing they do not see, and hearing they do not hear nor understand;

14 and in them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not understand, and beholding ye shall behold and not see;

15 for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal them.

16 But blessed are *your* eyes because they see, and your ears because they hear;

17 for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear and did not hear [them].

18 *Ye*, therefore, hear the parable of the sower.

19 From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he that is sown by the wayside.

20 But he that is sown on the rocky places -- this is he who hears the word and immediately receives it with joy,

21 but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is immediately offended.

22 And he that is sown among the thorns -- this is he who hears the word, and the anxious care of this life, and the deceit of riches choke the word, and he becomes unfruitful.

23 But he that is sown upon the good ground -- this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.

24 Another parable set he before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field;

25 but while men slept, his enemy came and sowed darnel amongst the wheat, and went away.

26 But when the blade shot up and produced fruit, then appeared the darnel also.

27 And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field? whence then has it darnel?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And he said to them, A man [that is] an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it [up]?

29 But he said, No; lest [in] gathering the darnel ye should root up the wheat with it.

30 Suffer both to grow together unto the harvest, and in time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary.

31 Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard [seed] which a man took and sowed in his field;

32 which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

33 He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened.

34 All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to them,

35 so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from [the] world's foundation.

36 Then, having dismissed the crowds, he went into the house; and his disciples came to him, saying, Expound to us the parable of the darnel of the field.

37 But he answering said, He that sows the good seed is the Son of man,

38 and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil [one];

39 and the enemy who has sowed it is the devil; and the harvest is [the] completion of [the] age, and the harvestmen are angels.

40 As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of the age.

41 The Son of man shall send his angels, and they shall gather out of his kingdom all offences, and those that practise lawlessness;

42 and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

43 Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears, let him hear.

44 The kingdom of the heavens is like a treasure hid in the field, which a man having found has hid, and for the joy of it goes and sells all whatever he has, and buys that field.

45 Again, the kingdom of the heavens is like a merchant seeking beautiful pearls;

46 and having found one pearl of great value, he went and sold all whatever he had and bought it.

47 Again, the kingdom of the heavens is like a seine which has been cast into the sea, and which has gathered together of every kind,

48 which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels and cast the worthless out.

49 Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the midst of the just,

50 and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

51 Jesus says to them, Have ye understood all these things? They say to him, Yea, [Lord].

52 And he said to them, For this reason every scribe discipled to the kingdom of the heavens is like a man [that is] a householder who brings out of his treasure things new and old.

53 And it came to pass when Jesus had finished these parables he withdrew thence.

54 And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has this [man] this wisdom and these works of power?

55 Is not this the son of the carpenter (Greek: tekton, "builder")? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Judas (Didymus Judas Thomas)?

56 And his sisters, are they not all with us? Whence then has this [man] all these things?

57 And they were offended in him. And Jesus said to them, A prophet is not without honour, unless in his country and in his house.

58 And he did not there many works of power, because of their unbelief.

GOSPEL OF MATTHEW CHAPTER 14

(The name Herod appears repeatedly in the New Testament. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome. Herod Berenice was the lover or wife of Flavius Titus before he became emperor.)

1 At that time Herod the tetrarch (of Galilee, Herod Antipas) heard of the fame of Jesus,

2 and said to his servants, This is John the baptist: *he* is risen from the dead, and because of this these works of power display their force in him.

3 For Herod had seized John, and had bound him and put him in prison on account of Herodias the wife of Philip his brother.

4 For John said to him, It is not lawful for thee to have her.

5 And [while] desiring to kill him, he feared the crowd, because they held him for a prophet.

6 But when Herod's birthday was celebrated, the daughter of Herodias danced before them, and pleased Herod;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 whereupon he promised with oath to give her whatsoever she should ask.

8 But she, being set on by her mother, says, Give me here upon a dish the head of John the baptist.

9 And the king was grieved; but on account of the oaths, and those lying at table with [him], he commanded [it] to be given.

10 And he sent and beheaded John in the prison;

11 and his head was brought upon a dish, and was given to the damsel, and she carried [it] to her mother.

12 And his disciples came and took the body and buried it, and came and brought word to Jesus.

13 And Jesus, having heard it, went away thence by ship to a desert place apart. And the crowds having heard [of it] followed him on foot from the cities.

14 And going out he saw a great crowd, and was moved with compassion about them, and healed their infirm.

15 But when even was come, his disciples came to him saying, The place is desert, and [much of] the [day] time already gone by; dismiss the crowds, that they may go into the villages and buy food for themselves.

16 But Jesus said to them, They have no need to go: give *ye* them to eat.

17 But they say to him, We have not here save five loaves and two fishes.

18 And he said, Bring them here to me.

19 And having commanded the crowds to recline upon the grass, having taken the five loaves and the two fishes, he looked up to heaven, and blessed: and having broken the loaves, he gave [them] to the disciples, and the disciples [gave them] to the crowds.

20 And all ate and were filled, and they took up what was over and above of fragments twelve hand-baskets full.

21 But those that had eaten were about five thousand men, besides women and children.

22 And immediately he compelled the disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the crowds.

23 And having dismissed the crowds, he went up into the mountain apart to pray. And when even was come, he was alone there,

24 but the ship was already in the middle of the sea tossed by the waves, for the wind was contrary.

25 But in the fourth watch of the night he went off to them, walking on the sea.

26 And the disciples, seeing him walking on the sea, were troubled, saying, It is an apparition. And they cried out through fear.

27 But Jesus immediately spoke to them, saying, Take courage; it is *I*: be not afraid.

28 And Peter answering him said, Lord, if it be *thou*, command me to come to thee upon the waters.

29 And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus.

30 But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, Lord, save me.

31 And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith, why didst thou doubt?

32 And when they had gone up into the ship, the wind fell.

33 But those in the ship came and did homage to him, saying, Truly thou art God's Son.

34 And having crossed over they came to the land of Gennesaret.

35 And when the men of that place recognised him, they sent to that whole country around, and they brought to him all that were ill,

36 and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

GOSPEL OF MATTHEW CHAPTER 15

1 Then the scribes and Pharisees from Jerusalem come up to Jesus, saying,

2 Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread.

3 But he answering said to them, Why do *ye* also transgress the commandment of God on account of your traditional teaching?

4 For God commanded saying, Honour father and mother; and, He that speaks ill of father or mother, let him die the death.

5 But *ye* say, Whosoever shall say to his father or mother, It is a gift, whatsoever [it be] by which [received] from me thou wouldest be profited:

6 and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teaching.

7 Hypocrites! well has Esaias prophesied about you, saying,

8 This people honour me with the lips, but their heart is far away from me;

9 but in vain do they worship me, teaching [as] teachings commandments of men.

10 And having called to [him] the crowd, he said to them, Hear and understand:

11 Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man.

12 Then his disciples, coming up, said to him, Dost thou know that the Pharisees, having heard this word, have been offended?

13 But he answering said, Every plant which my heavenly Father has not planted shall be rooted up.

14 Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into a ditch.

15 And Peter answering said to him, Expound to us this parable.

16 But he said, Are *ye* also still without intelligence?

17 Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 but the things which go forth out of the mouth come out of the heart, and those defile man.

19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies;

20 these are the things which defile man; but the eating with unwashen hands does not defile man.

21 And Jesus, going forth from thence, went away into the parts of Tyre and Sidon;

22 and lo, a Canaanitish* woman, coming out from those borders, cried [to him] saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon.

(The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, Weights, currency (the shekel), calendar, etc.] of these people have remained the same for centuries.)*

23 But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dismiss her, for she cries after us.

24 But he answering said, I have not been sent save to the lost sheep of Israel's house.

25 But she came and did him homage, saying, Lord, help me.

26 But he answering said, It is not well to take the bread of the children and cast it to the dogs.

27 But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters.

28 Then Jesus answering said to her, O woman, thy faith [is] great. Be it to thee as thou desirest. And her daughter was healed from *that* hour.

29 And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the mountain and sat down there;

30 and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet, and he healed them:

31 so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel.

32 But Jesus, having called his disciples to [him], said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way.

33 And his disciples say to him, Whence should we have so many loaves in [the] wilderness as to satisfy so great a crowd?

34 And Jesus says to them, How many loaves have ye? But they said, Seven, and a few small fishes.

35 And he commanded the crowds to lie down on the ground;

36 and having taken the seven loaves and the fishes, having given thanks, he broke [them] and gave [them] to his disciples, and the disciples to the crowd.

37 And all ate and were filled; and they took up what was over and above of the fragments seven baskets full;

38 but they that ate were four thousand men, besides women and children.

39 And, having dismissed the crowds, he went on board ship and came to the borders of Magadan.

GOSPEL OF MATTHEW CHAPTER 16

1 And the Pharisees (Roman Jews; allies of the Romans) and Sadducees (Jews of the Holy Land; enemies of the Romans), coming to [him], asked him, tempting [him], to shew them a sign out of heaven.

2 But he answering said to them, When evening is come, ye say, Fine weather, for the sky is red;

3 and in the morning, A storm to-day, for the sky is red [and] lowering; ye know [how] to discern the face of the sky, but ye cannot the signs of the times.

4 A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas. And he left them and went away.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 And Jesus said to them, See and beware of the leaven of the Pharisees and Sadducees. *(Warning about the Pharisees and Sadducees. In the following passage, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery.)*

7 And they reasoned among themselves, saying, Because we have taken no bread.

8 And Jesus knowing [it], said, Why reason ye among yourselves, O ye of little faith, because ye have taken no bread?

9 Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand-baskets ye took [up]?

10 nor the seven loaves of the four thousand, and how many baskets ye took [up]?

11 How do ye not understand that [it was] not concerning bread I said to you, Beware of the leaven of the Pharisees and Sadducees?

12 Then they comprehended that he did not speak of being beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 But when Jesus was come into the parts of Caesarea-Philippi, he demanded of his disciples, saying, Who do men say that I the Son of man am?

14 And they said, Some, John the baptist; and others, Elias; and others again, Jeremias or one of the prophets.

15 He says to them, But *ye*, who do ye say that I am?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And Simon Peter answering said, *Thou* art the Christ, the Son of the living God.

17 And Jesus answering said to him, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed [it] to thee, but my Father who is in the heavens.

18 And *I* also, I say unto thee that *thou* art Peter, and on this rock I will build my assembly, and hades' gates shall not prevail against it.

19 And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall be loosed in the heavens.

20 Then he enjoined on his disciples that they should say to no man that he was the Christ.

21 From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised.

22 And Peter taking him to [him] began to rebuke him, saying, [God] be favourable to thee, Lord; this shall in no wise be unto thee.

23 But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things that are of men.

24 Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me.

25 For whosoever shall desire to save his life shall lose it; but whosoever shall lose his life for my sake shall find it.

26 For what does a man profit, if he should gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul?

27 For the Son of man is about to come in the glory of his Father with his angels, and then he will render to each according to his doings.

28 Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in his kingdom.

GOSPEL OF MATTHEW CHAPTER 17

1 And after six days Jesus takes with [him] Peter, and James, and John his brother, and brings them up into a high mountain apart.

2 And he was transfigured before them. And his face shone as the sun, and his garments became white as the light;

3 and lo, Moses and Elias appeared to them talking with him.

4 And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us make here three tabernacles: for thee one, and for Moses one, and one for Elias.

5 While he was still speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, *This* is my beloved Son, in whom I have found my delight: hear him.

6 And the disciples hearing [it] fell upon their faces, and were greatly terrified.

7 And Jesus coming to [them] touched them, and said, Rise up, and be not terrified.

8 And lifting up their eyes, they saw no one but Jesus alone.

9 And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one, until the Son of man be risen up from among [the] dead.

10 And [his] disciples demanded of him saying, Why then say the scribes that Elias must first have come?

11 And he answering said to them, Elias indeed comes first and will restore all things.

12 But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from them.

13 Then the disciples understood that he spoke to them of John the baptist.

14 And when they came to the crowd, a man came to him, falling on his knees before him, and saying,

15 Lord, have mercy on my son, for he is lunatic, and suffers sorely; for often he falls into the fire and often into the water.

16 And I brought him to thy disciples, and they were not able to heal him.

17 And Jesus answering said, O unbelieving and perverted generation, how long shall I be with you? how long shall I bear with you? Bring him here to me.

18 And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour.

19 Then the disciples, coming to Jesus apart, said [to him], Why were not *we* able to cast him out?

20 And he says to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard [seed], ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible to you.

21 But this kind does not go out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said to them, The Son of man is about to be delivered up into [the] hands of men,

23 and they shall kill him; and the third day he shall be raised up. And they were greatly grieved.

24 And when they came to Capernaum, those who received the didrachmas came to Peter and said, Does your teacher not pay the didrachmas?

25 He says, Yes. And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers?

26 Peter says to him, From strangers. Jesus said to him, Then are the sons free.

27 But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a stater; take that and give it to them for me and thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GOSPEL OF MATTHEW CHAPTER 18

1 In that hour the disciples came to Jesus saying, Who then is greatest in the kingdom of the heavens?

2 And Jesus having called a little child to [him], set it in their midst,

3 and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all enter into the kingdom of the heavens.

4 Whoever therefore shall humble himself as this little child, *he* is the greatest in the kingdom of the heavens;

5 and whosoever shall receive one such little child in my name, receives me.

6 But whosoever shall offend one of these little ones who believe in me, it were profitable for him that a great millstone had been hanged upon his neck and he be sunk in the depths of the sea.

7 Woe to the world because of offences! For it must needs be that offences come; yet woe to that man by whom the offence comes!

8 And if thy hand or thy foot offend thee, cut it off and cast [it] from thee; it is good for thee to enter into life lame or maimed, [rather] than having two hands or two feet to be cast into eternal fire.

9 And if thine eye offend thee, pluck it out and cast [it] from thee; it is good for thee to enter into life one-eyed, [rather] than having two eyes to be cast into the hell of fire.

10 See that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in [the] heavens.

11 For the Son of man has come to save that which was lost.

12 What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray?

13 And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray.

14 So it is not the will of your Father who is in [the] heavens that one of these little ones should perish.

15 But if thy brother sin against thee, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother.

16 But if he do not hear [thee], take with thee one or two besides, that every matter may stand upon the word of two witnesses or of three.

17 But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-gatherer.

18 Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven.

19 Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] heavens.

20 For where two or three are gathered together unto my name, there am I in the midst of them.

21 Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? until seven times?

22 Jesus says to him, I say not to thee until seven times, but until seventy times seven.

23 For this cause the kingdom of the heavens has become like a king who would reckon with his bondmen.

24 And having begun to reckon, one debtor of ten thousand talents was brought to him.

25 But he not having anything to pay, [his] lord commanded him to be sold, and his wife, and his children, and everything that he had, and that payment should be made.

26 The bondman therefore falling down did him homage, saying, Lord, have patience with me and I will pay thee all.

27 And the lord of that bondman, being moved with compassion, loosed him and forgave him the loan.

28 But that bondman having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay [me] if thou owest anything.

29 His fellow-bondman therefore, having fallen down [at his feet], besought him, saying, Have patience with me, and I will pay thee.

30 But he would not, but went away and cast him into prison, until he should pay what was owing.

31 But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord all that had taken place.

32 Then his lord, having called him to [him], says to him, Wicked bondman! I forgave thee all that debt because thou besoughtest me;

33 shouldest not thou also have had compassion on thy fellow-bondman, as *I* also had compassion on thee?

34 And his lord being angry delivered him to the tormentors till he paid all that was owing to him.

35 Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.

GOSPEL OF MATTHEW CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family (the ancestors), and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Daoism known as Pancha Sila [the "Five Precepts"]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

around 2600 BC; 2000 years before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak.)

1 And it came to pass, when Jesus had finished these words, he withdrew from Galilee, and came to the coasts of Judaea beyond the Jordan;

2 and great crowds followed him, and he healed them there.

3 And the Pharisees came to him tempting him, and saying, Is it lawful for a man to put away his wife for every cause?

4 But he answering said [to them], Have ye not read that he who made [them], from the beginning made them male and female,

5 and said, On account of this a man shall leave father and mother, and shall be united to his wife, and the two shall be one flesh?

6 so that they are no longer two, but one flesh. What therefore God has joined together, let not man separate.

7 They say to him, Why then did Moses command to give a letter of divorce and to send [her] away?

8 He says to them, Moses, in view of your hardheartedness, allowed you to put away your wives; but from the beginning it was not thus.

9 But I say unto you, that whosoever shall put away his wife, not for fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery.

10 His disciples say to him, If the case of the man be so with his wife, it is not good to marry.

11 And he said to them, All cannot receive this word, but those to whom it has been given;

12 for there are eunuchs which have been born thus from [their] mother's womb; and there are eunuchs who have been made eunuchs of men; and there are eunuchs who have made eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive [it], let him receive [it].

13 Then there were brought to him little children that he might lay his hands on them and pray; but the disciples rebuked them.

14 But Jesus said, Suffer little children, and do not hinder them from coming to me; for the kingdom of the heavens is of such:

15 and having laid his hands upon them, he departed thence.

16 And lo, one coming up said to him, Teacher, what good thing shall I do that I may have life eternal?

17 And he said to him, What askest thou me concerning goodness? one is good. But if thou wouldest enter into life, keep the commandments.

18 He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother, and Thou shalt love thy neighbour as thyself.

20 The young man says to him, All these have I kept; what lack I yet?

21 Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to [the] poor, and thou shalt have treasure in heaven; and come, follow me.

22 But the young man, having heard the word, went away grieved, for he had large possessions.

23 And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens;

24 and again I say unto you, It is easier for a camel to enter a needle's eye than a rich man into the kingdom of God.

25 And when the disciples heard [it] they were exceedingly astonished, saying, Who then can be saved?

26 But Jesus, looking on [them], said to them, With men this is impossible; but with God all things are possible.

27 Then Peter answering said to him, Behold, *we* have left all things and have followed thee; what then shall happen to us?

28 And Jesus said to them, Verily I say unto you, That *ye* who have followed me, in the regeneration when the Son of man shall sit down upon his throne of glory, *ye* also shall sit on twelve thrones, judging the twelve tribes of Israel.

29 And every one who has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit life eternal. *(By obeying the second half of the Ten Commandments [the Ethical Precepts], you will participate in the cycle of life and thus live forever!)*

30 But many first shall be last, and last first. *(Mind the cycle of life. Here it means that you will live forever by following the Ten Commandments.)*

GOSPEL OF MATTHEW CHAPTER 20

1 For the kingdom of the heavens is like a householder who went out with the early morn to hire workmen for his vineyard.

2 And having agreed with the workmen for a denarius the day, he sent them into his vineyard.

3 And having gone out about [the] third hour, he saw others standing in the market-place idle;

4 and to them he said, Go also ye into the vineyard, and whatsoever may be just I will give you. And they went their way.

5 Again, having gone out about the sixth and ninth hour, he did likewise.

6 But about the eleventh [hour], having gone out, he found others standing, and says to them, Why stand ye here all the day idle?

7 They say to him, Because no man has hired us. He says to them, Go also ye into the vineyard [and whatsoever may be just ye shall receive].

8 But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay [them] their wages, beginning from the last even to the first.

9 And when they [who came to work] about the eleventh hour came, they received each a denarius.

10 And when the first came, they supposed that they would receive more, and they received also themselves each a denarius.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And on receiving it they murmured against the master of the house,
12 saying, These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day and the heat.
13 But he answering said to one of them, [My] friend, I do not wrong thee. Didst thou not agree with me for a denarius?
14 Take what is thine and go. But it is my will to give to this last even as to thee:
15 is it not lawful for me to do what I will in my own affairs? Is thine eye evil because *I* am good?
16 Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.
17 And Jesus, going up to Jerusalem, took the twelve disciples with [him] apart in the way, and said to them,
18 Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death;
19 and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.
20 Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking something of him.
21 And he said to her, What wilt thou? She says to him, Speak [the word] that these my two sons may sit, one on thy right hand and one on thy left in thy kingdom.
22 And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which *I* am about to drink? They say to him, We are able.
23 [And] he says to them, Ye shall drink indeed my cup, but to sit on my right hand and on [my] left, is not mine to give, but to those for whom it is prepared of my Father.
24 And the ten, having heard [of it], were indignant about the two brothers.
25 But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them.
26 It shall not be thus amongst you, but whosoever will be great among you, shall be your servant;
27 and whosoever will be first among you, let him be your bondman;
28 as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.
29 And as they went out from Jericho a great crowd followed him.
30 And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David.
31 But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David.
32 And Jesus, having stopped, called them and said, What will ye that I shall do to you?
33 They say to him, Lord, that our eyes may be opened.
34 And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they followed him.

GOSPEL OF MATTHEW CHAPTER 21

1 And when they drew near to Jerusalem and came to Bethphage, at the mount of Olives, then Jesus sent two disciples,
2 saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them] and lead [them] to me.
3 And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will send them.
4 But all this came to pass, that that might be fulfilled which was spoken through the prophet, saying,
5 Say to the daughter of Zion, Behold thy King cometh to thee, meek, and mounted upon an ass, and upon a colt the foal of an ass.
6 But the disciples, having gone and done as Jesus had ordered them,
7 brought the ass and the colt and put their garments upon them, and he sat on them.
8 But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and strewing them on the way.
9 And the crowds who went before him and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the] Lord; hosanna in the highest.
10 And as he entered into Jerusalem, the whole city was moved, saying, Who is this?
11 And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.
12 And Jesus entered into the temple [of God], and cast out all that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of those that sold the doves.
13 And he says to them, It is written, My house shall be called a house of prayer, but *ye* have made it a den of robbers.
14 And blind and lame came to him in the temple, and he healed them.
15 And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple and saying, Hosanna to the Son of David, they were indignant,
16 and said to him, Hearest thou what these say? And Jesus says to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
17 And leaving them he went forth out of the city to Bethany, and there he passed the night.
18 But early in the morning, as he came back into the city, he hungered.
19 And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more fruit of thee for ever. And the fig-tree was immediately dried up.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And when the disciples saw [it], they wondered, saying, How immediately is the fig-tree dried up!

21 And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what [is done] to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he came into the temple, the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answering said to them, *I* also will ask you one thing, which if ye tell me, *I* also will tell you by what authority I do these things:

25 The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him?

26 but if we should say, Of men, we fear the crowd, for all hold John for a prophet.

27 And answering Jesus they said, We do not know. *He* also said to them, Neither do *I* tell you by what authority I do these things.

28 But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in [my] vineyard.

29 And he answering said, I will not; but afterwards repenting himself he went.

30 And coming to the second he said likewise; and he answering said, *I* [go], sir, and went not.

31 Which of the two did the will of the father? They say [to him], The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you.

32 For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but *ye* when ye saw [it] repented not yourselves afterwards to believe him.

33 Hear another parable: There was a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country.

34 But when the time of fruit drew near, he sent his bondmen to the husbandmen to receive his fruits.

35 And the husbandmen took his bondmen, and beat one, killed another, and stoned another.

36 Again he sent other bondmen more than the first, and they did to them in like manner.

37 And at last he sent to them his son, saying, They will have respect for my son.

38 But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inheritance.

39 And they took him, and cast him forth out of the vineyard, and killed him.

40 When therefore the lord of the vineyard comes, what shall he do to those husbandmen?

41 They say to him, He will miserably destroy those evil [men], and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons.

42 Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the corner-stone: this is of [the] Lord, and it is wonderful in our eyes?

43 Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it.

44 And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder.

45 And the chief priests and the Pharisees, having heard his parables, knew that he spoke about them.

46 And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

GOSPEL OF MATTHEW CHAPTER 22

1 And Jesus answering spoke to them again in parables, saying,

2 The kingdom of the heavens has become like a king who made a wedding feast for his son,

3 and sent his bondmen to call the persons invited to the wedding feast, and they would not come.

4 Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready; come to the wedding feast.

5 But they made light of it, and went, one to his own land, and another to his commerce.

6 And the rest, laying hold of his bondmen, ill-treated and slew [them].

7 And [when] the king [heard of it he] was wroth, and having sent his forces, destroyed those murderers and burned their city.

8 Then he says to his bondmen, The wedding feast is ready, but those invited were not worthy;

9 go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast.

10 And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with guests.

11 And the king, having gone in to see the guests, beheld there a man not clothed with a wedding garment.

12 And he says to him, [My] friend, how camest thou in here not having on a wedding garment? But he was speechless.

13 Then said the king to the servants, Bind him feet and hands, and take him away, and cast him out into the outer darkness: there shall be the weeping and the gnashing of teeth.

14 For many are called ones, but few chosen ones.

15 Then went the Pharisees and held a council how they might ensnare him in speaking.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not men's person;
17 tell us therefore what thou thinkest: Is it lawful to give tribute to Caesar, or not?
18 But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites?
19 Shew me the money of the tribute. And they presented to him a denarius.
20 And he says to them, Whose [is] this image and superscription?
21 They say to him, Caesar's. Then he says to them, Pay then what is Caesar's to Caesar, and what is God's to God.
22 And when they heard [him], they wondered, and left him, and went away.
23 On that day came to him Sadducees, who say there is no resurrection; and they demanded of him,
24 saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife and shall raise up seed to his brother.
25 Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother.
26 In like manner also the second and the third, unto the seven.
27 And last of all the woman also died.
28 In the resurrection therefore of which of the seven shall she be wife, for all had her?
29 And Jesus answering said to them, Ye err, not knowing the scriptures nor the power of God.
30 For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven.
31 But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying,
32 *I* am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of [the] dead, but of [the] living.
33 And when the crowds heard [it] they were astonished at his doctrine.
34 But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together.
35 And one of them, a lawyer, demanded, tempting him, and saying,
36 Teacher, which is the great commandment in the law?
37 And he said to him, Thou shalt love [the] Lord thy God with all thy heart, and with all thy soul, and with all thy understanding.
38 This is [the] great and first commandment.
39 And [the] second is like it, Thou shalt love thy neighbour as thyself.
40 On these two commandments the whole law and the prophets hang.
41 And the Pharisees being gathered together, Jesus demanded of them,
42 saying, What think ye concerning the Christ? whose son is he? They say to him, David's.
43 He says to them, How then does David in Spirit call him Lord, saying,
44 The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy feet?
45 If therefore David call him Lord, how is he his son?
46 And no one was able to answer him a word, nor did any one dare from that day to question him any more.

GOSPEL OF MATTHEW CHAPTER 23

1 Then Jesus spoke to the crowds and to his disciples,
2 saying, The scribes and the Pharisees have set themselves down in Moses' seat:
3 all things therefore, whatever they may tell you, do and keep. But do not after their works, for they say and do not,
4 but bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their finger.
5 And all their works they do to be seen of men: for they make broad their phylacteries and enlarge the borders [of their garments],
6 and love the chief place in feasts and the first seats in the synagogues,
7 and salutations in the market-places, and to be called of men, Rabbi, Rabbi.
8 But *ye*, be not ye called Rabbi; for one is your instructor, and all *ye* are brethren.
9 And call not [any one] your father upon the earth; for one is your Father, he who is in the heavens.
10 Neither be called instructors, for one is your instructor, the Christ.
11 But the greatest of you shall be your servant.
12 And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for *ye* do not enter, nor do ye suffer those that are entering to go in.
14
15 Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry [land] to make one proselyte, and when he is become [such], ye make him twofold more [the] son of hell than yourselves.
16 Woe to you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.
17 Fools and blind, for which is greater, the gold, or the temple which sanctifies the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor.
19 [Fools and] blind ones, for which is greater, the gift, or the altar which sanctifies the gift?
20 He therefore that swears by the altar swears by it and by all things that are upon it.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 And he that swears by the temple swears by it and by him that dwells in it.

22 And he that swears by heaven swears by the throne of God and by him that sits upon it.

23 Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those aside.

24 Blind guides, who strain out the gnat, but drink down the camel.

25 Woe to you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the dish, but within they are full of rapine and intemperance.

26 Blind Pharisee, make clean first the inside of the cup and of the dish, that their outside also may become clean.

27 Woe to you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which appear beautiful outwardly, but within are full of dead men's bones and all uncleanness.

28 Thus also *ye*, outwardly ye appear righteous to men, but within are full of hypocrisy and lawlessness.

29 Woe to you, scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets and adorn the tombs of the just,

30 and ye say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets.

31 So that ye bear witness of yourselves that ye are sons of those who slew the prophets:

32 and *ye*, fill ye up the measure of your fathers.

33 Serpents, offspring of vipers, how should ye escape the judgment of hell?

34 Therefore, behold, *I* send unto you prophets, and wise men, and scribes; and [some] of them ye will kill and crucify, and [some] of them ye will scourge in your synagogues, and will persecute from city to city;

35 so that all righteous blood shed upon the earth should come upon *you*, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 Jerusalem, Jerusalem, [the city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate;

39 for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed [be] he that comes in the name of [the] Lord.

GOSPEL OF MATTHEW CHAPTER 24

(The End of the Jewish World in the Holy Land. The text was written shortly after the destruction of the Temple in 70 AD and the author therefore knew that the end of his Jewish world happened in the past, it was composed as prophecy; a popular Old Testament text and teaching style addressed to readers in the future to warn of unrestrained zelotry.)

1 And Jesus went forth and went away from the temple, and his disciples came to [him] to point out to him the buildings of the temple.

2 And he answering said to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not be thrown down. *(This "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Flavius Titus [son of the emperor] demolished Jerusalem.)*

3 And as he was sitting upon the mount of Olives the disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and [the] completion of the age?

4 And Jesus answering said to them, See that no one mislead you.

5 For many shall come in my name, saying, *I* am the Christ, and they shall mislead many.

6 But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all [these things] must take place, but it is not yet the end.

7 For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places.

8 But all these [are the] beginning of throes.

9 Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for my name's sake.

10 And then will many be offended, and will deliver one another up, and hate one another;

11 and many false prophets shall arise and shall mislead many;

12 and because lawlessness shall prevail, the love of the most shall grow cold;

13 but he that has endured to the end, *he* shall be saved.

14 And these glad tidings of the kingdom shall be preached in the whole habitable earth, for a witness to all the nations, and then shall come the end.

15 When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet, standing in [what is a] holy place, (he that reads let him understand,)

16 then let those who are in Judaea flee to the mountains;

17 let not him that is on the house come down to take the things out of his house;

18 and let not him that is in the field turn back to take his garment.

19 But woe to those that are with child, and those that give suck in those days.

20 But pray that your flight may not be in winter time nor on sabbath:

21 for then shall there be great tribulation, such as has not been from [the] beginning of [the] world until now, nor ever shall be;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 and if those days had not been cut short, no flesh had been saved; but on account of the elect those days shall be cut short.

23 Then if any one say to you, Behold, here is the Christ, or here, believe [it] not.

24 For there shall arise false Christs, and false prophets, and shall give great signs and wonders, so as to mislead, if possible, even the elect.

25 Behold, I have told you beforehand.

26 If therefore they say to you, Behold, he is in the desert, go not forth; behold, [he is] in the inner chambers, do not believe [it].

27 For as the lightning goes forth from the east and shines to the west, so shall be the coming of the Son of man.

28 [For] wherever the carcase is, there will be gathered the eagles.

29 But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from [the one] extremity of [the] heavens to [the other] extremity of them.

32 But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that the summer is near.

33 Thus also *ye*, when ye see all these things, know that it is near, at the doors.

34 Verily I say to you, This generation will not have passed away until all these things shall have taken place.

35 The heaven and the earth shall pass away, but my words shall in no wise pass away.

36 But of that day and hour no one knows, not even the angels of the heavens, but [my] Father alone.

37 But as the days of Noe, so also shall be the coming of the Son of man.

38 For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark,

39 and they knew not till the flood came and took all away; thus also shall be the coming of the Son of man.

40 Then two shall be in the field, one is taken and one is left;

41 two [women] grinding at the mill, one is taken and one is left.

42 Watch therefore, for ye know not in what hour your Lord comes.

43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and not have suffered his house to be dug through [into].

44 Wherefore *ye* also, be ye ready, for in that hour that ye think not the Son of man comes.

45 Who then is the faithful and prudent bondman whom his lord has set over his household, to give them food in season?

46 Blessed is that bondman whom his lord on coming shall find doing thus.

47 Verily I say unto you, that he will set him over all his substance.

48 But if that evil bondman should say in his heart, My lord delays to come,

49 and begin to beat his fellow-bondmen, and eat and drink with the drunken;

50 the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of,

51 and shall cut him in two and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

GOSPEL OF MATTHEW CHAPTER 25

1 Then shall the kingdom of the heavens be made like to ten virgins that having taken their torches, went forth to meet the bridegroom.

2 And five of them were prudent and five foolish.

3 They that were foolish took their torches and did not take oil with them;

4 but the prudent took oil in their vessels with their torches.

5 Now the bridegroom tarrying, they all grew heavy and slept.

6 But in [the] middle of [the] night there was a cry, Behold, the bridegroom; go forth to meet him.

7 Then all those virgins arose and trimmed their torches.

8 And the foolish said to the prudent, Give us of your oil, for our torches are going out.

9 But the prudent answered saying, [We cannot,] lest it might not suffice for us and for you. Go rather to those that sell, and buy for yourselves.

10 But as they went away to buy, the bridegroom came, and the [ones that were] ready went in with him to the wedding feast, and the door was shut.

11 Afterwards come also the rest of the virgins, saying, Lord, Lord, open to us;

12 but he answering said, Verily I say unto you, I do not know you.

13 Watch therefore, for ye know not the day nor the hour.

14 For [it is] as [if] a man going away out of a country called his own bondmen and delivered to them his substance.

15 And to one he gave five talents, to another two, and to another one; to each according to his particular ability, and immediately went away out of the country.

16 And he that had received the five talents went and trafficked with them, and made five other talents.

17 In like manner also he that [had received] the two, [he also] gained two others.

18 But he that had received the one went and dug in the earth, and hid the money of his lord.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And after a long time the lord of those bondmen comes and reckons with them.

20 And he that had received the five talents came to [him] and brought five other talents, saying, [My] lord, thou deliveredst me five talents; behold, I have gained five other talents besides them.

21 His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord.

22 And he also that had received the two talents came to [him] and said, [My] lord, thou deliveredst me two talents; behold, I have gained two other talents besides them.

23 His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24 And he also that had received the one talent coming to [him] said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scattered,

25 and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is thine.

26 And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered;

27 thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest.

28 Take therefore the talent from him, and give it to him that has the ten talents:

29 for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him.

30 And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.

31 But when the Son of man comes in his glory, and all the angels with him, then shall he sit down upon his throne of glory,

32 and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats;

33 and he will set the sheep on his right hand, and the goats on [his] left.

34 Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's foundation:

35 for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in;

36 naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye came to me.

37 Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink?

38 and when saw we thee a stranger, and took thee in; or naked, and clothed thee?

39 and when saw we thee ill, or in prison, and came to thee?

40 And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.

41 Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels:

42 for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink;

43 I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill, and in prison, and ye did not visit me.

44 Then shall *they* also answer saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered to thee?

45 Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me.

46 And these shall go away into eternal punishment, and the righteous into life eternal.

GOSPEL OF MATTHEW CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews among the Roman public. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.)

1 And it came to pass when Jesus had finished all these sayings, he said to his disciples,

2 Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified.

3 Then the chief priests and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas,

4 and took counsel together in order that they might seize Jesus by subtlety and kill him;

5 but they said, Not in the feast, that there be not a tumult among the people.

6 But Jesus being in Bethany, in Simon the leper's house,

7 a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay at table.

8 But the disciples seeing it became indignant, saying, To what end [was] this waste?

9 for this might have been sold for much and been given to the poor.

10 But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has wrought a good work toward me.

11 For ye have the poor always with you, but me ye have not always.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 For in pouring out this ointment on my body, she has done it for my burying.

13 Verily I say to you, Wheresoever these glad tidings may be preached in the whole world, that also which this [woman] has done shall be spoken of for a memorial of her.

14 Then one of the twelve, he who was called Judas Iscariote, went to the chief priests

15 and said, What are ye willing to give me, and *I* will deliver him up to you? And they appointed to him thirty pieces of silver.

16 And from that time he sought a good opportunity that he might deliver him up.

17 Now on the first [day] of [the feast of] unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep the passover in thy house with my disciples.

19 And the disciples did as Jesus had directed them, and they prepared the passover.

20 And when the evening was come he lay down at table with the twelve.

21 And as they were eating he said, Verily I say to you, that one of you shall deliver me up.

22 And being exceedingly grieved they began to say to him, each of them, Is it *I*, Lord?

23 But he answering said, He that dips his hand with me in the dish, *he* it is who shall deliver me up.

24 The Son of man goes indeed, according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he had not been born.

25 And Judas, who delivered him up, answering said, Is it *I*, Rabbi? He says to him, *Thou* hast said.

26 And as they were eating, Jesus, having taken [the] bread and blessed, broke [it] and gave [it] to the disciples, and said, Take, eat: this is my body. *(The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)*

27 And having taken [the] cup and given thanks, he gave [it] to them, saying, Drink ye all of it.

28 For this is my blood, that of the [new] covenant, that shed for many for remission of sins.

29 But I say to you, that I will not at all drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father.

30 And having sung a hymn, they went out to the mount of Olives.

31 Then saith Jesus to them, All *ye* shall be offended in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after that I shall be risen, I will go before you to Galilee.

33 And Peter answering said to him, If all shall be offended in thee, *I* will never be offended.

34 Jesus said to him, Verily I say to thee, that during this night, before [the] cock shall crow, thou shalt deny me thrice.

35 Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.

36 Then Jesus comes with them to a place called Gethsemane, and says to the disciples, Sit here until I go away and pray yonder.

37 And taking with [him] Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed.

38 Then he says to them, My soul is very sorrowful even unto death; remain here and watch with me.

39 And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as *I* will, but as *thou* [wilt].

40 And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me?

41 Watch and pray, that ye enter not into temptation: the spirit indeed [is] ready, but the flesh weak.

42 Again going away a second time he prayed saying, My Father, if this cannot pass [from me] unless I drink it, thy will be done.

43 And coming he found them again sleeping, for their eyes were heavy.

44 And leaving them, he went away again and prayed the third time, saying the same thing.

45 Then he comes to the disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners.

46 Arise, let us go; behold, he that delivers me up has drawn nigh.

47 And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people.

48 Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss, he it is: seize him.

49 And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses.

50 But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him.

51 And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high priest took off his ear.

52 Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword.

53 Or thinkest thou that I cannot now call upon my Father, and he will furnish me more than twelve legions of angels?

54 How then should the scriptures be fulfilled that thus it must be?

55 In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I sat daily [with you] teaching in the temple, and ye did not seize me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

56 But all this is come to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.

57 Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end.

59 And the chief priests and the elders and the whole sanhedrim sought false witness against Jesus, so that they might put him to death.

60 And they found none, though many false witnesses came forward. But at the last two false witnesses came forward

61 and said, *He* said, I am able to destroy the temple of God, and in three days build it.

62 And the high priest standing up said to him, Answerest thou nothing? What do these witness against thee?

63 But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if *thou* art the Christ the Son of God.

64 Jesus says to him, *Thou* hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

65 Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the blasphemy.

66 What think ye? And they answering said, He is liable to the penalty of death.

67 Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,

68 saying, Prophesy to us, Christ, Who is it who struck thee?

69 But Peter sat without in the palace-court; and a maid came to him, saying, And *thou* wast with Jesus the Galilaean.

70 But he denied before all, saying, I do not know what thou sayest.

71 And when he had gone out into the entrance, another [maid] saw him, and says to those there, This [man] also was with Jesus the Nazaraean.

72 And again he denied with an oath: I do not know the man.

73 And after a little, those who stood [there], coming to [him], said to Peter, Truly *thou* too art of them, for also thy speech makes thee manifest.

74 Then he began to curse and to swear, I know not the man. And immediately [the] cock crew.

75 And Peter remembered the word of Jesus, who had said [to him], Before [the] cock crow thou shalt deny me thrice. And he went forth without, and wept bitterly.

GOSPEL OF MATTHEW CHAPTER 27

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross, as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And when it was morning all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death.

2 And having bound him they led him away, and delivered him up to Pontius Pilate, the governor.

3 Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders,

4 saying, I have sinned [in] having delivered up guiltless blood. But they said, What is that to us? see *thou* [to that].

5 And having cast down the pieces of silver in the temple, he left the place, and went away and hanged himself.

6 And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban, since it is [the] price of blood.

7 And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers.

8 Wherefore that field has been called Blood-field unto this day.

9 Then was fulfilled that which was spoken through Jeremias the prophet, saying, And I took the thirty pieces of silver, the price of him that was set a price on, whom [they who were] of the sons of Israel had set a price on,

10 and they gave them for the field of the potter, according as [the] Lord commanded me.

11 But Jesus stood before the governor. And the governor questioned him, saying, Art *thou* the King of the Jews? And Jesus said to him, Thou sayest.

12 And when he was accused of the chief priests and the elders, he answered nothing.

13 Then says Pilate to him, Hearest thou not how many things they witness against thee?

14 And he answered him not so much as one word, so that the governor wondered exceedingly.

15 Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would.

16 And they had then a notable prisoner, named Barabbas.

17 They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas (bar Abbas; Aramaic: "Father of the Son"), or Jesus who is called Christ?

18 For he knew that they had delivered him up through envy.

19 But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous [man]; for I have suffered to-day many things in a dream because of him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 But the chief priests and the elders persuaded the crowds that they should beg for Barabbas, and destroy Jesus.

21 And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas.

22 Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified.

23 And the governor said, What evil then has he done? But they cried more than ever, saying, Let him be crucified.

24 And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous one: see *ye* [to it].

25 And all the people answering said, His blood [be] on us and on our children.

26 Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.

27 Then the soldiers of the governor, having taken Jesus with [them] to the praetorium, gathered against him the whole band,

28 and having taken off his garment, put on him a scarlet cloak;

29 and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews!

30 And having spit upon him, they took the reed and beat [him] on his head.

31 And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.

32 And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] that he might bear his cross.

33 And having come to a place called Golgotha, which means Place of a skull,

34 they gave to him to drink vinegar mingled with gall; and having tasted [it], he would not drink.

35 And having crucified him, they parted his clothes amongst [themselves], casting lots.

36 And sitting down, they kept guard over him there.

37 And they set up over his head his accusation written: This is Jesus, the King of the Jews.

38 Then are crucified with him two robbers, one on the right hand and one on the left.

39 But the passers-by reviled him, shaking their heads

40 and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou art Son of God, descend from the cross.

41 [And] in like manner the chief priests also, mocking, with the scribes and elders, said,

42 He saved others, himself he cannot save. He is King of Israel: let him descend now from the cross, and we will believe on him.

43 He trusted upon God; let him save him now if he will [have] him. For he said, I am Son of God.

44 And the robbers also who had been crucified with him cast the same reproaches on him.

45 Now from [the] sixth hour there was darkness over the whole land until [the] ninth hour;

46 but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47 And some of those who stood there, when they heard [it], said, This [man] calls for Elias.

48 And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.

49 But the rest said, Let be; let us see if Elias comes to save him.

50 And Jesus, having again cried with a loud voice, gave up the ghost.

51 And lo, the veil of the temple was rent in two from the top to the bottom, and the earth was shaken, and the rocks were rent,

52 and the tombs were opened; and many bodies of the saints fallen asleep arose,

53 and going out of the tombs after his arising, entered into the holy city and appeared unto many.

54 But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God.

55 And there were there many women beholding from afar off, who had followed Jesus from Galilee ministering to him,

56 among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 Now when even was come there came a rich man of Arimathaea*, his name Joseph, who also himself was a disciple to Jesus. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph [b]ar Mathea [Heb: Mattityahu, Greek: Mattathias, short: Matthias or Mathea, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

58 *He*, going to Pilate, begged the body of Jesus. Then Pilate commanded the body to be given up.

59 And Joseph having got the body, wrapped it in a clean linen cloth,

60 and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.

61 But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

62 Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate,

63 saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I arise.

64 Command therefore that the sepulchre be secured until the third day, lest his disciples should come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

65 And Pilate said to them, Ye have a watch: go, secure it as well as ye know how.
66 And they went and secured the sepulchre, having sealed the stone, with the watch [besides].

GOSPEL OF MATTHEW CHAPTER 28

1 Now late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the sepulchre.
2 And behold, there was a great earthquake; for an angel of [the] Lord, descending out of heaven, came and rolled away the stone and sat upon it.
3 And his look was as lightning, and his clothing white as snow.
4 And for fear of him the guards trembled and became as dead men.
5 And the angel answering said to the women, Fear not *ye*, for I know that ye seek Jesus the crucified one.
6 He is not here, for he is risen, as he said. Come, see the place where the Lord lay.
7 And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. Behold, I have told you.
8 And going out quickly from the tomb with fear and great joy, they ran to bring his disciples word.
9 And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up took him by the feet, and did him homage.
10 Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.
11 And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place.
12 And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers,
13 saying, Say that his disciples coming by night stole him [while] we [were] sleeping.
14 And if this should come to the hearing of the governor, *we* will persuade him, and save *you* from all anxiety.
15 And they took the money and did as they had been taught. And this report is current among the Jews until this day.
16 But the eleven disciples went into Galilee to the mountain which Jesus had appointed them.
17 And when they saw him, they did homage to him: but some doubted.
18 And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth.
19 Go [therefore] and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of the Holy Spirit;
20 teaching them to observe all things whatsoever I have enjoined you. And behold, *I* am with you all the days, until the completion of the age.

THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called Mark (Latin: Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.
There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses
The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.
It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

GOSPEL OF MARK CHAPTER 1

1 Beginning of the glad tidings of Jesus Christ, Son of God;

2 as it is written in [Isaiah] the prophet, Behold, *I* send my messenger before thy face, who shall prepare thy way.

3 Voice of one crying in the wilderness, Prepare the way of [the] Lord, make his paths straight.

4 There came John baptising in the wilderness, and preaching [the] baptism of repentance for remission of sins.

5 And there went out to him all the district of Judaea, and all they of Jerusalem, and were baptised by him in the river Jordan, confessing their sins.

6 And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey.

7 And he preached, saying, There comes he that is mightier than I after me, the thong of whose sandals I am not fit to stoop down and unloose.

8 *I* indeed have baptised you with water, but *he* shall baptise you with [the] Holy Spirit.

9 And it came to pass in those days [that] Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan.

10 And straightway going up from the water, he saw the heavens parting asunder, and the Spirit, as a dove, descending upon him.

11 And there came a voice out of the heavens: *Thou* art my beloved Son, in thee I have found my delight.

12 And immediately the Spirit drives him out into the wilderness.

13 And he was in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels ministered to him.

14 But after John was delivered up, Jesus came into Galilee preaching the glad tidings of the kingdom of God,

15 and saying, The time is fulfilled and the kingdom of God has drawn nigh; repent and believe in the glad tidings.

16 And walking by the sea of Galilee, he saw Simon, and Andrew, [Simon's] brother, casting out a net in the sea, for they were fishers.

17 And Jesus said to them, Come after me, and I will make you become fishers of men;

18 and straightway leaving their trawl-nets they followed him.

19 And going on thence a little, he saw James the [son] of Zebedee, and John his brother, and these [were] in the ship repairing the trawl-nets;

20 and straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went away after him.

21 And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and taught.

22 And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes.

23 And there was in their synagogue a man [possessed] by an unclean spirit, and he cried out

24 saying, Eh! what have we to do with thee, Jesus, Nazarene? Art thou come to destroy us? I know thee who thou art, the holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace and come out of him.

26 And the unclean spirit, having torn him, and uttered a cry with a loud voice, came out of him.

27 And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even the unclean spirits, and they obey him.

28 And his fame went out straightway into the whole region of Galilee around.

29 And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew.

30 And the mother-in-law of Simon lay in a fever. And straightway they speak to him about her.

31 And he went up to [her] and raised her up, having taken her by the hand, and straightway the fever left her, and she served them.

32 But evening being come, when the sun had gone down, they brought to him all that were suffering, and those possessed by demons;

33 and the whole city was gathered together at the door.

34 And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because they knew him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 And rising in the morning long before day, he went out and went away into a desert place, and there prayed.
36 And Simon and those with him went after him:
37 and having found him, they say to him, All seek thee.
38 And he says to them, Let us go elsewhere into the neighbouring country towns, that I may preach there also, for for this purpose am I come forth.
39 And he was preaching in their synagogues in the whole of Galilee, and casting out demons.
40 And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me.
41 But Jesus, moved with compassion, having stretched out his hand, touched him, and says to him, I will, be thou cleansed.
42 And as he spoke straightway the leprosy left him, and he was cleansed.
43 And having sharply charged him, he straightway sent him away,
44 and says to him, See thou say nothing to any one, but go, shew thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them.
45 But he, having gone forth, began to proclaim [it] much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came to him from every side.

GOSPEL OF MARK CHAPTER 2

1 And he entered again into Capernaum after [several] days, and it was reported that he was at [the] house;
2 and straightway many were gathered together, so that there was no longer any room, not even at the door; and he spoke the word to them.
3 And there come to him [men] bringing a paralytic, borne by four;
4 and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the paralytic lay.
5 But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven [thee].
6 But certain of the scribes were there sitting, and reasoning in their hearts,
7 Why does this [man] thus speak? he blasphemes. Who is able to forgive sins except God alone?
8 And straightway Jesus, knowing in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these things in your hearts?
9 Which is easier, to say to the paralytic, [Thy] sins are forgiven [thee]; or to say, Arise, and take up thy couch and walk?
10 But that ye may know that the Son of man has power on earth to forgive sins, he says to the paralytic,
11 To thee I say, Arise, take up thy couch and go to thine house.
12 And he rose up straightway, and, having taken up his couch, went out before [them] all, so that all were amazed, and glorified God, saying, We never saw it thus.
13 And he went out again by the sea, and all the crowd came to him, and he taught them.
14 And passing by, he saw Levi the [son] of Alphaeus sitting at the tax-office, and says to him, Follow me. And he rose up and followed him.
15 And it came to pass as he lay at table in his house, that many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they followed him.
16 And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers, said to his disciples, Why [is it] that he eats and drinks with tax-gatherers and sinners?
17 And Jesus having heard [it] says to them, They that are strong have not need of a physician, but those who are ill. I have not come to call righteous [men], but sinners.
18 And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples] of the Pharisees fast, but thy disciples fast not?
19 And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.
20 But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day.
21 No one sews a patch of new cloth on an old garment: otherwise its new filling-up takes from the old [stuff], and there is a worse rent.
22 And no one puts new wine into old skins; otherwise the wine bursts the skins, and the wine is poured out, and the skins will be destroyed; but new wine is to be put into new skins.
23 And it came to pass that he went on the sabbath through the cornfields; and his disciples began to walk on, plucking the ears.
24 And the Pharisees said to him, Behold, why do they on the sabbath what is not lawful?
25 And *he* said to them, Have ye never read what David did when he had need and hungered, *he* and those with him,
26 how he entered into the house of God, in [the section of] Abiathar [the] high priest, and ate the shew-bread, which it is not lawful unless for the priests to eat, and gave even to those that were with him?
27 And he said to them, The sabbath was made on account of man, not man on account of the sabbath;
28 so that the Son of man is lord of the sabbath also.

GOSPEL OF MARK CHAPTER 3

1 And he entered again into the synagogue; and there was there a man having his hand dried up.
2 And they watched him if he would heal him on the sabbath, that they might accuse him.
3 And he says to the man who had his hand dried up, Rise up [and come] into the midst.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were silent.

5 And looking round upon them with anger, distressed at the hardening of their heart, he says to the man, Stretch out thy hand. And he stretched [it] out, and his hand was restored.

6 And the Pharisees going out straightway with the Herodians took counsel against him, how they might destroy him.

7 And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him, and from Judaea,

8 and from Jerusalem, and from Idumaea and beyond the Jordan; and they of around Tyre and Sidon, a great multitude, having heard what things he did, came to him.

9 And he spoke to his disciples, in order that a little ship should wait upon him on account of the crowd, that they might not press upon him.

10 For he healed many, so that they beset him that they might touch him, as many as had plagues.

11 And the unclean spirits, when they beheld him, fell down before him, and cried saying, *Thou* art the Son of God.

12 And he rebuked them much, that they might not make him manifest.

13 And he goes up into the mountain, and calls whom he himself would, and they went to him.

14 And he appointed twelve that they might be with him, and that he might send them to preach,

15 and to have power [to heal diseases, and] to cast out demons.

16 And he gave to Simon the surname of Peter;

17 and James the [son] of Zebedee, and John the brother of James, and he gave them the surname of Boanerges, that is, Sons of thunder;

18 and Andrew, and Philip, and Bartholomew, and Matthew, and (Judas) Thomas, and James the [son] of Alphaeus, and Thaddaeus, and Simon the Cananaean,

19 and Judas Iscariote, who also delivered him up. And they come to [the] house.

20 And again a crowd comes together, so that they cannot even eat bread.

21 And his relatives having heard [of it] went out to lay hold on him, for they said, He is out of his mind.

22 And the scribes who had come down from Jerusalem said, He has Beelzebub, and, By the prince of the demons he casts out demons.

23 And having called them to [him], he said to them in parables, How can Satan cast out Satan?

24 And if a kingdom has become divided against itself, that kingdom cannot subsist.

25 And if a house has become divided against itself, that house cannot subsist.

26 And if Satan rise up against himself, and is divided, he cannot subsist, but has an end.

27 But no one can, having entered into his house, plunder the goods of the strong [man] unless he first bind the strong [man], and then he will plunder his house.

28 Verily I say unto you, that all sins shall be forgiven to the sons of men, and all the injurious speeches [with] which they may speak injuriously;

29 but whosoever shall speak injuriously against the Holy Spirit, to eternity has no forgiveness; but lies under the guilt of an everlasting sin;

30 -- because they said, He has an unclean spirit.

31 And his brethren and his mother come, and standing without sent to him calling him.

32 And a crowd sat around him. And they said to him, Behold, thy mother and thy brethren seek thee without.

33 And he answered them, saying, Who is my mother or my brethren?

34 And looking around in a circuit at those that were sitting around him, he says, Behold my mother and my brethren:

35 for whosoever shall do the will of God, *he* is my brother, and sister, and mother.

GOSPEL OF MARK CHAPTER 4

1 And again he began to teach by the sea. And a great crowd was gathered together to him, so that going on board ship he sat in the sea, and all the crowd were close to the sea on the land.

2 And he taught them many things in parables. And he said to them in his doctrine,

3 Hearken: Behold, the sower went forth to sow.

4 And it came to pass as he sowed, one fell by the wayside, and the birds came and devoured it.

5 And another fell on the rocky ground, where it had not much earth, and immediately it sprung up out [of the ground] because it had no depth of earth;

6 and when the sun arose it was burnt up, and because of its not having any root, it withered.

7 And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.

8 And another fell into the good ground, and yielded fruit, growing up and increasing; and bore, one thirty, and one sixty, and one a hundred.

9 And he said, He that has ears to hear, let him hear.

10 And when he was alone, those about him with the twelve asked him [as to] the parables.

11 And he said to them, To you is given [to know] the mystery of the kingdom of God; but to them who are without, all things are done in parables,

12 that beholding they may behold and not see, and hearing they may hear and not understand, lest it may be, they should be converted and they should be forgiven.

13 And he says to them, Do ye not know this parable? and how will ye be acquainted with all the parables?

14 The sower sows the word:

15 and these are they by the wayside where the word is sown, and when they hear, immediately Satan comes and takes away the word that was sown in them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And these are they in like manner who are sown upon the rocky places, who when they hear the word, immediately receive it with joy,
17 and they have no root in themselves, but are for a time: then, tribulation arising, or persecution on account of the word, immediately they are offended.
18 And others are they who are sown among the thorns: these are they who have heard the word,
19 and the cares of life, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becomes unfruitful.
20 And these are they who have been sown on the good ground, such as hear the word and receive it, and bear fruit; one thirty, and one sixty, and one a hundred [fold].
21 And he said to them, Does the lamp come that it should be put under the bushel or under the couch? [Is it] not that it should be set upon the lamp-stand?
22 For there is nothing hidden which shall not be made manifest; nor does any secret thing take place, but that it should come to light.
23 If any one have ears to hear, let him hear.
24 And he said to them, Take heed what ye hear; with what measure ye mete, it shall be meted to you; and there shall be [more] added to you.
25 For whosoever has, to him shall be given; and he who has not, even what he has shall be taken from him.
26 And he said, Thus is the kingdom of God, as if a man should cast the seed upon the earth,
27 and should sleep and rise up night and day, and the seed should sprout and grow, he does not know how.
28 The earth bears fruit of itself, first [the] blade, then an ear, then full corn in the ear.
29 But when the fruit is produced, immediately he sends the sickle, for the harvest is come.
30 And he said, How should we liken the kingdom of God, or with what comparison should we compare it?
31 As to a grain of mustard [seed], which, when it is sown upon the earth, is less than all seeds which are upon the earth,
32 and when it has been sown, mounts up and becomes greater than all herbs, and produces great branches, so that the birds of heaven can roost under its shadow.
33 And with many such parables he spoke the word to them, as they were able to hear,
34 but without a parable spoke he not to them; and in private he explained all things to his disciples.
35 And on that day, when evening was come, he says to them, Let us go over to the other side:
36 and having sent away the crowd, they take him with [them], as he was, in the ship. But other ships also were with him.
37 And there comes a violent gust of wind, and the waves beat into the ship, so that it already filled.
38 And *he* was in the stern sleeping on the cushion. And they awake him up and say to him, Teacher, dost thou not care that we are perishing?
39 And awaking up he rebuked the wind, and said to the sea, Silence; be mute. And the wind fell, and there was a great calm.
40 And he said to them, Why are ye [thus] fearful? how [is it] ye have not faith?
41 And they feared [with] great fear, and said one to another, Who then is this, that even the wind and the sea obey him?

GOSPEL OF MARK CHAPTER 5

1 And they came to the other side of the sea, to the country of the Gadarenes.
2 And immediately on his going out of the ship there met him out of the tombs a man possessed by an unclean spirit,
3 who had his dwelling in the tombs; and no one was able to bind him, not even with chains;
4 because he had been often bound with fetters and chains, and the chains had been torn asunder by him, and the fetters were shattered; and no one was able to subdue him.
5 And continually night and day, in the tombs and in the mountains, he was crying and cutting himself with stones.
6 But seeing Jesus from afar off, he ran and did him homage,
7 and crying with a loud voice he says, What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God, torment me not.
8 For he said to him, Come forth, unclean spirit, out of the man.
9 And he asked him, What is thy name? And he says to him, Legion is my name, because we are many.
10 And he besought him much that he would not send them away out of the country.
11 Now there was there just at the mountain a great herd of swine feeding;
12 and they besought him, saying, Send us into the swine that we may enter into them.
13 And Jesus [immediately] allowed them. And the unclean spirits going out entered into the swine, and the herd rushed down the steep slope, into the sea (about two thousand), and were choked in the sea.
14 And those that were feeding them fled and reported it in the city and in the country. And they went out to see what it was that had taken place.
15 And they come to Jesus, and they see the possessed of demons sitting [and] clothed and sensible, [him] that had had the legion: and they were afraid.
16 And they that had seen [it] related to them how it had happened to the [man] possessed by demons, and concerning the swine.
17 And they began to beg him to depart from their coasts.
18 And as he went on board ship, the man that had been possessed by demons besought him that he might be with him.
19 And he suffered him not, but says to him, Go to thine home to thine own people, and tell them how great things the Lord has done for thee, and has had mercy on thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And he went away and began to proclaim in the Decapolis how great things Jesus had done for him; and all wondered.

21 And Jesus having passed over in the ship again to the other side, a great crowd gathered to him; and he was by the sea.

22 And [behold] there comes one of the rulers of the synagogue, by name Jairus, and seeing him, falls down at his feet;

23 and he besought him much, saying, My little daughter is at extremity; [I pray] that thou shouldest come and lay thy hands upon her so that she may be healed, and may live.

24 And he went with him, and a large crowd followed him and pressed on him.

25 And a certain woman who had had a flux of blood twelve years,

26 and had suffered much under many physicians, and had spent everything she had and had found no advantage from it, but had rather got worse,

27 having heard concerning Jesus, came in the crowd behind and touched his clothes;

28 for she said, If I shall touch but his clothes I shall be healed.

29 And immediately her fountain of blood was dried up, and she knew in her body that she was cured from the scourge.

30 And immediately Jesus, knowing in himself the power that had gone out of him, turning round in the crowd said, Who has touched my clothes?

31 And his disciples said to him, Thou seest the crowd pressing on thee, and sayest thou, Who touched me?

32 And he looked round about to see her who had done this.

33 But the woman, frightened and trembling, knowing what had taken place in her, came and fell down before him, and told him all the truth.

34 And he said to her, Daughter, thy faith has healed thee; go in peace, and be well of thy scourge.

35 While he was yet speaking, they come from the ruler of the synagogue's [house], saying, Thy daughter has died, why troublest thou the teacher any further?

36 But Jesus [immediately], having heard the word spoken, says to the ruler of the synagogue, Fear not; only believe.

37 And he suffered no one to accompany him save Peter and James, and John the brother of James.

38 And he comes to the house of the ruler of the synagogue, and sees the tumult, and people weeping and wailing greatly.

39 And entering in he says to them, Why do ye make a tumult and weep? the child has not died, but sleeps.

40 And they derided him. But he, having put [them] all out, takes with [him] the father of the child, and the mother, and those that were with him, and enters in where the child was lying.

41 And having laid hold of the hand of the child, he says to her, Talitha koumi, which is, interpreted, Damsel, I say to thee, Arise.

42 And immediately the damsel arose and walked, for she was twelve years old. And they were astonished with great astonishment.

43 And he charged them much that no one should know this; and he desired that [something] should be given her to eat.

GOSPEL OF MARK CHAPTER 6

1 And he went out thence and came to his own country, and his disciples follow him.

2 And when sabbath was come he began to teach in the synagogue, and many hearing were amazed, saying, Whence [has] this [man] these things? and what [is] the wisdom that is given to him, and such works of power are done by his hands?

3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

4 But Jesus said to them, A prophet is not despised save in his own country, and among [his] kinsmen, and in his own house.

5 And he could not do any work of power there, save that laying his hands on a few infirm persons he healed [them].

6 And he wondered because of their unbelief. And he went round the villages in a circuit, teaching.

7 And he calls the twelve to [him]; and he began to send them out two [and] two, and gave to them power over the unclean spirits;

8 and he commanded them that they should take nothing for the way, save a staff only; no scrip, no bread, no money in their belt;

9 but be shod with sandals, and put not on two body-coats.

10 And he said to them, Wheresoever ye shall enter into a house, there remain till ye shall go thence.

11 And whatsoever place shall not receive you nor hear you, departing thence, shake off the dust which is under your feet for a testimony to them.

12 And they went forth and preached that they should repent;

13 and they cast out many demons, and anointed with oil many infirm, and healed them.

14 And Herod the king heard [of him] (for his name had become public), and said, John the baptist is risen from among [the] dead, and on this account works of power are wrought by him.

15 And others said, It is Elias; and others said, It is a prophet, as one of the prophets.

16 But Herod when he heard [it] said, John whom *I* beheaded, he it is; *he* is risen [from among the dead].

17 For the same Herod had sent and seized John, and had bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her.

18 For John said to Herod, It is not lawful for thee to have the wife of thy brother.

19 But Herodias kept it [in her mind] against him, and wished to kill him, and could not:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 for Herod feared John knowing that he was a just and holy man, and kept him safe; and having heard him, did many things, and heard him gladly.

21 And a holiday being come, when Herod, on his birthday, made a supper to his grandees, and to the chiliarchs, and the chief [men] of Galilee;

22 and the daughter of the same Herodias having come in, and danced, pleased Herod and those that were with [him] at table; and the king said to the damsel, Ask of me whatsoever thou wilt and I will give it thee.

23 And he swore to her, Whatsoever thou shalt ask me I will give thee, to half of my kingdom.

24 And she went out, and said to her mother, What should I ask? And she said, The head of John the baptist.

25 And immediately going in with haste to the king, she asked saying, I desire that thou give me directly upon a dish the head of John the baptist.

26 And the king, [while] made very sorry, on account of the oaths and those lying at table with [him] would not break his word with her.

27 And immediately the king, having sent one of the guard, ordered his head to be brought. And he went out and beheaded him in the prison,

28 and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother.

29 And his disciples having heard [it], came and took up his body, and laid it in a tomb.

30 And the apostles are gathered together to Jesus. And they related to him all things, [both] what they had done and what they had taught.

31 And he said to them, Come ye yourselves apart into a desert place and rest a little. For those coming and those going were many, and they had not leisure even to eat.

32 And they went away apart into a desert place by ship.

33 And many saw them going, and recognised them, and ran together there on foot, out of all the cities, and got [there] before them.

34 And on leaving [the ship] [Jesus] saw a great crowd, and he was moved with compassion for them, because they were as sheep not having a shepherd. And he began to teach them many things.

35 And when it was already late in the day, his disciples coming to him say, The place is desert, and it is already late in the day;

36 send them away that they may go into the country and villages around, and buy themselves bread, for they have not anything they can eat.

37 And he answering said to them, Give *ye* them to eat. And they say to him, Shall we go and buy two hundred denarii worth of bread and give them to eat?

38 And he says to them, How many loaves have ye? Go [and] see. And when they knew they say, Five, and two fishes.

39 And he ordered them to make them all sit down by companies on the green grass.

40 And they sat down in ranks by hundreds and by fifties.

41 And having taken the five loaves and the two fishes, looking up to heaven, he blessed, and broke the loaves, and gave [them] to his disciples that they might set [them] before them. And the two fishes he divided among all.

42 And they all ate and were satisfied.

43 And they took up of fragments the fillings of twelve hand-baskets, and of the fishes.

44 And those that ate of the loaves were five thousand men.

45 And immediately he compelled his disciples to go on board ship, and to go on before to the other side to Bethsaida, while *he* sends the crowd away.

46 And, having dismissed them, he departed into the mountain to pray.

47 And when evening was come, the ship was in the midst of the sea, and *he* alone upon the land.

48 And seeing them labouring in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them walking on the sea, and would have passed them by.

49 But they, seeing him walking on the sea, thought that it was an apparition, and cried out.

50 For all saw him and were troubled. And immediately he spoke with them, and says to them, Be of good courage: it is *I*; be not afraid.

51 And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves and wondered;

52 for they understood not through the loaves: for their heart was hardened.

53 And having passed over, they came to the land of Gennesaret and made the shore.

54 And on their coming out of the ship, immediately recognising him,

55 they ran through that whole country around, and began to carry about those that were ill on couches, where they heard that he was.

56 And wherever he entered into villages, or cities, or the country, they laid the sick in the market-places, and besought him that they might touch if it were only the hem of his garment; and as many as touched him were healed.

GOSPEL OF MARK CHAPTER 7

1 And the Pharisees and some of the scribes, coming from Jerusalem, are gathered together to him,

2 and seeing some of his disciples eat bread with defiled, that is, unwashed, hands,

3 (for the Pharisees and all the Jews, unless they wash their hands diligently, do not eat, holding what has been delivered by the ancients;

4 and [on coming] from the market-place, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and couches),

5 then the Pharisees and the scribes ask him, Why do thy disciples not walk according to what has been delivered by the ancients, but eat the bread with defiled hands?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 But he answering said to them, Well did Esaias prophesy concerning you hypocrites, as it is written, This people honour me with their lips, but their heart is far away from me.

7 But in vain do they worship me, teaching [as their] teachings commandments of men.

8 [For], leaving the commandment of God, ye hold what is delivered by men [to keep] -- washings of vessels and cups, and many other such like things ye do.

9 And he said to them, Well do ye set aside the commandment of God, that ye may observe what is delivered by yourselves [to keep].

10 For Moses said, Honour thy father and thy mother; and, he who speaks ill of father or mother, let him surely die.

11 But *ye* say, If a man say to his father or his mother, [It is] corban (that is, gift), whatsoever thou mightest have profit from me by ...

12 And ye no longer suffer him to do anything for his father or his mother;

13 making void the word of God by your traditional teaching which ye have delivered; and many such like things ye do.

14 And having called again the crowd, he said to them, Hear me, all [of you], and understand:

15 There is nothing from outside a man entering into him which can defile him; but the things which go out from him, those it is which defile the man.

16 If any one have ears to hear, let him hear.

17 And when he went indoors from the crowd, his disciples asked him concerning the parable.

18 And he says to them, Are *ye* also thus unintelligent? Do ye not perceive that all that is outside entering into the man cannot defile him,

19 because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats?

20 And he said, That which goes forth out of the man, that defiles the man.

21 For from within, out of the heart of men, go forth evil thoughts, adulteries, fornications, murders,

22 thefts, covetousness, wickednesses, deceit, licentiousness, a wicked eye, injurious language, haughtiness, folly;

23 all these wicked things go forth from within and defile the man.

24 And he rose up and went away thence into the borders of Tyre and Sidon; and having entered into a house he would not have any one know [it], and he could not be hid.

25 But immediately a woman, whose little daughter had an unclean spirit, having heard of him, came and fell at his feet

26 (and the woman was a Greek, Syrophenician* by race), and asked him that he would cast the demon out of her daughter.

(A Greek-speaking Canaanite-Phoenician woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, Weights, currency (the shekel), calendar, etc.] have remained the same for centuries.)*

27 But [Jesus] said to her, Suffer the children to be first filled; for it is not right to take the children's bread and cast it to the dogs.

28 But she answered and says to him, Yea, Lord; for even the dogs under the table eat of the children's crumbs.

29 And he said to her, Because of this word, go thy way, the demon is gone out of thy daughter.

30 And having gone away to her house she found the demon gone out, and her daughter lying on the bed.

31 And again having left the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring to him a deaf [man] who could not speak right, and they beseech him that he might lay his hand on him.

33 And having taken him away from the crowd apart, he put his fingers to his ears; and having spit, he touched his tongue;

34 and looking up to heaven he groaned, and says to him, Ephphatha, that is, Be opened.

35 And immediately his ears were opened, and the band of his tongue was loosed and he spoke right.

36 And he charged them that they should speak to no one [of it]. But so much the more *he* charged them, so much the more abundantly *they* proclaimed it;

37 and they were astonished above measure, saying, He does all things well; he makes both the deaf to hear, and the speechless to speak.

GOSPEL OF MARK CHAPTER 8

1 In those days, there being again a great crowd, and they having nothing that they could eat, having called his disciples to [him], he says to them,

2 I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat,

3 and if I should dismiss them to their home fasting, they will faint on the way; for some of them are come from far.

4 And his disciples answered him, Whence shall one be able to satisfy these with bread here in a desert place?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the crowd to sit down on the ground. And having taken the seven loaves, he gave thanks, and broke [them] and gave [them] to his disciples, that they might set [them] before [them]; and they set [them] before the crowd.

7 And they had a few small fishes, and having blessed them, he desired these also to be set before [them].

8 And they ate and were satisfied. And they took up of fragments that remained seven baskets.

9 And they [that had eaten] were about four thousand; and he sent them away.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And immediately going on board ship with his disciples, he came into the parts of Dalmanutha.

11 And the Pharisees went out and began to dispute against him, seeking from him a sign from heaven, tempting him.

12 And groaning in his spirit, he says, Why does this generation seek a sign? Verily I say unto you, A sign shall in no wise be given to this generation.

13 And he left them, and going again on board ship, went away to the other side.

14 And they forgot to take bread, and save one loaf, they had not [any] with them in the ship.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and [of] the leaven of Herod.

16 And they reasoned with one another, [saying], It is because we have no bread.

17 And Jesus knowing [it], says to them, Why reason ye because ye have no bread? Do ye not yet perceive nor understand? Have ye your heart [yet] hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I broke the five loaves for the five thousand, how many hand-baskets full of fragments took ye up? They say to him, Twelve.

20 And when the seven for the four thousand, the filling of how many baskets of fragments took ye up? And they said, Seven.

21 And he said to them, How do ye not yet understand?

22 And he comes to Bethsaida; and they bring him a blind man, and beseech him that he might touch him.

23 And taking hold of the hand of the blind man he led him forth out of the village, and having spit upon his eyes, he laid his hands upon him, and asked him if he beheld anything.

24 And having looked up, he said, I behold men, for I see [them], as trees, walking.

25 Then he laid his hands again upon his eyes, and he saw distinctly, and was restored and saw all things clearly.

26 And he sent him to his house, saying, Neither enter into the village, nor tell [it] to any one in the village.

27 And Jesus went forth and his disciples, into the villages of Caesarea-Philippi. And by the way he asked his disciples, saying unto them, Who do men say that I am?

28 And they answered him, saying, John the baptist; and others, Elias; but others, One of the prophets.

29 And he asked them, But *ye*, who do ye say that I am? And Peter answering says to him, *Thou* art the Christ.

30 And he charged them straitly, in order that they should tell no man about him.

31 And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests and of the scribes, and be killed, and after three days rise [again].

32 And he spoke the thing openly. And Peter, taking him to [him], began to rebuke him.

33 But he, turning round and seeing his disciples, rebuked Peter, saying, Get away behind me, Satan, for thy mind is not on the things that are of God, but on the things that are of men.

34 And having called the crowd with his disciples, he said to them, Whoever desires to come after me, let him deny himself, and take up his cross and follow me.

35 For whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's shall save it.

36 For what shall it profit a man if he gain the whole world and suffer the loss of his soul?

37 for what should a man give in exchange for his soul?

38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

GOSPEL OF MARK CHAPTER 9

1 And he said to them, Verily I say unto you, There are some of those standing here that shall not taste death until they shall have seen the kingdom of God come in power.

2 And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them:

3 and his garments became shining, exceeding white [as snow], such as fuller on earth could not whiten [them].

4 And there appeared to them Elias with Moses, and they were talking with Jesus.

5 And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for thee one, and for Moses one, and for Elias one.

6 For he knew not what he should say, for they were filled with fear.

7 And there came a cloud overshadowing them, and there came a voice out of the cloud, *This* is my beloved Son: hear him.

8 And suddenly having looked around, they no longer saw any one, but Jesus alone with themselves.

9 And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among [the] dead.

10 And they kept that saying, questioning among themselves, what rising from among [the] dead was.

11 And they asked him saying, Why do the scribes say that Elias must first have come?

12 And he answering said to them, Elias indeed, having first come, restores all things; and how is it written of the Son of man that he must suffer much, and be set at nought:

13 but I say unto you that Elias also is come, and they have done to him whatever they would, as it is written of him.

14 And when he came to the disciples he saw a great crowd around them, and scribes disputing against them.

15 And immediately all the crowd seeing him were amazed, and running to [him], saluted him.

16 And he asked them, What do ye question with them about?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And one out of the crowd answered him, Teacher, I brought to thee my son, who has a dumb spirit;
18 and wheresoever it seizes him it tears him, and he foams and gnashes his teeth, and he is withering away. And I spoke to thy disciples, that they might cast him out, and they could not.
19 But he answering them says, O unbelieving generation! how long shall I be with you? how long shall I bear with you? bring him to me.
20 And they brought him to him. And seeing him the spirit immediately tore him; and falling upon the earth he rolled foaming.
21 And he asked his father, How long a time is it that it has been like this with him? And he said, From childhood;
22 and often it has cast him both into fire and into waters that it might destroy him: but if thou couldst [do] anything, be moved with pity on us, and help us.
23 And Jesus said to him, The 'if thou couldst' is [if thou couldst] believe: all things are possible to him that believes.
24 And immediately the father of the young child crying out said [with tears], I believe, help mine unbelief.
25 But Jesus, seeing that [the] crowd was running up together, rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, *I* command thee, come out of him, and enter no more into him.
26 And having cried out and torn [him] much, he came out; and he became as if dead, so that the most said, He is dead.
27 But Jesus, having taken hold of him by the hand, lifted him up, and he arose.
28 And when he was entered into the house, his disciples asked him privately, Wherefore could not *we* cast him out?
29 And he said to them, This kind can go out by nothing but by prayer and fasting.
30 And going forth from thence they went through Galilee; and he would not that any one knew it;
31 for he taught his disciples and said to them, The Son of man is delivered into men's hands, and they shall kill him; and having been killed, after three days he shall rise again.
32 But they understood not the saying, and feared to ask him.
33 And he came to Capernaum, and being in the house, he asked them, Of what were ye reasoning by the way?
34 And they remained silent, for by the way they had been reasoning with one another who [was] greatest.
35 And sitting down he called the twelve; and he says to them, If any one would be first, he shall be last of all, and minister of all.
36 And taking a little child he set it in their midst, and having taken it in his arms he said to them,
37 Whosoever shall receive one of such little children in my name, receives me; and whosoever shall receive me, does not receive me, but him who sent me.
38 And John answered him saying, Teacher, we saw some one casting out demons in thy name, who does not follow us, and we forbad him, because he does not follow us.
39 But Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, and be able soon [after] to speak ill of me;
40 for he who is not against us is for us.
41 For whosoever shall give you a cup of water to drink in [my] name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.
42 And whosoever shall be a snare to one of the little ones who believe [in me], it were better for him if a millstone were hung about his neck, and he cast into the sea.
43 And if thy hand serve as a snare to thee, cut it off: it is better for thee to enter into life maimed, than having thy two hands to go away into hell, into the fire unquenchable;
44 [where their worm dies not, and the fire is not quenched].
45 And if thy foot serve as a snare to thee, cut it off: it is better for thee to enter into life lame, than having thy two feet to be cast into hell, into the fire unquenchable;
46 [where their worm dies not, and the fire is not quenched].
47 And if thine eye serve as a snare to thee, cast it out: it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the hell of fire,
48 where their worm dies not, and the fire is not quenched.
49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.
50 Salt [is] good, but if the salt is become saltless, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

GOSPEL OF MARK CHAPTER 10

1 And rising up thence he comes into the coasts of Judaea, and the other side of the Jordan. And again crowds come together to him, and, as he was accustomed, again he taught them.
2 And Pharisees coming to [him] asked him, Is it lawful for a man to put away [his] wife? (tempting him).
3 But he answering said to them, What did Moses command you?
4 And they said, Moses allowed to write a bill of divorce, and to put away.
5 And Jesus answering said to them, In view of your hard-heartedness he wrote this commandment for you;
6 but from [the] beginning of [the] creation God made them male and female.
7 For this cause a man shall leave his father and mother and shall be united to his wife,
8 and the two shall be one flesh: so that they are no longer two but one flesh.
9 What therefore God has joined together, let not man separate.
10 And again in the house the disciples asked him concerning this.
11 And he says to them, Whosoever shall put away his wife and shall marry another, commits adultery against her.
12 And if a woman put away her husband and shall marry another, she commits adultery.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And they brought little children to him that he might touch them. But the disciples rebuked those that brought [them].

14 But Jesus seeing [it], was indignant, and said to them, Suffer the little children to come to me; forbid them not; for of such is the kingdom of God.

15 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter into it.

16 And having taken them in his arms, having laid his hands on them, he blessed them.

17 And as he went forth into the way, a person ran up to [him], and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life?

18 But Jesus said to him, Why callest thou me good? no one is good but one, [that is] God.

19 Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.

20 And he answering said to him, Teacher, all these things have I kept from my youth.

21 And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me, [taking up the cross].

22 But he, sad at the word, went away grieved, for he had large possessions.

23 And Jesus looking around says to his disciples, How difficultly shall they that have riches enter into the kingdom of God!

24 And the disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

26 And they were exceedingly astonished, saying to one another, And who can be saved?

27 But Jesus looking on them says, With men it is impossible, but not with God; for all things are possible with God.

28 Peter began to say to him, Behold, *we* have left all things and have followed thee.

29 Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, [or wife], or children, or lands, for my sake and for the sake of the gospel,

30 that shall not receive a hundredfold now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the coming age life eternal.

31 But many first shall be last, and the last first.

32 And they were in the way going up to Jerusalem, and Jesus was going on before them; and they were amazed, and were afraid as they followed. And taking the twelve again to [him], he began to tell them what was going to happen to him:

33 Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him up to the nations:

34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and after three days he shall rise again.

35 And there come to him James and John, the sons of Zebedee, saying [to him], Teacher, we would that whatsoever we may ask thee, thou wouldst do it for us.

36 And he said to them, What would ye that I should do for you?

37 And they said to him, Give to us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.

38 And Jesus said to them, Ye do not know what ye ask. Are ye able to drink the cup which *I* drink, or be baptised with the baptism that *I* am baptised with?

39 And they said to him, We are able. And Jesus said to them, The cup that *I* drink ye will drink and with the baptism that *I* am baptised with ye will be baptised,

40 but to sit on my right hand or on my left is not mine to give, but for those for whom it is prepared.

41 And the ten having heard [of it], began to be indignant about James and John.

42 But Jesus having called them to [him], says to them, Ye know that those who are esteemed to rule over the nations exercise lordship over them; and their great men exercise authority over them;

43 but it is not thus among you; but whosoever would be great among you, shall be your minister;

44 and whosoever would be first of you shall be bondman of all.

45 For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.

46 And they come to Jericho, and as he was going out from Jericho, and his disciples and a large crowd, the son of Timaeus, Bartimaeus, the blind [man], sat by the wayside begging.

47 And having heard that it was Jesus the Nazaraean, he began to cry out and to say, O Son of David, Jesus, have mercy on me.

48 And many rebuked him, that he might be silent; but he cried so much the more, Son of David, have mercy on me.

49 And Jesus, standing still, desired him to be called. And they call the blind [man], saying to him, Be of good courage, rise up, he calls thee.

50 And, throwing away his garment, he started up and came to Jesus.

51 And Jesus answering says to him, What wilt thou that I shall do to thee? And the blind [man] said to him, Rabboni, that I may see.

52 And Jesus said to him, Go, thy faith has healed thee. And he saw immediately, and followed him in the way.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GOSPEL OF MARK CHAPTER 11

1 And when they draw near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends two of his disciples,

2 and says to them, Go into the village which is over against you, and immediately on entering into it ye will find a colt tied, upon which no [child] of man has ever sat: loose it and lead it [here].

3 And if any one say to you, Why do ye this? say, The Lord has need of it; and straightway he sends it hither.

4 And they departed, and found a colt bound to the door without at the crossway, and they loose him.

5 And some of those who stood there said to them, What are ye doing, loosing the colt?

6 And they said to them as Jesus had commanded. And they let them [do it].

7 And they led the colt to Jesus, and cast their clothes upon it, and he sat on it;

8 and many strewed their clothes on the way, and others cut down branches from the trees [and went on strewing them on the way].

9 And those going on before and those following cried out, Hosanna! blessed [be] he that comes in [the] Lord's name.

10 Blessed [be] the coming kingdom of our father David. Hosanna in the highest!

11 And he entered into Jerusalem and into the temple; and having looked round on all things, the hour being already late, he went out to Bethany with the twelve.

12 And on the morrow, when they were gone out of Bethany, he hungered.

13 And seeing from afar off a fig-tree which had leaves, he came, if perhaps he might find something on it. And having come up to it he found nothing but leaves, for it was not the time of figs.

14 And answering he said to it, Let no one eat fruit of thee any more for ever. And his disciples heard [it].

15 And they come to Jerusalem, and entering into the temple, he began to cast out those who sold and who bought in the temple, and he overthrew the tables of the moneychangers and the seats of the dove-sellers,

16 and suffered not that any one should carry any package through the temple.

17 And he taught saying to them, Is it not written, My house shall be called a house of prayer for all the nations? but *ye* have made it a den of robbers.

18 And the chief priests and the scribes heard [it], and they sought how they might destroy him; for they feared him, because all the crowd were astonished at his doctrine.

19 And when it was evening he went forth without the city.

20 And passing by early in the morning they saw the fig-tree dried up from the roots.

21 And Peter, remembering [what Jesus had said], says to him, Rabbi, see, the fig-tree which thou cursedst is dried up.

22 And Jesus answering says to them, Have faith in God.

23 Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for him.

24 For this reason I say to you, All things whatsoever ye pray for and ask, believe that ye receive it, and it shall come to pass for you.

25 And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive you your offences.

26 But if *ye* do not forgive, neither will your Father who is in the heavens forgive your offences.

27 And they come again to Jerusalem. And as he walked about in the temple, the chief priests and the scribes and the elders come to him,

28 and they say to him, By what authority doest thou these things? and who gave thee this authority, that thou shouldest do these things?

29 And Jesus answering said to them, *I* also will ask you one thing, and answer me, and I will tell you by what authority I do these things:

30 The baptism of John, was it of heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why [then] have ye not believed him?

32 but should we say, Of men -- they feared the people; for all held of John that he was truly a prophet.

33 And they answering say to Jesus, We do not know. And Jesus [answering] says to them, Neither do *I* tell you by what authority I do these things.

GOSPEL OF MARK CHAPTER 12

1 And he began to say to them in parables, A man planted a vineyard, and made a fence round [it] and dug a wine-vat, and built a tower, and let it out to husbandmen, and left the country.

2 And he sent a bondman to the husbandmen at the season, that he might receive from the husbandmen of the fruit of the vineyard.

3 But they took him, and beat [him], and sent [him] away empty.

4 And again he sent to them another bondman; and [at] him they [threw stones, and] struck [him] on the head, and sent [him] away with insult.

5 And [again] he sent another, and him they killed; and many others, beating some and killing some.

6 Having yet therefore one beloved son, he sent also him to them the last, saying, They will have respect for my son.

7 But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance will be ours.

8 And they took him and killed him, and cast him forth out of the vineyard.

9 What therefore shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Have ye not even read this scripture, The stone which they that builded rejected, this has become the corner-stone:
11 this is of [the] Lord, and it is wonderful in our eyes?
12 And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of them. And they left him and went away.
13 And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speaking.
14 And they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not men's person, but teachest the way of God with truth: Is it lawful to give tribute to Caesar or not?
15 Should we give, or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a denarius that I may see [it].
16 And they brought [it]. And he says to them, Whose [is] this image and superscription? And they said to him, Caesar's.
17 And Jesus answering said to them, Pay what is Caesar's to Caesar, and what is God's to God. And they wondered at him.
18 And Sadducees come to him, that say there is no resurrection; and they demanded of him saying,
19 Teacher, Moses wrote to us that if any one's brother die, and leave a wife behind, and leave no children, that his brother shall take his wife, and raise up seed to his brother.
20 There were seven brethren; and the first took a wife, and dying did not leave seed;
21 and the second took her and died, and neither did he leave seed; and the third likewise.
22 And the seven [took her and] did not leave seed. Last of all the woman also died.
23 In the resurrection, when they shall rise again, of which of them shall she be wife, for the seven had her as wife?
24 And Jesus answering said to them, Do not ye therefore err, not knowing the scriptures, nor the power of God?
25 For when they rise from among [the] dead they neither marry, nor are given in marriage, but are as angels [who are] in the heavens.
26 But concerning the dead that they rise, have ye not read in the book of Moses, in [the section of] the bush, how God spoke to him, saying, *I* [am] the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of [the] dead, but of [the] living. *Ye* therefore greatly err.
28 And one of the scribes who had come up, and had heard them reasoning together, perceiving that he had answered them well, demanded of him, Which is [the] first commandment of all?
29 And Jesus answered him, [The] first commandment of all [is], Hear, Israel: the Lord our God is one Lord;
30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, and with all thy strength. This is [the] first commandment.
31 And a second like it [is] this: Thou shalt love thy neighbour as thyself. There is not another commandment greater than these.
32 And the scribe said to him, Right, teacher; thou hast spoken according to [the] truth. For he is one, and there is none other besides him;
33 and to love him with all the heart, and with all the intelligence, and with all the soul, and with all the strength, and to love one's neighbour as one's self, is more than all the burnt-offerings and sacrifices.
34 And Jesus, seeing that he had answered intelligently, said to him, Thou art not far from the kingdom of God. And no one dared question him any more.
35 And Jesus answering said [as he was] teaching in the temple, How do the scribes say that the Christ is son of David?
36 [for] David himself said [speaking] in the Holy Spirit, The Lord said to my Lord, Sit on my right hand until I put thine enemies [as] footstool of thy feet.
37 David himself [therefore] calls him Lord, and whence is he his son? And the mass of the people heard him gladly.
38 And he said to them in his doctrine, Beware of the scribes, who like to walk about in long robes, and salutations in the marketplaces,
39 and first seats in the synagogues, and first places at suppers;
40 who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.
41 And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich cast in much.
42 And a poor widow came and cast in two mites, which is a farthing.
43 And having called his disciples to [him] he said to them, Verily I say unto you, This poor widow has cast in more than all who have cast into the treasury:
44 for all have cast in of that which they had in abundance, but she of her destitution has cast in all that she had, the whole of her living.

GOSPEL OF MARK CHAPTER 13

1 And as he was going out of the temple, one of his disciples says to him, Teacher, see what stones and what buildings!
2 And Jesus answering said to him, Seest thou these great buildings? not a stone shall be left upon a stone, which shall not be thrown down.
3 And as he sat on the mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,
4 Tell us, when shall these things be, and what is the sign when all these things are going to be fulfilled?
5 And Jesus answering them began to say, Take heed lest any one mislead you.
6 For many shall come in my name, saying, It is *I*, and shall mislead many.
7 But when ye shall hear of wars and rumours of wars, be not disturbed, for [this] must happen, but the end is not yet.
8 For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in [different] places, and there shall be famines and troubles: these things [are the] beginnings of throes.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 But *ye*, take heed to yourselves, for they shall deliver you up to sanhedrims and to synagogues: ye shall be beaten and brought before rulers and kings for my sake, for a testimony to them;

10 and the gospel must first be preached to all the nations.

11 But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, [nor prepare your discourse]: but whatsoever shall be given you in that hour, that speak; for *ye* are not the speakers, but the Holy Spirit.

12 But brother shall deliver up brother to death, and father child; and children shall rise up against parents, and cause them to be put to death.

13 And ye will be hated of all on account of my name; but he that has endured to the end, *he* shall be saved.

14 But when ye shall see the abomination of desolation standing where it should not, (he that reads let him consider [it],) then let those in Judaea flee to the mountains;

15 and him that is upon the housetop not come down into the house, nor enter [into it] to take away anything out of his house;

16 and him that is in the field not return back to take his garment.

17 But woe to those that are with child and to those that give suck in those days!

18 And pray that it may not be in winter time;

19 for those days shall be distress such as there has not been the like since [the] beginning of creation which God created, until now, and never shall be;

20 and if [the] Lord had not cut short those days, no flesh should have been saved; but on account of the elect whom he has chosen, he has cut short those days.

21 And then if any one say to you, Lo, here [is] the Christ, or Lo, there, believe [it] not.

22 For false Christs and false prophets will arise, and give signs and wonders to deceive, if possible, even the elect.

23 But do *ye* take heed: behold, I have told you all things beforehand.

24 But in those days, after that distress, the sun shall be darkened and the moon shall not give its light;

25 and the stars of heaven shall be falling down, and the powers which are in the heavens shall be shaken;

26 and then shall they see the Son of man coming in clouds with great power and glory;

27 and then shall he send his angels and shall gather together his elect from the four winds, from end of earth to end of heaven.

28 But learn the parable from the fig-tree: when its branch already becomes tender and puts forth the leaves, ye know that the summer is near.

29 Thus also *ye*, when ye see these things happening, know that it is near, at the doors.

30 Verily I say unto you, This generation shall in no wise pass away, till all these things take place.

31 The heaven and the earth shall pass away, but my words shall in no wise pass away.

32 But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father.

33 Take heed, watch and pray, for ye do not know when the time is:

34 [it is] as a man gone out of the country, having left his house and given to his bondmen the authority, and to each one his work, and commanded the doorkeeper that he should watch.

35 Watch therefore, for ye do not know when the master of the house comes: evening, or midnight, or cock-crow, or morning;

36 lest coming suddenly he find you sleeping.

37 But what I say to you, I say to all, Watch.

GOSPEL OF MARK CHAPTER 14

1 Now the passover and the [feast of] unleavened bread was after two days. And the chief priests and the scribes were seeking how they might seize him by subtlety and kill him.

2 For they said, Not in the feast, lest perhaps there be a tumult of the people.

3 And when he was in Bethany, in the house of Simon the leper, as he lay at table, there came a woman having an alabaster flask of ointment of pure nard, very costly; and having broken the alabaster flask, she poured it out upon his head.

4 And there were some indignant in themselves, and saying, Why has this waste been made of the ointment?

5 for this ointment could have been sold for more than three hundred denarii and given to the poor. And they spoke very angrily at her.

6 But Jesus said, Let her alone; why do ye trouble her? she has wrought a good work as to me;

7 for ye have the poor always with you, and whenever ye would ye can do them good; but me ye have not always.

8 What *she* could she has done. She has beforehand anointed my body for the burial.

9 And verily I say unto you, Wheresoever these glad tidings may be preached in the whole world, what this [woman] has done shall be also spoken of for a memorial of her.

10 And Judas Iscariote, one of the twelve, went away to the chief priests that he might deliver him up to them;

11 and they, when they heard it, rejoiced, and promised him to give money. And he sought how he could opportunely deliver him up.

12 And the first day of unleavened bread, when they slew the passover, his disciples say to him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you carrying a pitcher of water; follow him.

14 And wheresoever he enters, say to the master of the house, The Teacher says, Where is my guest-chamber where I may eat the passover with my disciples?

15 and *he* will shew you a large upper room furnished ready. There make ready for us.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 And his disciples went away and came into the city, and found as he had said to them; and they made ready the passover.

17 And when evening was come, he comes with the twelve.

18 And as they lay at table and were eating, Jesus said, Verily I say to you, One of you shall deliver me up; he who is eating with me.

19 And they began to be grieved, and to say to him, one by one, Is it *I*? [and another, Is it *I*?]

20 But he answered and said to them, One of the twelve, he who dips with me in the dish.

21 The Son of man goes indeed as it is written concerning him, but woe to that man by whom the Son of man is delivered up; [it were] good for that man if he had not been born.

22 And as they were eating, Jesus, having taken bread, when he had blessed, broke [it], and gave [it] to them, and said, Take [this]: this is my body.

23 And having taken [the] cup, when he had given thanks, he gave [it] to them, and they all drank out of it.

24 And he said to them, This is my blood, that of the [new] covenant, that shed for many. *(The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)*

25 Verily I say to you, I will no more drink at all of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And having sung a hymn, they went out to the mount of Olives.

27 And Jesus says to them, All ye shall be offended, for it is written, I will smite the shepherd, and the sheep shall be scattered abroad.

28 But after I am risen, I will go before you into Galilee.

29 But Peter said to him, Even if all should be offended, yet not *I*.

30 And Jesus says to him, Verily I say to thee, that thou to-day, in this night, before [the] cock shall crow twice, thou shalt thrice deny me.

31 But he said [so much] exceedingly the more, If I should have to die with thee, I will in no wise deny thee. And likewise said they all too.

32 And they come to a place of which the name [is] Gethsemane, and he says to his disciples, Sit here while I shall pray.

33 And he takes with him Peter and James and John, and he began to be amazed and oppressed in spirit.

34 And he says to them, My soul is full of grief even unto death; abide here and watch.

35 And, going forward a little, he fell upon the earth; and he prayed that, if it were possible, the hour might pass away from him.

36 And he said, Abba, Father, all things are possible to thee: take away this cup from me; but not what *I* will, but what *thou* [wilt].

37 And he comes and finds them sleeping. And he says to Peter, Simon, dost thou sleep? Hast thou not been able to watch one hour?

38 Watch and pray, that ye enter not into temptation. The spirit indeed [is] willing, but the flesh weak.

39 And going away, he prayed again, saying the same thing.

40 And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him.

41 And he comes the third time and says to them, Sleep on now, and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners.

42 Arise, let us go; behold, he that delivers me up has drawn nigh.

43 And immediately, while he was yet speaking, Judas comes up, [being] one of the twelve, and with him a great crowd, with swords and sticks, from the chief priests and the scribes and the elders.

44 Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; seize him, and lead [him] away safely.

45 And being come, straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses.

46 And they laid their hands upon him and seized him.

47 But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear.

48 And Jesus answering said to them, Are ye come out as against a robber, with swords and sticks to take me?

49 I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be fulfilled.

50 And all left him and fled.

51 And a certain young man followed him with a linen cloth cast about his naked [body]; and [the young men] seize him;

52 but he, leaving the linen cloth behind [him], fled from them naked.

53 And they led away Jesus to the high priest. And there come together to him all the chief priests and the elders and the scribes.

54 And Peter followed him at a distance, till [he was] within the court of the high priest's palace; and he was sitting with the officers and warming himself in the light [of the fire].

55 And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death, and did not find [any].

56 For many bore false witness against him, and their testimony did not agree.

57 And certain persons rose up and bore false witness against him, saying,

58 *We* heard him saying, *I* will destroy this temple which is made with hands, and in the course of three days I will build another not made with hands.

59 And neither thus did their testimony agree.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

60 And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee?

61 But he was silent, and answered nothing. Again the high priest asked him, and says to him, *Thou* art the Christ, the Son of the Blessed?

62 And Jesus said, *I* am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

63 And the high priest, having rent his clothes, says, What need have we any more of witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.

65 And some began to spit upon him, and cover up his face, and buffet him, and say to him, Prophesy; and the officers struck him with the palms of their hands.

66 And Peter being below in the palace-court, there comes one of the maids of the high priest,

67 and seeing Peter warming himself, having looked at him, says, And *thou* wast with the Nazarene, Jesus.

68 But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock crew.

69 And the maid, seeing him, again began to say to those that stood by, This is [one] of them.

70 And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also thou art a Galilean.

71 But he began to curse and to swear, I know not this man of whom ye speak.

72 And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crow twice, thou shalt deny me thrice; and when he thought thereon he wept.

GOSPEL OF MARK CHAPTER 15

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots as knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried [him] away, and delivered [him] up to Pilate.

2 And Pilate asked him, Art *thou* the King of the Jews? And he answered and said to him, *Thou* sayest.

3 And the chief priests accused him urgently.

4 And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness against thee.

5 But Jesus still answered nothing, so that Pilate marvelled.

6 But at [the] feast he released to them one prisoner, whomsoever they begged [of him].

7 Now there was the [person] named Barabbas bound with those who had made insurrection with [him], [and] that had committed murder in the insurrection.

8 And the crowd crying out began to beg [that he would do] to them as he had always done.

9 But Pilate answered them saying, Will ye that I release to you the King of the Jews?

10 for he knew that the chief priests had delivered him up through envy.

11 But the chief priests stirred up the crowd that he might rather release Barabbas to them.

12 And Pilate answering said to them again, What will ye then that I do [to him] whom ye call King of the Jews?

13 And they cried out again, Crucify him.

14 And Pilate said to them, What evil then has he done? But they cried out the more urgently, Crucify him.

15 And Pilate, desirous of contenting the crowd, released to them Barabbas (bar Abbas; Aramaic: "Father of the Son"), and delivered up Jesus, when he had scourged him, that he might be crucified.

16 And the soldiers led him away into the court which is [called the] praetorium, and they call together the whole band.

17 And they clothe him with purple, and bind round on him a crown of thorns which they had plaited.

18 And they began to salute him, Hail, King of the Jews!

19 And they struck his head with a reed, and spat on him, and, bending the knee, did him homage.

20 And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may crucify him.

21 And they compel to go [with them] a certain passer-by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry his cross.

22 And they bring him to the place [called] Golgotha, which, being interpreted, is Place of a skull.

23 And they offered him wine [to drink] medicated with myrrh; but he did not take [it].

24 And having crucified him, they part his clothes amongst [themselves], casting lots on them, what each one should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of what he was accused of was written up: The King of the Jews.

27 And with him they crucify two robbers, one on his right hand, and one on his left.

28 [And the scripture was fulfilled which says, And he was reckoned with the lawless.]

29 And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple and buildest it in three days,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 save thyself, and descend from the cross.

31 In like manner the chief priests also, with the scribes, mocking with one another, said, He saved others; himself he cannot save.

32 Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him.

33 And when [the] sixth hour was come, there came darkness over the whole land until [the] ninth hour;

34 and at the ninth hour, Jesus cried with a loud voice, [saying], Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of those who stood by, when they heard [it], said, Behold, he calls for Elias.

36 And one, running and filling a sponge with vinegar, fixed it on a reed, and gave him to drink, saying, Let alone, let us see if Elias comes to take him down.

37 And Jesus, having uttered a loud cry, expired.

38 And the veil of the temple was rent in two from the top to the bottom.

39 And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son of God.

40 And there were women also looking on from afar off, among whom were both Mary of Magdala, and Mary the mother of James the less and of Joses, and Salome;

41 who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.

42 And when it was already evening, since it was [the] preparation, that is, [the day] before a sabbath,

43 Joseph of Arimathaea*, an honourable councillor, who also himself was awaiting the kingdom of God, coming, emboldened himself and went in to Pilate and begged the body of Jesus. (* There was no place by that name. Arimathaea is the hidden author's signature of Joseph bar Mathaea [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

44 And Pilate wondered if he were already dead; and having called to [him] the centurion, he inquired of him if he had long died.

45 And when he knew from the centurion, he granted the body to Joseph.

46 And having bought fine linen, [and] having taken him down, he swathed him in the fine linen, and laid him in a sepulchre which was cut out of rock, and rolled a stone to the door of the sepulchre.

47 And Mary of Magdala and Mary the [mother] of Joses saw where he was put.

GOSPEL OF MARK CHAPTER 16

1 And the sabbath being [now] past, Mary of Magdala, and Mary the [mother] of James, and Salome, bought aromatic spices that they might come and embalm him.

2 And very early on the first [day] of the week they come to the sepulchre, the sun having risen.

3 And they said to one another, Who shall roll us away the stone out of the door of the sepulchre?

4 And when they looked, they see that the stone has been rolled [away], for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right, clothed in a white robe, and they were amazed and alarmed;

6 but he says to them, Be not alarmed. Ye seek Jesus, the Nazarene, the crucified one. He is risen, he is not here; behold the place where they had put him.

7 But go, tell his disciples and Peter, he goes before you into Galilee; there shall ye see him, as he said to you.

8 And they went out, and fled from the sepulchre. And trembling and excessive amazement possessed them, and they said nothing to any one, for they were afraid.

LONGER ENDING

(Mark has two distinct endings: the "short form" up to verse 8 and the "long form" with verses 9-20. In the oldest manuscript, the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria, the Gospel of Mark has a short ending. [See: Codex Sinaiticus & Codex Vaticanus; The Grand Bible, pp. 36-37]. Modern versions of the Gospel of Mark generally contain the longer ending. The origin of these two forms is unknown.)

BEGINNING OF THE LONGER ENDING:

9 Now when he had risen very early, the first [day] of the week, he appeared first to Mary of Magdala, out of whom he had cast seven demons.

10 *She* went and brought word to those that had been with him, [who were] grieving and weeping.

11 And when these heard that he was alive and had been seen of her, they disbelieved [it].

12 And after these things he was manifested in another form to two of them as they walked, going into the country;

13 and *they* went and brought word to the rest; neither did they believe them.

14 Afterwards as they lay at table he was manifested to the eleven, and reproached [them with] their unbelief and hardness of heart, because they had not believed those who had seen him risen.

15 And he said to them, Go into all the world, and preach the glad tidings to all the creation.

16 He that believes and is baptised shall be saved, and he that disbelieves shall be condemned.

17 And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues;

18 they shall take up serpents; and if they should drink any deadly thing it shall not injure them; they shall lay hands upon the infirm, and they shall be well.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 The Lord therefore, after he had spoken to them, was taken up into heaven, and sat at the right hand of God.

20 And they, going forth, preached everywhere, the Lord working with [them], and confirming the word by the signs following upon [it].

THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Latin name Lucas. This in turn is the short form of Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).

4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

GOSPEL OF LUKE CHAPTER 1

1 Forasmuch as many have undertaken to draw up a relation concerning the matters fully believed among us,

2 as those who from the beginning were eye-witnesses of and attendants on the Word have delivered them to us,

3 it has seemed good to *me* also, accurately acquainted from the origin with all things, to write to thee with method, most excellent Theophilus [Lover of God],

4 that thou mightest know the certainty of those things in which thou hast been instructed.

5 There was in the days of Herod, the king of Judaea, a certain priest, by name Zacharias, of the course of Abia, and his wife of the daughters of Aaron, and her name Elizabeth.

6 And they were both just before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because Elizabeth was barren, and they were both advanced in years.

8 And it came to pass, as he fulfilled his priestly service before God in the order of his course,

9 it fell to him by lot, according to the custom of the priesthood, to enter into the temple of the Lord to burn incense.

10 And all the multitude of the people were praying without at the hour of incense.

11 And an angel of [the] Lord appeared to him, standing on the right of the altar of incense.

12 And Zacharias was troubled, seeing [him], and fear fell upon him.

13 But the angel said to him, Fear not, Zacharias, because thy supplication has been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And he shall be to thee joy and rejoicing, and many shall rejoice at his birth.

15 For he shall be great before [the] Lord, and he shall drink no wine nor strong drink; and he shall be filled with [the] Holy Spirit, even from his mother's womb.

16 And many of the sons of Israel shall he turn to [the] Lord their God.

17 And *he* shall go before him in [the] spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to [the] thoughts of just [men], to make ready for [the] Lord a prepared people.

18 And Zacharias said to the angel, How shall I know this, for *I* am an old man, and my wife advanced in years?

19 And the angel answering, said to him, *I* am Gabriel, who stand before God, and I have been sent to speak to thee, and to bring these glad tidings to thee;

20 and behold, thou shalt be silent and not able to speak, till the day in which these things shall take place, because thou hast not believed my words, the which shall be fulfilled in their time.

21 And the people were awaiting Zacharias, and they wondered at his delaying in the temple.

22 But when he came out he could not speak to them, and they recognised that he had seen a vision in the temple. And he was making signs to them, and continued dumb.

23 And it came to pass, when the days of his service were completed, he departed to his house.

24 Now after these days, Elizabeth his wife conceived, and hid herself five months, saying,

25 Thus has [the] Lord done to me in [these] days in which he looked upon [me] to take away my reproach among men.

26 But in the sixth month, the angel Gabriel was sent of God to a city of Galilee, of which [the] name [was] Nazareth,

27 to a virgin betrothed to a man whose name [was] Joseph, of the house of David; and the virgin's name [was] Mary.

28 And the angel came in to her, and said, Hail, [thou] favoured one! the Lord [is] with thee: [blessed art *thou* amongst women].

29 But she, [seeing] [the angel], was troubled at his word, and reasoned in her mind what this salutation might be.

30 And the angel said to her, Fear not, Mary, for thou hast found favour with God;

31 and behold, thou shalt conceive in the womb and bear a son, and thou shalt call his name Jesus.

32 *He* shall be great, and shall be called Son of [the] Highest; and [the] Lord God shall give him the throne of David his father;

33 and he shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end.

34 But Mary said to the angel, How shall this be, since I know not a man?

35 And the angel answering said to her, [The] Holy Spirit shall come upon thee, and power of [the] Highest overshadow

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thee, wherefore the holy thing also which shall be born shall be called Son of God.

36 And behold, Elizabeth, thy kinswoman, she also has conceived a son in her old age, and this is the sixth month to her that was called barren:

37 for nothing shall be impossible with God.

38 And Mary said, Behold the bondmaid of [the] Lord; be it to me according to thy word. And the angel departed from her.

39 And Mary, rising up in those days, went into the hill country with haste, to a city of Judah,

40 and entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with [the] Holy Spirit,

42 and cried out with a loud voice and said, Blessed [art] *thou* amongst women, and blessed the fruit of thy womb.

43 And whence [is] this to me, that the mother of my Lord should come to me?

44 For behold, as the voice of thy salutation sounded in my ears, the babe leaped with joy in my womb.

45 And blessed [is] she that has believed, for there shall be a fulfilment of the things spoken to her from [the] Lord.

46 And Mary said, My soul magnifies the Lord,

47 and my spirit has rejoiced in God my Saviour.

48 For he has looked upon the low estate of his bondmaid; for behold, from henceforth all generations shall call me blessed.

49 For the Mighty One has done to me great things, and holy [is] his name;

50 and his mercy [is] to generations and generations to them that fear him.

51 He has wrought strength with his arm; he has scattered haughty [ones] in the thought of their heart.

52 He has put down rulers from thrones, and exalted the lowly.

53 He has filled the hungry with good things, and sent away the rich empty.

54 He has helped Israel his servant, in order to remember mercy,

55 (as he spoke to our fathers,) to Abraham and to his seed for ever.

56 And Mary abode with her about three months, and returned to her house.

57 But the time was fulfilled for Elizabeth that she should bring forth, and she gave birth to a son.

58 And her neighbours and kinsfolk heard that [the] Lord had magnified his mercy with her, and they rejoiced with her.

59 And it came to pass on the eighth day they came to circumcise the child, and they called it after the name of his father, Zacharias.

60 And his mother answering said, No; but he shall be called John.

61 And they said to her, There is no one among thy kinsfolk who is called by this name.

62 And they made signs to his father as to what he might wish it to be called.

63 And having asked for a writing-table, he wrote saying, John is his name. And they all wondered.

64 And his mouth was opened immediately, and his tongue, and he spake, blessing God.

65 And fear came upon all who dwelt round about them; and in the whole hill-country of Judaea all these things were the subject of conversation.

66 And all who heard them laid them up in their heart, saying, What then will this child be? And [the] Lord's hand was with him.

67 And Zacharias his father was filled with [the] Holy Spirit, and prophesied, saying,

68 Blessed be [the] Lord the God of Israel, because he has visited and wrought redemption for his people,

69 and raised up a horn of deliverance for us in the house of David his servant;

70 as he spoke by [the] mouth of his holy prophets, who have been since the world began;

71 deliverance from our enemies and out of the hand of all who hate us;

72 to fulfil mercy with our fathers and remember his holy covenant,

73 [the] oath which he swore to Abraham our father,

74 to give us, that, saved out of the hand of our enemies, we should serve him without fear

75 in piety and righteousness before him all our days.

76 And *thou*, child, shalt be called [the] prophet of [the] Highest; for thou shalt go before the face of [the] Lord to make ready his ways;

77 to give knowledge of deliverance to his people by [the] remission of their sins

78 on account of [the] bowels of mercy of our God; wherein [the] dayspring from on high has visited us,

79 to shine upon them who were sitting in darkness and in [the] shadow of death, to guide our feet into [the] way of peace.

80 -- And the child grew and was strengthened in spirit; and he was in the deserts until the day of his shewing to Israel.

GOSPEL OF LUKE CHAPTER 2

1 But it came to pass in those days that a decree went out from Caesar Augustus (r. 31 BC - 14 AD), that a census should be made of all the (Hebrew) habitable world.

2 The census itself first took place when Cyrenius (Publius Sulpicius Quirinius) had the government of Syria (in 6 AD; Syria means the entire Roman Middle East).

3 And all went to be inscribed in the census roll, each to his own city:

4 and Joseph also went up from Galilee out of the city Nazareth to Judaea, to David's city, the which is called Bethlehem, because he was of the house and family of David,

5 to be inscribed in the census roll with Mary who was betrothed to him [as his] wife, she being great with child.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And it came to pass, while they were there, the days of her giving birth [to her child] were fulfilled,
7 and she brought forth her first-born son, and wrapped him up in swaddling-clothes and laid him in the manger, because there was no room for them in the inn.
8 And there were shepherds in that country abiding without, and keeping watch by night over their flock.
9 And lo, an angel of [the] Lord was there by them, and [the] glory of [the] Lord shone around them, and they feared [with] great fear.
10 And the angel said to them, Fear not, for behold, I announce to you glad tidings of great joy, which shall be to all the people;
11 for to-day a Saviour has been born to you in David's city, who is Christ [the] Lord.
12 And this is the sign to you: ye shall find a babe wrapped in swaddling-clothes, and lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,
14 Glory to God in the highest, and on earth peace, good pleasure in men.
15 And it came to pass, as the angels departed from them into heaven, that the shepherds said to one another, Let us make our way then now as far as Bethlehem, and let us see this thing that is come to pass, which the Lord has made known to us.
16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger;
17 and having seen [it] they made known about the country the thing which had been said to them concerning this child.
18 And all who heard [it] wondered at the things said to them by the shepherds.
19 But Mary kept all these things [in her mind], pondering [them] in her heart.
20 And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been said to them.
21 And when eight days were fulfilled for circumcising him, his name was called Jesus, which was the name given by the angel before he had been conceived in the womb.
22 And when the days were fulfilled for their purifying according to the law of Moses, they brought him to Jerusalem to present [him] to the Lord
23 (as it is written in the law of [the] Lord: Every male that opens the womb shall be called holy to the Lord),
24 and to offer a sacrifice according to what is said in the law of [the] Lord: A pair of turtle doves, or two young pigeons.
25 And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and [the] Holy Spirit was upon him.
26 And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see [the] Lord's Christ.
27 And he came in the Spirit into the temple; and as the parents brought in the child Jesus that they might do for him according to the custom of the law,
28 *he* received him into his arms, and blessed God, and said,
29 Lord, now thou lettest thy bondman go, according to thy word, in peace;
30 for mine eyes have seen thy salvation,
31 which thou hast prepared before the face of all peoples;
32 a light for revelation of [the] Gentiles and [the] glory of thy people Israel.
33 And his father and mother wondered at the things which were said concerning him.
34 And Simeon blessed them, and said to Mary his mother, Lo, this [child] is set for the fall and rising up of many in Israel, and for a sign spoken against;
35 (and even a sword shall go through thine own soul;) so that [the] thoughts may be revealed from many hearts.
36 And there was a prophetess, Anna, daughter of Phanuel, of [the] tribe of Asher, who was far advanced in years, having lived with [her] husband seven years from her virginity,
37 and herself a widow up to eighty-four years; who did not depart from the temple, serving night and day with fastings and prayers;
38 and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in Jerusalem.
39 And when they had completed all things according to the law of [the] Lord, they returned to Galilee to their own city Nazareth.
40 And the child grew and waxed strong [in spirit], filled with wisdom, and God's grace was upon him.
41 And his parents went yearly to Jerusalem at the feast of the passover.
42 And when he was twelve years old, and they went up [to Jerusalem] according to the custom of the feast
43 and had completed the days, as they returned, the boy Jesus remained behind in Jerusalem, and his parents knew not [of it];
44 but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their relations and acquaintances:
45 and not having found him they returned to Jerusalem seeking him.
46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers and hearing them and asking them questions.
47 And all who heard him were astonished at his understanding and answers.
48 And when they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have sought thee distressed.
49 And he said to them, Why [is it] that ye have sought me? did ye not know that I ought to be [occupied] in my Father's business?
50 And they understood not the thing that he said to them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

51 And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept all these things in her heart.

52 And Jesus advanced in wisdom and stature, and in favour with God and men.

GOSPEL OF LUKE CHAPTER 3

1 Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

2 in the high priesthood of Annas and Caiaphas, [the] word of God came upon John, the son of Zacharias, in the wilderness.

3 And he came into all the district round the Jordan, preaching [the] baptism of repentance for [the] remission of sins,

4 as it is written in [the] book of [the] words of Esaias the prophet: Voice of one crying in the wilderness: Prepare ye the way of [the] Lord, make straight his paths.

5 Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked [places] shall become a straight [path], and the rough places smooth ways,

6 and all flesh shall see the salvation of God.

7 He said therefore to the crowds which went out to be baptised by him, Offspring of vipers, who has forewarned you to flee from the coming wrath?

8 Produce therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for [our] father, for I say unto you that God is able of these stones to raise up children to Abraham.

9 And already also the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into [the] fire.

10 And the crowds asked him saying, What should we do then?

11 And he answering says to them, He that has two body-coats, let him give to him that has none; and he that has food, let him do likewise.

12 And tax-gatherers came also to be baptised, and they said to him, Teacher, what should we do?

13 And he said to them, Take no more [money] than what is appointed to you.

14 And persons engaged in military service also asked him saying, And we, what should we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay.

15 But as the people were in expectation, and all were reasoning in their hearts concerning John whether *he* might be the Christ,

16 John answered all, saying, *I* indeed baptise you with water, but the mightier than I is coming, the thong of whose sandals I am not fit to unloose; *he* shall baptise you with [the] Holy Spirit and fire;

17 whose winnowing-fan is in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 Exhorting then many other things also he announced [his] glad tidings to the people.

19 But Herod the tetrarch, being reproved by him as to Herodias, the wife of his brother, and as to all the wicked things which Herod had done,

20 added this also to all [the rest], that he shut up John in prison.

21 And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened,

22 and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven, *Thou* art my beloved Son, in thee I have found my delight.

23 And Jesus himself was beginning to be about thirty years old; being as was supposed son of Joseph; of Eli,

24 of Matthat, of Levi, of Melchi, of Janna, of Joseph,

25 of Mattathias, of Amos, of Naoum, of Esli, of Naggai,

26 of Maath, of Mattathias, of Semei, of Joseph, of Juda,

27 of Joannes, of Resa, of Zorobabel, of Salathiel, of Neri,

28 of Melchi, of Addi, of Cosam, of Elmodam, of Er,

29 of Joses, of Eliezer, of Joreim, of Matthat, of Levi,

30 of Simeon, of Juda, of Joseph, of Jonan, of Eliakim,

31 of Meleas, of Menan, of Mattatha, of Nathan, of David,

32 of Jesse, of Obed, of Booz, of Salmon, of Naasson,

33 of Aminadab, of Aram, of Esrom, of Phares, of Juda,

34 of Jacob, of Isaac, of Abraham, of Terah, of Nachor,

35 of Seruch, of Ragau, of Phalek, of Eber, of Sala,

36 of Cainan, of Arphaxad, of Sem, of Noe, of Lamech,

37 of Methusala, of Enoch, of Jared, of Maleleel, of Cainan,

38 of Enos, of Seth, of Adam, of God.

GOSPEL OF LUKE CHAPTER 4

1 But Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness

2 forty days, tempted of the devil; and in those days he did not eat anything, and when they were finished he hungered.

3 And the devil said to him, If thou be Son of God, speak to this stone, that it become bread.

4 And Jesus answered unto him saying, It is written, Man shall not live by bread alone, but by every word of God.

5 And [the devil], leading him up into a high mountain, shewed him all the kingdoms of the habitable world in a moment of time.

6 And the devil said to him, I will give thee all this power, and their glory; for it is given up to me, and to whomsoever I will I give it.

7 If therefore *thou* wilt do homage before me, all [of it] shall be thine.

8 And Jesus answering him said, It is written, Thou shalt do homage to [the] Lord thy God, and him alone shalt thou serve.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And he led him to Jerusalem, and set him on the edge of the temple, and said to him, If thou be Son of God, cast thyself down hence;

10 for it is written, He shall give charge to his angels concerning thee to keep thee;

11 and on [their] hands shall they bear thee, lest in any wise thou strike thy foot against a stone.

12 And Jesus answering said to him, It is said, Thou shalt not tempt [the] Lord thy God.

13 And the devil, having completed every temptation, departed from him for a time.

14 And Jesus returned in the power of the Spirit to Galilee; and a rumour went out into the whole surrounding country about him;

15 and *he* taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he was brought up; and he entered, according to his custom, into the synagogue on the sabbath day, and stood up to read.

17 And [the] book of the prophet Esaias was given to him; and having unrolled the book he found the place where it was written,

18 [The] Spirit of [the] Lord is upon me, because he has anointed me to preach glad tidings to [the] poor; he has sent me to preach to captives deliverance, and to [the] blind sight, to send forth [the] crushed delivered,

19 to preach [the] acceptable year of [the] Lord.

20 And having rolled up the book, when he had delivered it up to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him.

21 And he began to say to them, To-day this scripture is fulfilled in your ears.

22 And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is not this the son of Joseph?

23 And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard has taken place in Capernaum do here also in thine own country.

24 And he said, Verily I say to you, that no prophet is acceptable in his [own] country.

25 But of a truth I say to you, There were many widows in Israel in the days of Elias, when the heaven was shut up for three years and six months, so that a great famine came upon all the land,

26 and to none of them was Elias sent but to Sarepta of Sidonia, to a woman [that was] a widow.

27 And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman the Syrian.

28 And they were all filled with rage in the synagogue, hearing these things;

29 and rising up they cast him forth out of the city, and led him up to the brow of the mountain upon which their city was built, so that they might throw him down the precipice;

30 but *he*, passing through the midst of them, went his way,

31 and descended to Capernaum, a city of Galilee, and taught them on the sabbaths.

32 And they were astonished at his doctrine, for his word was with authority.

33 And there was in the synagogue a man having a spirit of an unclean demon, and he cried with a loud voice,

34 saying, Eh! what have we to do with thee, Jesus, Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy [One] of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out from him. And the demon, having thrown him down into the midst, came out from him without doing him any injury.

36 And astonishment came upon all, and they spoke to one another, saying, What word [is] this? for with authority and power he commands the unclean spirits, and they come out.

37 And a rumour went out into every place of the country round concerning him.

38 And rising up out of the synagogue, he entered into the house of Simon. But Simon's mother-in-law was suffering under a bad fever; and they asked him for her.

39 And standing over her, he rebuked the fever, and it left her; and forthwith standing up she served them.

40 And when the sun went down, all, as many as had persons sick with divers diseases, brought them to him, and having laid his hands on every one of them, he healed them;

41 and demons also went out from many, crying out and saying, *Thou* art the Son of God. And rebuking them, he suffered them not to speak, because they knew him to be the Christ.

42 And when it was day he went out, and went into a desert place, and the crowds sought after him, and came up to him, and [would have] kept him back that he should not go from them.

43 But he said to them, I must needs announce the glad tidings of the kingdom of God to the other cities also, for for this I have been sent forth.

44 And he was preaching in the synagogues of Galilee.

GOSPEL OF LUKE CHAPTER 5

1 And it came to pass, as the crowd pressed on him to hear the word of God, that he was standing by the lake of Gennesaret:

2 and he saw two ships standing by the lake, but the fishermen, having come down from them, were washing their nets.

3 And getting into one of the ships, which was Simon's, he asked him to draw out a little from the land; and he sat down and taught the crowds out of the ship.

4 But when he ceased speaking, he said to Simon, Draw out into the deep [water] and let down your nets for a haul.

5 And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And having done this, they enclosed a great multitude of fishes. And their net broke.

7 And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking.

8 But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord.

9 For astonishment had laid hold on him, and on all those who were with him, at the haul of fishes which they had taken;

10 and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men.

11 And having run the ships on shore, leaving all they followed him.

12 And it came to pass as he was in one of the cities, that behold, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me.

13 And stretching forth his hand he touched him, saying, I will; be thou cleansed: and immediately the leprosy departed from him.

14 And he enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them.

15 But the report concerning him was spread abroad still more, and great crowds came together to hear, and to be healed from their infirmities.

16 And *he* withdrew himself, and was about in the desert [places] and praying.

17 And it came to pass on one of the days, that *he* was teaching, and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and [out of] Jerusalem; and [the] Lord's power was [there] to heal them.

18 And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in, and put [him] before him.

19 And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst before Jesus.

20 And seeing their faith, he said, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone?

22 But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts?

23 which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man has power on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house.

25 And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God.

26 And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me.

28 And having left all, rising up, he followed him.

29 And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with them.

30 And their scribes and the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners?

31 And Jesus answering said to them, They that are in sound health have not need of a physician, but those that are ill.

32 I am not come to call righteous [persons], but sinful [ones] to repentance.

33 And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink?

34 And he said to them, Can ye make the sons of the bridechamber fast when the bridegroom is with them?

35 But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days.

36 And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend the new, and the piece which is from the new will not suit with the old.

37 And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed;

38 but new wine is to be put into new skins, and both are preserved.

39 And no one having drunk old wine [straightway] wishes for new, for he says, The old is better.

GOSPEL OF LUKE CHAPTER 6

(The Sermon on the Mount is much shorter in Luke (6:17-40) than in Matthew. Luke skips what was of interest only to Jewish readers. Being Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.)

1 And it came to pass on [the] second-first sabbath, that he went through cornfields, and his disciples were plucking the ears and eating [them], rubbing [them] in their hands.

2 But some of the Pharisees said to them, Why do ye what is not lawful to do on the sabbath?

3 And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those who were with him,

4 how he entered into the house of God and took the shewbread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And he said to them, The Son of man is Lord of the sabbath also.

6 And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his right hand was withered.

7 And the scribes and the Pharisees were watching if he would heal on the sabbath, that they might find something of which to accuse him.

8 But *he* knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood [there].

9 Jesus therefore said to them, I will ask you if it is lawful on the sabbath to do good, or to do evil? to save life, or to destroy [it]?

10 And having looked around on them all, he said to him, Stretch out thy hand. And he did [so] and his hand was restored as the other.

11 But *they* were filled with madness, and they spoke together among themselves what they should do to Jesus.

12 And it came to pass in those days that he went out into the mountain to pray, and he spent the night in prayer to God.

13 And when it was day he called his disciples, and having chosen out twelve from them, whom also he named apostles:

14 Simon, to whom also he gave the name of Peter (Petros, Kepa, Cephas; all these names mean "stone, rock".), and Andrew his brother, [and] James and John, [and] Philip and Bartholomew,

15 [and] Matthew and (Judas) Thomas, James the [son] of Alphaeus and Simon who was called Zealot,

16 [and] Judas [brother] of James, and Judas Iscariote (the Sicarius, the knife-wielder), who was also [his] betrayer;

17 and having descended with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;

18 and those that were beset by unclean spirits were healed. *(Jesus uses his healing activities to defy the commandment "Keep the Sabbath Day holy." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 13%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Nowadays, the free Sunday, the Christian equivalent of the Jewish Sabbath, is viewed as a great achievement.)*

19 And all the crowd sought to touch him, for power went out from him and healed all.

20 And *he*, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of God.

21 Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked, for the Son of man's sake:

23 rejoice in that day and leap for joy, for behold, your reward is great in the heaven, for after this manner did their fathers act toward the prophets.

24 But woe to you rich, for ye have received your consolation.

25 Woe to you that are filled, for ye shall hunger. Woe to you who laugh now, for ye shall mourn and weep.

26 Woe, when all men speak well of you, for after this manner did their fathers to the false prophets.

27 But to you that hear I say, Love your enemies; do good to those that hate you;

28 bless those that curse you; pray for those who use you despitefully. *(The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels when they were written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call for self-sacrifice in the event of defense! Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not say that you must allow invaders to conquer and murder you!)*

29 To him that smites thee on the cheek, offer also the other; and from him that would take away thy garment, forbid not thy body-coat also.

30 To every one that asks of thee, give; and from him that takes away what is thine, ask it not back.

31 And as ye wish that men should do to you, do *ye* also to them in like manner.

32 And if ye love those that love you, what thank is it to you? for even sinners love those that love them.

33 And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same.

34 And if ye lend to those from whom ye hope to receive, what thank is it to you? [for] even sinners lend to sinners that they may receive the like.

35 But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of [the] Highest; for *he* is good to the unthankful and wicked.

36 Be ye therefore merciful, even as your Father also is merciful.

37 And judge not, and ye shall not be judged; condemn not, and ye shall not be condemned. Remit, and it shall be remitted to you.

38 Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall be given

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

into your bosom: for with the same measure with which ye mete it shall be measured to you again.

39 And he spoke also a parable to them: Can a blind [man] lead a blind [man]? shall not both fall into [the] ditch?

40 The disciple is not above his teacher, but every one that is perfected shall be as his teacher.

41 But why lookest thou on the mote which is in the eye of thy brother, but perceivest not the beam which is in thine own eye?

42 or how canst thou say to thy brother, Brother, allow [me], I will cast out the mote that is in thine eye, thyself not seeing the beam that is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye of thy brother.

43 For there is no good tree which produces corrupt fruit, nor a corrupt tree which produces good fruit;

44 for every tree is known by its own fruit, for figs are not gathered from thorns, nor grapes vintaged from a bramble.

45 The good man, out of the good treasure of his heart, brings forth good; and the wicked [man] out of the wicked, brings forth what is wicked: for out of the abundance of the heart his mouth speaks.

46 And why call ye me, Lord, Lord, and do not the things that I say?

47 Every one that comes to me, and hears my words and does them, I will shew you to whom he is like.

48 He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it had been founded on the rock.

49 And he that has heard and not done, is like a man who has built a house on the ground without [a] foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

GOSPEL OF LUKE CHAPTER 7

1 And when he had completed all his words in the hearing of the people, he entered into Capernaum.

2 And a certain centurion's bondman who was dear to him was ill and about to die;

3 and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save his bondman.

4 But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou shouldest grant this,

5 for he loves our nation, and himself has built the synagogue for us.

6 And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither did I count myself worthy to come to thee. But say by a word and my servant shall be healed.

8 For *I* also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does [it].

9 And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I found so great faith.

10 And they who had been sent returning to the house found the bondman, who was ill, in good health.

11 And it came to pass afterwards he went into a city called Nain, and many of his disciples and a great crowd went with him.

12 And as he drew near to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city [was] with her.

13 And the Lord, seeing her, was moved with compassion for her, and said to her, Weep not;

14 and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Wake up.

15 And the dead sat up and began to speak; and he gave him to his mother.

16 And fear seized on all, and they glorified God, saying, A great prophet has been raised up amongst us; and God has visited his people.

17 And this report went out in all Judaea concerning him, and in all the surrounding country.

18 And the disciples of John brought him word concerning all these things:

19 and John, having called two of his disciples, sent to Jesus, saying, Art *thou* he that is coming, or are we to wait for another?

20 But the men having come to him said, John the baptist has sent us to thee, saying, Art *thou* he that is coming, or are we to wait for another?

21 In that hour he healed many of diseases and plagues and evil spirits, and to many blind he granted sight.

22 And Jesus answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized;

23 and blessed is whosoever shall not be offended in me.

24 And the messengers of John having departed, he began to speak to the crowds concerning John: What went ye out into the wilderness to behold? a reed shaken by the wind?

25 But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts of kings.

26 But what went ye out to see? a prophet? Yea, I say to you, and [what is] more excellent than a prophet.

27 This is he concerning whom it is written, Behold, *I* send my messenger before thy face, who shall prepare thy way before thee;

28 for I say unto you, Among them that are born of women a greater [prophet] is no one than John [the baptist]; but he who is a little one in the kingdom of God is greater than he.

29 (And all the people who heard [it], and the tax-gatherers, justified God, having been baptised with the baptism of John;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised by him.)

31 To whom therefore shall I liken the men of this generation, and to whom are they like?

32 They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the baptist has come neither eating bread nor drinking wine, and ye say, He has a demon.

34 The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker, a friend of tax-gatherers and sinners;

35 and wisdom has been justified of all her children.

36 But one of the Pharisees begged him that he would eat with him. And entering into the house of the Pharisee he took his place at table;

37 and behold, a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of myrrh,

38 and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed his feet, and anointed [them] with the myrrh.

39 And the Pharisee who had invited him, seeing it, spoke with himself saying, This [person] if he were a prophet would have known who and what the woman is who touches him, for she is a sinner.

40 And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say [it].

41 There were two debtors of a certain creditor: one owed five hundred denarii and the other fifty;

42 but as they had nothing to pay, he forgave both of them [their debt]: [say,] which of them therefore will love him most?

43 And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast rightly judged.

44 And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but *she* has washed my feet with tears, and wiped them with her hair.

45 Thou gavest me not a kiss, but *she* from the time I came in has not ceased kissing my feet.

46 My head with oil thou didst not anoint, but *she* has anointed my feet with myrrh.

47 For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves little.

48 And he said to her, Thy sins are forgiven.

49 And they that were with [them] at table began to say within themselves, Who is this who forgives also sins?

50 And he said to the woman, Thy faith has saved thee; go in peace.

GOSPEL OF LUKE CHAPTER 8

1 And it came to pass afterwards that *he* went through [the country] city by city, and village by village, preaching and announcing the glad tidings of the kingdom of God; and the twelve [were] with him,

2 and certain women who had been healed of wicked spirits and infirmities, Mary who was called Magdalene, from whom seven demons had gone out,

3 and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance.

4 And a great crowd coming together, and those who were coming to him out of each city, he spoke by parable:

5 The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden under foot, and the birds of the heaven devoured it up;

6 and other fell upon the rock, and having sprung up, it was dried up because it had not moisture;

7 and other fell in the midst of the thorns, and the thorns having sprung up with [it] choked it;

8 and other fell into the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear, let him hear.

9 And his disciples asked him [saying], What may this parable be?

10 And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing they may not understand.

11 But the parable is this: The seed is the word of God.

12 But those by the wayside are those who hear; then comes the devil and takes away the word from their heart that they may not believe and be saved.

13 But those upon the rock, those who when they hear receive the word with joy; and these have no root, who believe for a time, and in time of trial fall away.

14 But that that fell where the thorns were, these are they who having heard go away and are choked under cares and riches and pleasures of life, and bring no fruit to perfection.

15 But that in the good ground, these are they who in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.

16 And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lamp-stand, that they who enter in may see the light.

17 For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to light.

18 Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.

19 And his mother and his brethren came to him, and could not get to him because of the crowd.

20 And it was told him [saying], Thy mother and thy brethren stand without, wishing to see thee.

21 But he answering said to them, My mother and my brethren are those who hear the word of God and do [it].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And it came to pass on one of the days, that *he* entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set off from shore.

23 And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled [with water], and were in danger;

24 and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?

26 And they arrived in the country of the Gadarenes, which is over against Galilee.

27 And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the tombs.

28 But seeing Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee torment me not.

29 For he had commanded the unclean spirit to go out from the man. For very often it had seized him; and he had been bound, kept with chains and fetters; and breaking the bonds he was driven by the demon into the deserts.

30 And Jesus asked him saying, What is thy name? And he said, Legion: for many demons had entered into him.

31 And they besought him that he would not command them to go away into the bottomless pit.

32 And there was there a herd of many swine feeding on the mountain, and they besought him that he would suffer them to enter into those; and he suffered them.

33 And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the lake, and were choked.

34 But they that fed [them], seeing what had happened, fled, and told [it] to the city and to the country.

35 And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed and sensible, at the feet of Jesus. And they were afraid.

36 And they also who had seen it told them how the possessed man had been healed.

37 And all the multitude of the surrounding country of the Gadarenes asked him to depart from them, for they were possessed with great fear; and *he*, entering into the ship, returned.

38 But the man out of whom the demons had gone besought him that he might be with him. But he sent him away, saying,

39 Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.

40 And it came to pass when Jesus returned, the crowd received him gladly, for they were all expecting him.

41 And behold, a man came, whose name was Jairus, and he was [a] ruler of the synagogue, and falling at the feet of Jesus besought him to come to his house,

42 because he had an only daughter, about twelve years old, and she was dying. And as he went the crowds thronged him.

43 And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could not be cured by any one,

44 coming up behind, touched the hem of his garment, and immediately her flux of blood stopped.

45 And Jesus said, Who has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest thou, Who has touched me?

46 And Jesus said, Some one has touched me, for *I* have known that power has gone out from me.

47 And the woman, seeing that she was not hid, came trembling, and falling down before him declared before all the people for what cause she had touched him, and how she was immediately healed.

48 And he said to her, [Be of good courage,] daughter; thy faith has healed thee; go in peace.

49 While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not trouble the teacher.

50 But Jesus, hearing it, answered him saying, Fear not: only believe, and she shall be made well.

51 And when he came to the house he suffered no one to go in but Peter and John and James and the father of the child and the mother.

52 And all were weeping and lamenting her. But he said, Do not weep, for she has not died, but sleeps.

53 And they derided him, knowing that she had died.

54 But *he*, having turned them all out and taking hold of her hand, cried saying, Child, arise.

55 And her spirit returned, and immediately she rose up; and he commanded [something] to eat to be given to her.

56 And her parents were amazed; but he enjoined them to tell no one what had happened.

GOSPEL OF LUKE CHAPTER 9

1 And having called together the twelve, he gave them power and authority over all demons, and to heal diseases,

2 and sent them to proclaim the kingdom of God and to heal the sick.

3 And he said to them, Take nothing for the way, neither staff, nor scrip, nor bread, nor money; nor to have two body-coats apiece.

4 And into whatsoever house ye enter, there abide and thence go forth.

5 And as many as may not receive you, going forth from that city, shake off even the dust from your feet for a witness against them.

6 And going forth they passed through the villages, announcing the glad tidings and healing everywhere.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And Herod the tetrarch heard of all the things which were done [by him], and was in perplexity, because it was said by some that John was risen from among [the] dead,

8 and by some that Elias had appeared, and by others that one of the old prophets had risen again.

9 And Herod said, John *I* have beheaded, but who is this of whom I hear such things? and he sought to see him.

10 And the apostles having returned related to him whatever they had done. And he took them and withdrew apart into [a desert place of] a city called Bethsaida.

11 But the crowds knowing [it] followed him; and he received them and spake to them of the kingdom of God, and cured those that had need of healing.

12 But the day began to decline, and the twelve came and said to him, Send away the crowd that they may go into the villages around, and [into] the fields, and lodge and find victuals, for here we are in a desert place.

13 And he said to them, Give *ye them to eat. And they said, We have not more than five loaves and two fishes, unless *we* should go and buy food for all this people;

14 for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties.

15 And they did so, and made them all sit down.

16 And taking the five loaves and the two fishes, looking up to heaven he blessed them, and broke and gave to the disciples to set before the crowd.

17 And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve hand-baskets.

18 And it came to pass as he was praying alone, his disciples were with him, and he asked them saying, Who do the crowds say that I am?

19 But they answering said, John the baptist; but others, Elias; and others, that one of the old prophets has risen again.

20 And he said to them, But *ye*, who do ye say that I am? And Peter answering said, The Christ of God.

21 But, earnestly charging them, he enjoined [them] to say this to no man,

22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.

23 And he said to [them] all, If any one will come after me, let him deny himself and take up his cross daily and follow me;

24 for whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake, *he* shall save it.

25 For what shall a man profit if he shall have gained the whole world, and have destroyed, or come under the penalty of the loss of himself?

26 For whosoever shall have been ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his glory, and [in that] of the Father, and of the holy angels.

27 But I say unto you of a truth, There are some of those standing here who shall not taste death until they shall have seen the kingdom of God.

28 And it came to pass after these words, about eight days, that taking Peter and John and James he went up into a mountain to pray.

29 And as he prayed the fashion of his countenance became different and his raiment white [and] effulgent.

30 And lo, two men talked with him, who were Moses and Elias,

31 who, appearing in glory, spoke of his departure which he was about to accomplish in Jerusalem.

32 But Peter and those with him were oppressed with sleep: but having fully awoke up they saw his glory, and the two men who stood with him.

33 And it came to pass as they departed from him, Peter said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 But as he was saying these things, there came a cloud and overshadowed them, and they feared as they entered into the cloud:

35 and there was a voice out of the cloud saying, *This* is my beloved Son: hear him.

36 And as the voice was [heard] Jesus was found alone: and *they* kept silence, and told no one in those days any of the things they had seen.

37 And it came to pass on the following day, when they came down from the mountain, a great crowd met him.

38 And lo, a man from the crowd cried out saying, Teacher, I beseech thee look upon my son, for he is mine only child:

39 and behold, a spirit takes him, and suddenly he cries out, and it tears him with foaming, and with difficulty departs from him after crushing him.

40 And I besought thy disciples that they might cast him out, and they could not.

41 And Jesus answering said, O unbelieving and perverted generation, how long shall I be with you and suffer you? Bring hither thy son.

42 But as he was yet coming, the demon tore him and dragged him all together. And Jesus rebuked the unclean spirit, and healed the child and gave him back to his father.

43 And all were astonished at the glorious greatness of God. And as all wondered at all the things which [Jesus] did, he said to his disciples,

44 Do *ye* let these words sink into your ears. For the Son of man is about to be delivered into men's hands.

45 But they understood not this saying, and it was hid from them that they should not perceive it. And they feared to ask him concerning this saying.

46 And a reasoning came in amongst them, who should be [the] greatest of them.

47 And Jesus, seeing the reasoning of their heart, having taken a little child set it by him,

48 and said to them, Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, *he* is great.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

49 And John answering said, Master, we saw some one casting out demons in thy name, and we forbad him, because he follows not with us.

50 And Jesus said to him, Forbid [him] not, for he that is not against you is for you.

51 And it came to pass when the days of his receiving up were fulfilled, that *he* stedfastly set his face to go to Jerusalem.

52 And he sent messengers before his face. And having gone they entered into a village of the Samaritans that they might make ready for him.

53 And they did not receive him, because his face was [turned as] going to Jerusalem.

54 And his disciples James and John seeing [it] said, Lord, wilt thou that we speak [that] fire come down from heaven and consume them, as also Elias did?

55 But turning he rebuked them [and said, Ye know not of what spirit ye are].

56 And they went to another village.

57 And it came to pass as they went in the way, one said to him, I will follow thee wheresoever thou goest, Lord.

58 And Jesus said to him, The foxes have holes and the birds of the heaven roosting-places, but the Son of man has not where he may lay his head.

59 And he said to another, Follow me. But he said, Lord, allow me to go first and bury my father.

60 But Jesus said to him, Suffer the dead to bury their own dead, but do *thou* go and announce the kingdom of God.

61 And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house.

62 But Jesus said to him, No one having laid his hand on [the] plough and looking back is fit for the kingdom of God.

GOSPEL OF LUKE CHAPTER 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius, also [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius.])

1 Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come.

2 And he said to them, The harvest indeed [is] great, but the workmen few; supplicate therefore the Lord of the harvest that he may send out workmen into his harvest.

3 Go: behold *I* send you forth as lambs in the midst of wolves.

4 Carry neither purse nor scrip nor sandals, and salute no one on the way.

5 And into whatsoever house ye enter, first say, Peace to this house.

6 And if a son of peace be there, your peace shall rest upon it; but if not it shall turn to you again.

7 And in the same house abide, eating and drinking such things as they have; for the workman is worthy of his hire. Remove not from house to house.

8 And into whatsoever city ye may enter and they receive you, eat what is set before you,

9 and heal the sick in it, and say to them, The kingdom of God is come nigh to you.

10 But into whatsoever city ye may have entered and they do not receive you, go out into its streets and say,

11 Even the dust of your city, which cleaves to us on the feet, do we shake off against you; but know this, that the kingdom of God is come nigh.

12 I say to you that it shall be more tolerable for Sodom in that day than for that city.

13 Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon in the judgment than for you.

15 And *thou*, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades.

16 He that hears you hears me; and he that rejects you rejects me; and he that rejects me rejects him that sent me.

17 And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.

18 And he said to them, I beheld Satan as lightning falling out of heaven.

19 Behold, I give you the power of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in anywise injure you.

20 Yet in this rejoice not, that the spirits are subjected to you, but rejoice that your names are written in the heavens.

21 In the same hour Jesus rejoiced in spirit and said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus has it been well-pleasing in thy sight.

22 All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal [him].

23 And having turned to the disciples privately he said, Blessed are the eyes which see the things that ye see.

24 For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see [them]; and to hear the things which ye hear, and did not hear [them].

25 And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what, shall I inherit life eternal?

26 And he said to him, What is written in the law? how readest thou?

27 But he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thy strength, and with all thine understanding; and thy neighbour as thyself.

28 And he said to him, Thou hast answered right: this do and thou shalt live.

29 But he, desirous of justifying himself, said to Jesus, And who is my neighbour?

30 And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into [the hands of] robbers, who also, having stripped him and inflicted wounds, went away leaving him in a half-dead state.

31 And a certain priest happened to go down that way, and seeing him, passed on on the opposite side;

32 and in like manner also a Levite, being at the spot, came and looked [at him] and passed on on the opposite side.

33 But a certain Samaritan journeying came to him, and seeing [him], was moved with compassion,

34 and came up [to him] and bound up his wounds, pouring in oil and wine; and having put him on his own beast, took him to [the] inn and took care of him.

35 And on the morrow [as he left], taking out two denarii he gave them to the innkeeper, and said to him, Take care of him, and whatsoever thou shalt expend more, *I* will render to thee on my coming back.

36 Which [now] of these three seems to thee to have been neighbour of him who fell into [the hands of] the robbers?

37 And he said, He that shewed him mercy. And Jesus said to him, Go, and do *thou* likewise.

38 And it came to pass as they went that *he* entered into a certain village; and a certain woman, Martha by name, received him into her house.

39 And she had a sister called Mary, who also, having sat down at the feet of Jesus was listening to his word.

40 Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me.

41 But Jesus answering said to her, Martha, Martha, thou art careful and troubled about many things;

42 but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

GOSPEL OF LUKE CHAPTER 11

1 And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples.

2 And he said to them, When ye pray, say, Father, thy name be hallowed; thy kingdom come;

3 give us our needed bread for each day;

4 and remit us our sins, for we also remit to every one indebted to us; and lead us not into temptation.

5 And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three loaves,

6 since a friend of mine on a journey is come to me, and I have nothing to set before him;

7 and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give [it] thee?

8 -- I say to you, Although he will not get up and give [them] to him because he is his friend, because of his shamelessness, at any rate, he will rise and give him as many as he wants.

9 And *I* say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you.

10 For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened.

11 But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or also a fish, and instead of a fish shall give him a serpent?

12 or if also he shall ask an egg, shall give him a scorpion?

13 If therefore *ye*, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give [the] Holy Spirit to them that ask him?

14 And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spoke. And the crowds wondered.

15 But some from among them said, By Beelzebub the prince of the demons casts he out demons.

16 And others tempting [him] sought from him a sign out of heaven.

17 But *he*, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation: and a house set against a house falls;

18 and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub.

19 But if *I* by Beelzebub cast out demons, your sons -- by whom do they cast [them] out? For this reason *they* shall be your judges.

20 But if by the finger of God I cast out demons, then the kingdom of God is come upon you.

21 When the strong [man] armed keeps his own house, his goods are in peace;

22 but when the stronger than he coming upon [him] overcomes him, he takes away his panoply in which he trusted, and he will divide the spoil [he has taken] from him.

23 He that is not with me is against me, and he that gathers not with me scatters.

24 When the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding [any] he says, I will return to my house whence I came out.

25 And having come, he finds it swept and adorned.

26 Then he goes and takes seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first.

27 And it came to pass as he spake these things, a certain woman, lifting up her voice out of the crowd, said to him, Blessed is the womb that has borne thee, and the paps which thou hast sucked.

28 But *he* said, Yea rather, blessed are they who hear the word of God and keep [it].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 But as the crowds thronged together, he began to say, This generation is a wicked generation: it seeks a sign, and a sign shall not be given to it but the sign of Jonas.

30 For as Jonas was a sign to the Ninevites, thus shall also the Son of man be to this generation.

31 A queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here.

32 Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas is here.

33 But no one having lit a lamp sets it in secret, nor under the corn-measure, but on the lamp-stand, that they who enter in may see the light.

34 The lamp of the body is thine eye: when thine eye is simple, thy whole body also is light; but when it is wicked, thy body also is dark.

35 See therefore that the light which is in thee be not darkness.

36 If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp lights thee with its brightness.

37 But as he spoke, a certain Pharisee asked him that he would dine with him; and entering in he placed himself at table.

38 But the Pharisee seeing [it] wondered that he had not first washed before dinner.

39 But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward [parts] are full of plunder and wickedness.

40 Fools, has not he who has made the outside made the inside also?

41 But rather give alms of what ye have, and behold, all things are clean to you.

42 But woe unto you, Pharisees, for ye pay tithes of mint and rue and every herb, and pass by the judgment and the love of God: these ye ought to have done, and not have left those aside.

43 Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places.

44 Woe unto you, for ye are as the sepulchres which appear not, and the men walking over them do not know [it].

45 And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also.

46 And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.

47 Woe unto you, for ye build the sepulchres of the prophets, but your fathers killed them.

48 Ye bear witness then, and consent to the works of your fathers; for *they* killed them, and *ye* build [their sepulchres].

49 For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out by persecution,

50 that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation,

51 from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, it shall be required of this generation.

52 Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered.

53 And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak of many things;

54 watching him, [and seeking] to catch something out of his mouth, [that they might accuse him].

GOSPEL OF LUKE CHAPTER 12

1 In those [times], the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first, Beware of the leaven of the Pharisees, which is hypocrisy;

2 but there is nothing covered up which shall not be revealed, nor secret that shall not be known;

3 therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops.

4 But I say to you, my friends, Fear not those who kill the body and after this have no more that they can do.

5 But I will shew you whom ye shall fear: Fear him who after he has killed has authority to cast into hell; yea, I say to you, Fear *him*.

6 Are not five sparrows sold for two assaria? and one of them is not forgotten before God.

7 But even the hairs of your head are all numbered. Fear not therefore, ye are better than many sparrows.

8 But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God;

9 but he that shall have denied me before men shall be denied before the angels of God;

10 and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not be forgiven.

11 But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say;

12 for the Holy Spirit shall teach you in the hour itself what should be said.

13 And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me.

14 But he said to him, Man, who established me [as] a judge or a divider over you?

15 And he said to them, Take heed and keep yourselves from all covetousness, for [it is] not because a man is in abundance [that] his life is in his possessions.

16 And he spoke a parable to them, saying, The land of a certain rich man brought forth abundantly.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And he reasoned within himself saying, What shall I do? for I have not [a place] where I shall lay up my fruits.

18 And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good things;

19 and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry.

20 But God said to him, Fool, this night thy soul shall be required of thee; and whose shall be what thou hast prepared?

21 Thus is he who lays up treasure for himself, and is not rich toward God.

22 And he said to his disciples, For this cause I say unto you, Be not careful for life, what ye shall eat, nor for the body, what ye shall put on.

23 The life is more than food, and the body than raiment.

24 Consider the ravens, that they sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are *ye* than the birds?

25 But which of you by being careful can add to his stature one cubit?

26 If therefore ye cannot [do] even what is least, why are ye careful about the rest?

27 Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these.

28 But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little faith?

29 And *ye*, seek not what ye shall eat or what ye shall drink, and be not in anxiety;

30 for all these things do the nations of the world seek after, and your Father knows that ye have need of these things;

31 but seek his kingdom, and [all] these things shall be added to you.

32 Fear not, little flock, for it has been the good pleasure of your Father to give you the kingdom.

33 Sell what ye possess and give alms; make to yourselves purses which do not grow old, a treasure which does not fail in the heavens, where thief does not draw near nor moth destroy.

34 For where your treasure is, there also will your heart be.

35 Let your loins be girded about, and lamps burning;

36 and *ye* like men who wait their own lord whenever he may leave the wedding, that when he comes and knocks, they may open to him immediately.

37 Blessed are those bondmen whom the lord [on] coming shall find watching; verily I say unto you, that he will gird himself and make them recline at table, and coming up will serve them.

38 And if he come in the second watch, and come in the third watch, and find [them] thus, blessed are those [bondmen].

39 But this know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have suffered his house to be dug through.

40 And ye therefore, be *ye* ready, for in the hour in which ye do not think [it], the Son of man comes.

41 And Peter said to him, Lord, sayest thou this parable to us, or also to all?

42 And the Lord said, Who then is the faithful and prudent steward, whom his lord will set over his household, to give the measure of corn in season?

43 Blessed is that bondman whom his lord [on] coming shall find doing thus;

44 verily I say unto you, that he will set him over all that he has.

45 But if that bondman should say in his heart, My lord delays to come, and begin to beat the menservants and the maidservants, and to eat and to drink and to be drunken,

46 the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the unbelievers.

47 But that bondman who knew his own lord's will, and had not prepared [himself] nor done his will, shall be beaten with many [stripes];

48 but he who knew [it] not, and did things worthy of stripes, shall be beaten with few. And to every one to whom much has been given, much shall be required from him; and to whom [men] have committed much, they will ask from him the more.

49 I have come to cast a fire on the earth; and what will I if already it has been kindled?

50 But I have a baptism to be baptised with, and how am I straitened until it shall have been accomplished!

51 Think ye that I have come to give peace in the earth? Nay, I say to you, but rather division:

52 for from henceforth there shall be five in one house divided; three shall be divided against two, and two against three:

53 father against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

54 And he said also to the crowds, When ye see a cloud rising out of the west, straightway ye say, A shower is coming; and so it happens.

55 And when [ye see] the south wind blow, ye say, There will be heat; and it happens.

56 Hypocrites, ye know how to judge of the appearance of the earth and of the heaven; how [is it then that] ye do not discern this time?

57 And why even of yourselves judge ye not what is right?

58 For as thou goest with thine adverse party before a magistrate, strive in the way to be reconciled with him, lest he drag thee away to the judge, and the judge shall deliver thee to the officer, and the officer cast thee into prison.

59 I say unto thee, Thou shalt in no wise come out thence until thou hast paid the very last mite.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GOSPEL OF LUKE CHAPTER 13

1 Now at the same time there were present some who told him of the Galileans whose blood Pilate mingled with [that of] their sacrifices.

2 And he answering said to them, Think ye that these Galileans were sinners beyond all the Galileans because they suffered such things?

3 No, I say to you, but if ye repent not, ye shall all perish in the same manner.

4 Or those eighteen on whom the tower in Siloam fell and killed them, think ye that *they* were debtors beyond all the men who dwell in Jerusalem?

5 No, I say to you, but if ye repent not, ye shall all perish in like manner.

6 And he spoke this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any].

7 And he said to the vinedresser, Behold, [these] three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless?

8 But he answering says to him, Sir, let it alone for this year also, until I shall dig about it and put dung,

9 and if it shall bear fruit -- but if not, after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And lo, [there was] a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable to lift her head up.

12 And Jesus, seeing her, called to [her], and said to her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her; and immediately she was made straight, and glorified God.

14 But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which [people] ought to work; in these therefore come and be healed, and not on the sabbath day.

15 The Lord therefore answered him and said, Hypocrites! does not each one of you on the sabbath loose his ox or his ass from the manger and leading [it] away, water [it]?

16 And this [woman], who is a daughter of Abraham, whom Satan has bound, lo, [these] eighteen years, ought she not to be loosed from this bond on the sabbath day?

17 And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.

18 And he said, To what is the kingdom of God like? and to what shall I liken it?

19 It is like a grain of mustard [seed] which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

22 And he went through one city and village after another, teaching, and journeying to Jerusalem.

23 And one said to him, Sir, [are] such as are to be saved few in number? But he said unto them,

24 Strive with earnestness to enter in through the narrow door, for many, I say to you, will seek to enter in and will not be able.

25 From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord, open to us; and he answering shall say to you, I know you not whence ye are:

26 then shall ye begin to say, We have eaten in thy presence and drunk, and thou hast taught in our streets;

27 and he shall say, I tell you, I do not know you whence ye are; depart from me, all [ye] workers of iniquity.

28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out.

29 And they shall come from east and west, and from north and south, and shall lie down at table in the kingdom of God.

30 And behold, there are last who shall be first, and there are first who shall be last.

31 The same hour certain Pharisees came up, saying to him, Get out, and go hence, for Herod is desirous to kill thee.

32 And he said to them, Go, tell that fox, Behold, I cast out demons and accomplish cures to-day and to-morrow, and the third [day] I am perfected;

33 but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem.

34 Jerusalem, Jerusalem, the [city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not.

35 Behold, your house is left unto you; and I say unto you, that ye shall not see me until it come that ye say, Blessed [is] he that comes in the name of [the] Lord.

GOSPEL OF LUKE CHAPTER 14

1 And it came to pass, as he went into the house of one of the rulers, [who was] of the Pharisees, to eat bread on [the] sabbath, that *they* were watching him.

2 And behold, there was a certain dropsical [man] before him.

3 And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath?

4 But they were silent. And taking him he healed him and let him go.

5 And answering he said to them, Of which of you shall an ass or ox fall into a well, that he does not straightway pull him up on the sabbath day?

6 And they were not able to answer him to these things.

7 And he spoke a parable to those that were invited, remarking how they chose out the first places, saying to them,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable than thou be invited by him,

9 and he who invited thee and him come and say to thee, Give place to this [man], and then thou begin with shame to take the last place.

10 But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour before all that are lying at table with thee;

11 for every one that exalts himself shall be abased, and he that abases himself shall be exalted.

12 And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours, lest it may be they also should invite thee in return, and a recompense be made thee.

13 But when thou makest a feast, call poor, crippled, lame, blind:

14 and thou shalt be blessed; for they have not [the means] to recompense thee; for it shall be recompensed thee in the resurrection of the just.

15 And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he who shall eat bread in the kingdom of God.

16 And he said to him, A certain man made a great supper and invited many.

17 And he sent his bondman at the hour of supper to say to those who were invited, Come, for already all things are ready.

18 And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold me for excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold me for excused.

20 And another said, I have married a wife, and on this account I cannot come.

21 And the bondman came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and blind.

22 And the bondman said, Sir, it is done as thou hast commanded, and there is still room.

23 And the lord said to the bondman, Go out into the ways and fences and compel to come in, that my house may be filled;

24 for I say to you, that not one of those men who were invited shall taste of my supper.

25 And great crowds went with him; and, turning round, he said to them,

26 If any man come to me, and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yea, and his own life too, he cannot be my disciple;

27 and whoever does not carry his cross and come after me cannot be my disciple.

28 For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is needed] to complete it;

29 in order that, having laid the foundation of it, and not being able to finish it, all who see it do not begin to mock at him,

30 saying, This man began to build and was not able to finish?

31 Or what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with ten thousand to meet him coming against him with twenty thousand?

32 and if not, while he is yet far off, having sent an embassy, he asks for terms of peace.

33 Thus then every one of you who forsakes not all that is his own cannot be my disciple.

34 Salt [then] [is] good, but if the salt also has become savourless, wherewith shall it be seasoned?

35 It is proper neither for land nor for dung; it is cast out. He that hath ears to hear, let him hear.

GOSPEL OF LUKE CHAPTER 15

1 And all the tax-gatherers and the sinners were coming near to him to hear him;

2 and the Pharisees and the scribes murmured, saying, This [man] receives sinners and eats with them.

3 And he spoke to them this parable, saying,

4 What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?

5 and having found it, he lays it upon his own shoulders, rejoicing;

6 and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost sheep.

7 I say unto you, that thus there shall be joy in heaven for one repenting sinner, [more] than for ninety and nine righteous who have no need of repentance.

8 Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she find it?

9 and having found it she calls together the friends and neighbours, saying, Rejoice with me, for I have found the drachma which I had lost.

10 Thus, I say unto you, there is joy before the angels of God for one repenting sinner.

11 And he said, A certain man had two sons;

12 and the younger of them said to his father, Father, give to me the share of the property that falls [to me]. And he divided to them what he was possessed of.

13 And after not many days the younger son gathering all together went away into a country a long way off, and there dissipated his property, living in debauchery.

14 But when he had spent all there arose a violent famine throughout that country, and he began to be in want.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine.

16 And he longed to fill his belly with the husks which the swine were eating; and no one gave to him.

17 And coming to himself, he said, How many hired servants of my father's have abundance of bread, and *I* perish here by famine.

18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee;

19 I am no longer worthy to be called thy son: make me as one of thy hired servants.

20 And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses.

21 And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son.

22 But the father said to his bondmen, Bring out the best robe and clothe him in [it], and put a ring on his hand and sandals on his feet;

23 and bring the fatted calf and kill it, and let us eat and make merry:

24 for this my son was dead and has come to life, was lost and has been found. And they began to make merry.

25 And his elder son was in the field; and as, coming [up], he drew nigh to the house, he heard music and dancing.

26 And having called one of the servants, he inquired what these things might be.

27 And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him safe and well.

28 But he became angry and would not go in. And his father went out and besought him.

29 But he answering said to his father, Behold, so many years I serve thee, and never have I transgressed a commandment of thine; and to me hast thou never given a kid that I might make merry with my friends:

30 but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed for him the fatted calf.

31 But he said to him, Child, *thou* art ever with me, and all that is mine is thine.

32 But it was right to make merry and rejoice, because this thy brother was dead and has come to life again, and was lost and has been found.

GOSPEL OF LUKE CHAPTER 16

1 And he said also to [his] disciples, There was a certain rich man who had a steward, and *he* was accused to him as wasting his goods.

2 And having called him, he said to him, What [is] this that I hear of thee? give the reckoning of thy stewardship, for thou canst be no longer steward.

3 And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I am ashamed to beg.

4 I know what I will do, that when I shall have been removed from the stewardship I may be received into their houses.

5 And having called to [him] each one of the debtors of his own lord, he said to the first, How much owest thou to my lord?

6 And he said, A hundred baths of oil. And he said to him, Take thy writing and sit down quickly and write fifty.

7 Then he said to another, And thou, how much dost thou owe? And he said, A hundred cors of wheat. And he says to him, Take thy writing and write eighty.

8 And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own generation, more prudent than the sons of light.

9 And *I* say to you, Make to yourselves friends with the mammon of unrighteousness, that when it fails ye may be received into the eternal tabernacles.

10 He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who shall entrust to you the true?

12 and if ye have not been faithful in that which is another's, who shall give to you your own?

13 No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things, and mocked him. *(Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii, "Knife Terrorists." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they forgot the Hebrew or Aramaic languages of their forefathers.)*

15 And he said to them, *Ye* are they who justify themselves before men, but God knows your hearts; for what amongst men is highly thought of is an abomination before God.

16 The law and the prophets [were] until John: from that time the glad tidings of the kingdom of God are announced, and every one forces his way into it.

17 But it is easier that the heaven and the earth should pass away than that one tittle of the law should fail.

18 Every one who puts away his wife and marries another commits adultery; and every one that marries one put away from a husband commits adultery.

19 Now there was a rich man and he was clothed in purple and fine linen, making good cheer in splendour every day.

20 And [there was] a poor man, by name Lazarus, [who] was laid at his gateway full of sores,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 and desiring to be filled with the crumbs which fell from the table of the rich man; but the dogs also coming licked his sores.

22 And it came to pass that the poor man died, and that he was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried.

23 And in hades lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom.

24 And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.

25 But Abraham said, Child, recollect that *thou* hast fully received thy good things in thy lifetime, and likewise Lazarus evil things. But now he is comforted here, and *thou* art in suffering.

26 And besides all this, between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they who [desire to cross] from there pass over unto us.

27 And he said, I beseech thee then, father, that thou wouldest send him to the house of my father,

28 for I have five brothers, so that he may earnestly testify to them, that they also may not come to this place of torment.

29 But Abraham says to him, They have Moses and the prophets: let them hear them.

30 But he said, Nay, father Abraham, but if one from the dead should go to them, they will repent.

31 And he said to him, If they hear not Moses and the prophets, not even if one rise from among [the] dead will they be persuaded.

GOSPEL OF LUKE CHAPTER 17

1 And he said to his disciples, It cannot be but that offences come, but woe [to him] by whom they come!

2 It would be [more] profitable for him if a millstone were hanged about his neck and he cast into the sea, than that he should be a snare to one of these little ones.

3 Take heed to yourselves: if thy brother should sin, rebuke him; and if he should repent, forgive him.

4 And if he should sin against thee seven times in the day, and seven times should return to thee, saying, I repent, thou shalt forgive him.

5 And the apostles said to the Lord, Give more faith to us.

6 But the Lord said, If ye have faith as a grain of mustard [seed], ye had said to this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would have obeyed you.

7 But which of you [is there] who, having a bondman ploughing or shepherding, when he comes in out of the field, will say, Come and lie down immediately to table?

8 But will he not say to him, Prepare what I shall sup on, and gird thyself and serve me that I may eat and drink; and after that *thou* shalt eat and drink?

9 Is he thankful to the bondman because he has done what was ordered? I judge not.

10 Thus *ye* also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondmen; we have done what it was our duty to do.

11 And it came to pass as he was going up to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village ten leprous men met him, who stood afar off.

13 And they lifted up [their] voice saying, Jesus, Master, have compassion on us.

14 And seeing [them] he said to them, Go, shew yourselves to the priests. And it came to pass as they were going they were cleansed.

15 And one of them, seeing that he was cured, turned back, glorifying God with a loud voice,

16 and fell on [his] face at his feet giving him thanks: and *he* was a Samaritan.

17 And Jesus answering said, Were not the ten cleansed? but the nine, where [are they]?

18 There have not been found to return and give glory to God save this stranger.

19 And he said to him, Rise up and go thy way: thy faith has made thee well.

20 And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not come with observation;

21 nor shall they say, Lo here, or, Lo there; for behold, the kingdom of God is in the midst of you.

22 And he said to the disciples, Days are coming, when ye shall desire to see one of the days of the Son of man, and shall not see [it].

23 And they will say to you, Lo here, or Lo there; go not, nor follow [them].

24 For as the lightning shines which lightens from [one end] under heaven to [the other end] under heaven, thus shall the Son of man be in his day.

25 But first he must suffer many things and be rejected of this generation.

26 And as it took place in the days of Noe, thus also shall it be in the days of the Son of man:

27 they ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all [of them];

28 and in like manner as took place in the days of Lot: they ate, they drank, they bought, they sold, they planted, they builded;

29 but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed all [of them]:

30 after this [manner] shall it be in the day that the Son of man is revealed.

31 In that day, he who shall be on the housetop, and his stuff in the house, let him not go down to take it away; and he that is in the field, let him likewise not return back.

32 Remember the wife of Lot.

33 Whosoever shall seek to save his life shall lose it, and whosoever shall lose it shall preserve it.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 I say to you, In that night there shall be two [men] upon one bed; one shall be seized and the other shall be let go.
35 Two [women] shall be grinding together; the one shall be seized and the other shall be let go.
36 [Two men shall be in the field; the one shall be seized and the other let go.]
37 And answering they say to him, Where, Lord? And he said to them, Where the body [is], there the eagles will be gathered together.

GOSPEL OF LUKE CHAPTER 18

1 And he spoke also a parable to them to the purport that they should always pray and not faint,
2 saying, There was a judge in a city, not fearing God and not respecting man:
3 and there was a widow in that city, and she came to him, saying, Avenge me of mine adverse party.
4 And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man,
5 at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass me.
6 And the Lord said, Hear what the unjust judge says.
7 And shall not God at all avenge his elect, who cry to him day and night, and he bears long as to them?
8 I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?
9 And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all the rest [of men], this parable:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a tax-gatherer.
11 The Pharisee, standing, prayed thus to himself: God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gatherer.
12 I fast twice in the week, I tithe everything I gain.
13 And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner.
14 I say unto you, This [man] went down to his house justified rather than that [other]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.
15 And they brought to him also infants that he might touch them, but the disciples when they saw [it] rebuked them.
16 But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God.
17 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
18 And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life?
19 But Jesus said to him, Why callest thou me good? There is none good but one, God.
20 Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
21 And he said, All these things have I kept from my youth.
22 And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens, and come, follow me.
23 But when he heard this he became very sorrowful, for he was very rich.
24 But when Jesus saw that he became very sorrowful, he said, How difficultly shall those who have riches enter into the kingdom of God;
25 for it is easier for a camel to enter through a needle's eye than for a rich man to enter into the kingdom of God.
26 And those who heard it said, And who can be saved?
27 But he said, The things that are impossible with men are possible with God.
28 And Peter said, Behold, *we* have left all things and have followed thee.
29 And he said to them, Verily I say to you, There is no one who has left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
30 who shall not receive manifold more at this time, and in the coming age life eternal.
31 And he took the twelve to [him] and said to them, Behold, we go up to Jerusalem, and all things that are written of the Son of man by the prophets shall be accomplished;
32 for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon.
33 And when they have scourged [him] they will kill him; and on the third day he will rise again.
34 And they understood nothing of these things. And this word was hidden from them, and they did not know what was said.
35 And it came to pass when he came into the neighbourhood of Jericho, a certain blind man sat by the wayside begging.
36 And when he heard the crowd passing, he inquired what this might be.
37 And they told him that Jesus the Nazaraean was passing by.
38 And he called out saying, Jesus, Son of David, have mercy on me.
39 And those [who were] going before rebuked him that he might be silent; but *he* cried out so much the more, Son of David, have mercy on me.
40 And Jesus stood still, and commanded him to be led to him. And when he drew nigh he asked him [saying],
41 What wilt thou that I shall do to thee? And he said, Lord, that I may see.
42 And Jesus said to him, See: thy faith has healed thee.
43 And immediately he saw, and followed him, glorifying God. And all the people when they saw [it] gave praise to God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GOSPEL OF LUKE CHAPTER 19

1 And he entered and passed through Jericho.

2 And behold, [there was] a man by name called Zacchaeus, and he was chief tax-gatherer, and he was rich.

3 And he sought to see Jesus who he was: and he could not for the crowd, because he was little in stature.

4 And running on before, he got up into a sycamore that he might see him, for he was going to pass that [way].

5 And when he came up to the place, Jesus looked up and saw him, and said to him, Zacchaeus, make haste and come down, for to-day I must remain in thy house.

6 And he made haste and came down, and received him with joy.

7 And all murmured when they saw [it], saying, He has turned in to lodge with a sinful man.

8 But Zacchaeus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return [him] fourfold.

9 And Jesus said to him, To-day salvation is come to this house, inasmuch as he also is a son of Abraham;

10 for the Son of man has come to seek and to save that which is lost.

11 But as they were listening to these things, he added and spake a parable, because he was near to Jerusalem and they thought that the kingdom of God was about to be immediately manifested.

12 He said therefore, A certain high-born man went to a distant country to receive for himself a kingdom and return.

13 And having called his own ten bondmen, he gave to them ten minas, and said to them, Trade while I am coming.

14 But his citizens hated him, and sent an embassy after him, saying, We will not that this [man] should reign over us.

15 And it came to pass on his arrival back again, having received the kingdom, that he desired these bondmen to whom he gave the money to be called to him, in order that he might know what every one had gained by trading.

16 And the first came up, saying, [My] Lord, thy mina has produced ten minas.

17 And he said to him, Well [done], thou good bondman; because thou hast been faithful in that which is least, be thou in authority over ten cities.

18 And the second came, saying, [My] Lord, thy mina has made five minas.

19 And he said also to this one, And *thou*, be over five cities.

20 And another came, saying, [My] Lord, lo, [there is] thy mina, which I have kept laid up in a towel.

21 For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou hast not sowed.

22 He says to him, Out of thy mouth will I judge thee, wicked bondman: thou knewest that *I* am a harsh man, taking up what I have not laid down and reaping what I have not sowed.

23 And why didst thou not give my money to [the] bank; and *I* should have received it, at my coming, with interest?

24 And he said to those that stood by, Take from him the mina and give [it] to him who has the ten minas.

25 And they said to him, Lord, he has ten minas.

26 For I say unto you, that to every one that has shall be given; but from him that has not, that even which he has shall be taken from him.

27 Moreover those mine enemies, who would not [have] me to reign over them, bring them here and slay [them] before me.

28 And having said these things, he went on before, going up to Jerusalem.

29 And it came to pass as he drew near to Bethphage and Bethany at the mountain called [the mount] of Olives, he sent two of his disciples,

30 saying, Go into the village over against [you], in which ye will find, on entering it, a colt tied up, on which no [child] of man ever sat at any time: loose it and lead it [here].

31 And if any one ask you, Why do ye loose [it]? thus shall ye say to him, Because the Lord has need of it.

32 And they that were sent, having gone their way, found as he had said to them.

33 And as they were loosing the colt, its masters said to them, Why loose ye the colt?

34 And they said, Because the Lord has need of it.

35 And they led it to Jesus; and having cast their own garments on the colt, they put Jesus on [it].

36 And as he went, they strewed their clothes in the way.

37 And as he drew near, already at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they had seen,

38 saying, Blessed the King that comes in the name of [the] Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples.

40 And he answering said to them, I say unto you, If these shall be silent, the stones will cry out.

41 And as he drew near, seeing the city, he wept over it,

42 saying, If thou hadst known, even thou, even at least in this thy day, the things that are for thy peace: but now they are hid from thine eyes;

43 for days shall come upon thee, that thine enemies shall make a palisaded mound about thee, and shall close thee around, and keep thee in on every side,

44 and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone: because thou knewest not the season of thy visitation.

45 And entering into the temple, he began to cast out those that sold and bought in it,

46 saying to them, It is written, My house is a house of prayer, but *ye* have made it a den of robbers.

47 And he was teaching day by day in the temple: and the chief priests and the scribes and the chief of the people sought to destroy him,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

48 and did not find what they could do, for all the people hung on him to hear.

GOSPEL OF LUKE CHAPTER 20

1 And it came to pass on one of the days, as he was teaching the people in the temple, and announcing the glad tidings, the chief priests and the scribes with the elders came up,

2 and spoke to him saying, Tell us by what authority thou doest these things, or who is it who has given thee this authority?

3 And he answering said to them, *I* also will ask you [one] thing, and tell me:

4 The baptism of John, was it of heaven or of men?

5 And they reasoned among themselves, saying, If we should say, Of heaven, he will say, Why have ye not believed him?

6 but if we should say, Of men, the whole people will stone us, for they are persuaded that John was a prophet.

7 And they answered, they did not know whence.

8 And Jesus said to them, Neither do *I* tell you by what authority I do these things.

9 And he began to speak to the people this parable: A man planted a vineyard and let it out to husbandmen, and left the country for a long time.

10 And in the season he sent to the husbandmen a bondman, that they might give to him of the fruit of the vineyard; but the husbandmen, having beaten him, sent [him] away empty.

11 And again he sent another bondman; but they, having beaten him also, and cast insult upon him, sent [him] away empty.

12 And again he sent a third; and they, having wounded him also, cast [him] out.

13 And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they see him they will respect [him].

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; [come,] let us kill him, that the inheritance may become ours.

15 And having cast him forth out of the vineyard, they killed [him]. What therefore shall the lord of the vineyard do to them?

16 He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it they said, May it never be!

17 But he looking at them said, What then is this that is written, The stone which they that builded rejected, this has become the corner-stone?

18 Every one falling on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder.

19 And the chief priests and the scribes sought the same hour to lay hands on him, and they feared the people; for they knew that he had spoken this parable of them.

20 And having watched [him], they sent out suborned persons, pretending to be just men, that they might take hold of him in [his] language, so that they might deliver him up to the power and authority of the governor.

21 And they asked him saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no [man's] person, but teachest with truth the way of God:

22 Is it lawful for us to give tribute to Caesar, or not?

23 But perceiving their deceit he said to them, Why do ye tempt me?

24 Shew me a denarius. Whose image and superscription has it? And answering they said, Caesar's.

25 And he said to them, Pay therefore what is Caesar's to Caesar, and what is God's to God.

26 And they were not able to take hold of him in [his] expressions before the people, and, wondering at his answer, they were silent.

27 And some of the Sadducees, who deny that there is any resurrection, coming up [to him],

28 demanded of him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he die childless, his brother shall take the wife and raise up seed to his brother.

29 There were then seven brethren: and the first, having taken a wife, died childless;

30 and the second [took the woman, and *he* died childless];

31 and the third took her: and in like manner also the seven left no children and died;

32 and last of all the woman also died.

33 In the resurrection therefore of which of them does she become wife, for the seven had her as wife?

34 And Jesus said to them, The sons of this world marry and are given in marriage,

35 but they who are counted worthy to have part in that world, and the resurrection from among [the] dead, neither marry nor are given in marriage;

36 for neither can they die any more, for they are equal to angels, and are sons of God, being sons of the resurrection.

37 But that the dead rise, even Moses shewed in [the section of] the bush, when he called [the] Lord the God of Abraham and the God of Isaac and the God of Jacob;

38 but he is not God of [the] dead but of [the] living; for all live for him.

39 And some of the scribes answering said, Teacher, thou hast well spoken.

40 For they did not dare any more to ask him anything.

41 And he said to them, How do they say that the Christ is David's son,

42 and David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand

43 until I put thine enemies [as] footstool of thy feet?

44 David therefore calls him Lord, and how is he his son?

45 And, as all the people were listening, he said to his disciples,

46 Beware of the scribes, who like to walk about in long robes, and who love salutations in the market-places, and first seats in the synagogues, and first places at suppers;

47 who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GOSPEL OF LUKE CHAPTER 21

1 And he looked up and saw the rich casting their gifts into the treasury;

2 but he saw also a certain poor widow casting therein two mites.

3 And he said, Verily I say unto you, that this poor widow has cast in more than all;

4 for all these out of their abundance have cast into the gifts [of God]; but she out of her need has cast in all the living which she had.

5 And as some spoke of the temple, that it was adorned with goodly stones and consecrated offerings, he said,

6 [As to] these things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown down.

7 And they asked him saying, Teacher, when then shall these things be; and what [is] the sign when these things are going to take place?

8 And he said, See that ye be not led astray, for many shall come in my name, saying, *I* am [he], and the time is drawn nigh: go ye not [therefore] after them.

9 And when ye shall hear of wars and tumults, be not terrified, for these things must first take place, but the end is not immediately.

10 Then he said to them, Nation shall rise up against nation, and kingdom against kingdom;

11 there shall be both great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great signs from heaven.

12 But before all these things they shall lay their hands upon you and persecute you, delivering [you] up to synagogues and prisons, bringing [you] before kings and governors on account of my name;

13 but it shall turn out to you for a testimony.

14 Settle therefore in your hearts not to meditate beforehand [your] defence,

15 for *I* will give you a mouth and wisdom which all your opposers shall not be able to reply to or resist.

16 But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death [some] from among you,

17 and ye will be hated of all for my name's sake.

18 And a hair of your head shall in no wise perish.

19 By your patient endurance gain your souls.

20 But when ye see Jerusalem encompassed with armies, then know that its desolation is drawn nigh.

21 Then let those who are in Judaea flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it;

22 for these are days of avenging, that all the things that are written may be accomplished.

23 But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon this people.

24 And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be fulfilled.

25 And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity [at] the roar of the sea and rolling waves,

26 men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 But when these things begin to come to pass, look up and lift up your heads, because your redemption draws nigh.

29 And he spoke a parable to them: Behold the fig-tree and all the trees;

30 when they already sprout, ye know of your own selves, [on] looking [at them], that already the summer is near.

31 So also *ye*, when ye see these things take place, know that the kingdom of God is near.

32 Verily I say unto you, that this generation shall in no wise pass away until all come to pass.

33 The heaven and the earth shall pass away, but my words shall in no wise pass away.

34 But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly unawares;

35 for as a snare shall it come upon all them that dwell upon the face of the whole earth.

36 Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.

37 And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called [the mount] of Olives;

38 and all the people came early in the morning to him in the temple to hear him.

GOSPEL OF LUKE CHAPTER 22

1 Now the feast of unleavened bread, which [is] called the passover, drew nigh,

2 and the chief priests and the scribes sought how they might kill him; for they feared the people.

3 And Satan entered into Judas, who was surnamed Iscariote, being of the number of the twelve.

4 And he went away and spoke with the chief priests and captains as to how he should deliver him up to them.

5 And they were rejoiced, and agreed to give him money.

6 And he came to an agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.

7 And the day of unleavened bread came, in which the passover was to be killed.

8 And he sent Peter and John, saying, Go and prepare the passover for us, that we may eat [it].

9 But they said to him, Where wilt thou that we prepare [it]?

10 And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes in;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 and ye shall say to the master of the house, The Teacher says to thee, Where is the guest-chamber where I may eat the passover with my disciples?

12 And *he* will shew you a large upper room furnished: there make ready.

13 And having gone they found it as he had said to them; and they prepared the passover.

14 And when the hour was come, he placed himself at table, and the [twelve] apostles with him.

15 And he said to them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God.

17 And having received a cup, when he had given thanks he said, Take this and divide it among yourselves.

18 For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of God come.

19 And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remembrance of me.

20 In like manner also the cup, after having supped, saying, This cup [is] the new covenant in my blood, which is poured out for you. *(The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)*

21 Moreover, behold, the hand of him that delivers me up [is] with me on the table;

22 and the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up.

23 And *they* began to question together among themselves who then it could be of them who was about to do this.

24 And there was also a strife among them which of them should be held to be [the] greatest.

25 And he said to them, The kings of the nations rule over them, and they that exercise authority over them are called benefactors.

26 But *ye* [shall] not [be] thus; but let the greater among you be as the younger, and the leader as he that serves.

27 For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But *I* am in the midst of you as the one that serves.

28 But *ye* are they who have persevered with me in my temptations.

29 And *I* appoint unto you, as my Father has appointed unto me, a kingdom,

30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan has demanded to have you, to sift [you] as wheat;

32 but *I* have besought for thee that thy faith fail not; and *thou*, when once thou hast been restored, confirm thy brethren.

33 And he said to him, Lord, with thee I am ready to go both to prison and to death.

34 And he said, I tell thee, Peter, [the] cock shall not crow to-day before that thou shalt thrice deny that thou knowest me.

35 And he said to them, When I sent you without purse and scrip and sandals, did ye lack anything? And they said, Nothing.

36 He said therefore to them, But now he that has a purse let him take [it], in like manner also a scrip, and he that has none let him sell his garment and buy a sword;

37 for I say unto you, that this that is written must yet be accomplished in me, And he was reckoned with [the] lawless: for also the things concerning me have an end.

38 And they said, Lord, behold here are two swords. And he said to them, It is enough.

39 And going forth he went according to his custom to the mount of Olives, and the disciples also followed him.

40 And when he was at the place he said to them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's throw, and having knelt down he prayed,

42 saying, Father, if thou wilt remove this cup from me: -- but then, not my will, but thine be done.

43 And an angel appeared to him from heaven strengthening him.

44 And being in conflict he prayed more intently. And his sweat became as great drops of blood, falling down upon the earth.

45 And rising up from his prayer, coming to the disciples, he found them sleeping from grief.

46 And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation.

47 As he was yet speaking, behold, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him.

48 And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?

49 And they who were around him, seeing what was going to follow, said [to him], Lord, shall we smite with [the] sword?

50 And a certain one from among them smote the bondman of the high priest and took off his right ear.

51 And Jesus answering said, Suffer thus far; and having touched his ear, he healed him.

52 And Jesus said to the chief priests and captains of the temple and elders, who were come against him, Have ye come out as against a robber with swords and sticks?

53 When I was day by day with you in the temple ye did not stretch out your hands against me; but this is your hour and the power of darkness.

54 And having laid hold on him, they led him [away], and they led [him] into the house of the high priest. And Peter followed afar off.

55 And they having lit a fire in the midst of the court and sat down together, Peter sat among them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

56 And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with him.

57 But he denied [him], saying, Woman, I do not know him.

58 And after a short time another seeing him said, And *thou* art of them. But Peter said, Man, I am not.

59 And after the lapse of about one hour another stoutly maintained it, saying, In truth this [man] also was with him, for also he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the] cock crew.

61 And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him, Before [the] cock crow thou shalt deny me thrice.

62 And Peter, going forth without, wept bitterly.

63 And the men who held him mocked him, beating [him];

64 and covering him up, asked him saying, Prophesy, who is it that struck thee?

65 And they said many other injurious things to him.

66 And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him into their council, saying,

67 If *thou* art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe;

68 and if I should ask [you], ye would not answer me at all, nor let me go;

69 but henceforth shall the Son of man be sitting on the right hand of the power of God.

70 And they all said, *Thou* then art the Son of God? And he said to them, *Ye* say that I am.

71 And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?

GOSPEL OF LUKE CHAPTER 23

1 And the whole multitude of them, rising up, led him to Pilate.

2 And they began to accuse him, saying, We have found this [man] perverting our nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king.

3 And Pilate demanded of him saying, Art *thou* the king of the Jews? And he answering him said, Thou sayest.

4 And Pilate said to the chief priests and the crowds, I find no guilt in this man.

5 But they insisted, saying, He stirs up the people, teaching throughout all Judaea, beginning from Galilee even on to here.

6 But Pilate, having heard Galilee [named], demanded if the man were a Galilaean;

7 and having learned that he was of Herod's jurisdiction, remitted him to Herod, who himself also was at Jerusalem in those days.

8 And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things concerning him, and he hoped to see some sign done by him;

9 and he questioned him in many words, but *he* answered him nothing.

10 And the chief priests and the scribes stood and accused him violently.

11 And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him back to Pilate.

12 And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

13 And Pilate, having called together the chief priests and the rulers and the people,

14 said to them, Ye have brought to me this man as turning away the people [to rebellion], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him;

15 nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him.

16 Having chastised him therefore, I will release him.

17 (Now he was obliged to release one for them at the feast.)

18 But they cried out in a mass saying, Away with this [man] and release Barabbas to us;

19 who was one who, for a certain tumult which had taken place in the city, and [for] murder, had been cast into prison.

20 Pilate therefore, desirous to release Jesus, again addressed [them].

21 But they cried out in reply saying, Crucify, crucify him.

22 And he said the third time to them, What evil then has this [man] done? I have found no cause of death in him: I will chastise him therefore and release him.

23 But they were urgent with loud voices, begging that he might be crucified. And their voices [and those of the chief priests] prevailed.

24 And Pilate adjudged that what they begged should take place.

25 And he released him who, for tumult and murder, had been cast into prison, whom they begged for, and Jesus he delivered up to their will.

26 And as they led him away, they laid hold on a certain Simon, a Cyrenian, coming from the field, and put the cross upon him to bear it behind Jesus.

27 And a great multitude of the people, and of women who wailed and lamented him, followed him.

28 And Jesus turning round to them said, Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children;

29 for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given suck.

30 Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us:

31 for if these things are done in the green tree, what shall take place in the dry?

32 Now two others also, malefactors, were led with him to be put to death.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 And when they came to the place which is called Skull (Hebrew: Golgotha, Latin: Calvary 'place of sculls'), there they crucified him, and the malefactors, one on the right hand, the other on the left. *(Titus Flavius Josephus also describes such a three-part ensemble in his biography "The Life of Josephus", see Appendix D.)*

34 And Jesus said, Father, forgive them, for they know not what they do. And, parting out his garments, they cast lots.

35 And the people stood beholding, and the rulers also [with them] sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen one of God.

36 And the soldiers also made game of him, coming up offering him vinegar,

37 and saying, If *thou* be the king of the Jews, save thyself.

38 And there was also an inscription [written] over him in Greek, and Roman, and Hebrew letters: This is the King of the Jews.

39 Now one of the malefactors who had been hanged spoke insultingly to him, saying, Art not thou the Christ? save thyself and us.

40 But the other answering rebuked him, saying, Dost *thou* too not fear God, thou that art under the same judgment?

41 and *we* indeed justly, for we receive the just recompense of what we have done; but this [man] has done nothing amiss.

42 And he said to Jesus, Remember me, [Lord,] when thou comest in thy kingdom.

43 And Jesus said to him, Verily I say to thee, To-day shalt thou be with me in paradise.

44 And it was about [the] sixth hour, and there came darkness over the whole land until [the] ninth hour.

45 And the sun was darkened, and the veil of the temple rent in the midst.

46 And Jesus, having cried with a loud voice, said, Father, into thy hands I commit my spirit. And having said this, he expired.

47 Now the centurion, seeing what took place, glorified God, saying, In very deed this man was just.

48 And all the crowds who had come together to that sight, having seen the things that took place, returned, beating [their] breasts.

49 And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things.

50 And behold, a man named Joseph, who was a councillor, a good man and a just

51 (this [man] had not assented to their counsel and deed), of Arimathaea*, a city of the Jews, who also waited, [himself also,] for the kingdom of God *(* There was no place by that name. Arimathaea is the hidden author's signature of Joseph bar Mathaea [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

52 -- he having gone to Pilate begged the body of Jesus;

53 and having taken it down, wrapped it in fine linen and placed him in a tomb hewn in the rock, where no one had ever been laid.

54 And it was preparation day, and [the] sabbath twilight was coming on.

55 And women, who had come along with him out of Galilee, having followed, saw the sepulchre and how his body was placed.

56 And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the commandment.

GOSPEL OF LUKE CHAPTER 24

1 But on the morrow of the sabbath, very early indeed in the morning, they came to the tomb, bringing the aromatic spices which they had prepared.

2 And they found the stone rolled away from the sepulchre.

3 And when they had entered they found not the body of the Lord Jesus.

4 And it came to pass as they were in perplexity about it, that behold, two men suddenly stood by them in shining raiment.

5 And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead?

6 He is not here, but is risen: remember how he spoke to you, being yet in Galilee,

7 saying, The Son of man must be delivered up into the hands of sinners, and be crucified, and rise the third day.

8 And they remembered his words;

9 and, returning from the sepulchre, related all these things to the eleven and to all the rest.

10 Now it was Mary of Magdala, and Johanna, and Mary the [mother] of James, and the others with them, who told these things to the apostles.

11 And their words appeared in their eyes as an idle tale, and they disbelieved them.

12 But Peter, rising up, ran to the sepulchre, and stooping down he sees the linen clothes lying there alone, and went away home, wondering at what had happened.

13 And behold, two of them were going on the same day to a village distant sixty stadia from Jerusalem, called Emmaus;

14 and they conversed with one another about all these things which had taken place.

15 And it came to pass as they conversed and reasoned, that Jesus himself drawing nigh, went with them;

16 but their eyes were holden so as not to know him.

17 And he said to them, What discourses are these which pass between you as ye walk, and are downcast?

18 And one [of them], named Cleopas, answering said to him, Thou sojournest alone in Jerusalem, and dost not know what has taken place in it in these days?

19 And he said to them, What things? And they said to him, The things concerning Jesus the Nazaraean, who was a prophet mighty in deed and word before God and all the people;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 and how the chief priests and our rulers delivered him up to [the] judgment of death and crucified him.
21 But *we* had hoped that *he* was [the one] who is about to redeem Israel. But then, besides all these things, it is now, to-day, the third day since these things took place.
22 And withal, certain women from amongst us astonished us, having been very early at the sepulchre,
23 and, not having found his body, came, saying that they also had seen a vision of angels, who say that he is living.
24 And some of those with us went to the sepulchre, and found it so, as the women also had said, but him they saw not.
25 And *he* said to them, O senseless and slow of heart to believe in all that the prophets have spoken!
26 Ought not the Christ to have suffered these things and to enter into his glory?
27 And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.
28 And they drew near to the village where they were going, and *he* made as though he would go farther.
29 And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to stay with them.
30 And it came to pass as he was at table with them, having taken the bread, he blessed, and having broken it, gave it to them.
31 And their eyes were opened, and they recognised him. And he disappeared from them.
32 And they said to one another, Was not our heart burning in us as he spoke to us on the way, [and] as he opened the scriptures to us?
33 And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them, gathered together,
34 saying, The Lord is indeed risen and has appeared to Simon.
35 And they related what [had happened] on the way, and how he was made known to them in the breaking of bread.
36 And as they were saying these things, he himself stood in their midst, and says to them, Peace [be] unto you.
37 But they, being confounded and being frightened, supposed they beheld a spirit.
38 And he said to them, Why are ye troubled? and why are thoughts rising in your hearts?
39 behold my hands and my feet, that it is *I* myself. Handle me and see, for a spirit has not flesh and bones as ye see me having.
40 And having said this he shewed them his hands and his feet.
41 But while they yet did not believe for joy, and were wondering, he said to them, Have ye anything here to eat?
42 And they gave him part of a broiled fish and of a honeycomb;
43 and he took it and ate before them.
44 And he said to them, These [are] the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must be fulfilled.
45 Then he opened their understanding to understand the scriptures,
46 and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day;
47 and that repentance and remission of sins should be preached in his name to all the nations beginning at Jerusalem.
48 And *ye* are witnesses of these things.
49 And behold, I send the promise of my Father upon you; but do ye remain in the city till ye be clothed with power from on high.
50 And he led them out as far as Bethany, and having lifted up his hands, he blessed them.
51 And it came to pass as he was blessing them, he was separated from them and was carried up into heaven.
52 And *they*, having done him homage, returned to Jerusalem with great joy,
53 and were continually in the temple praising and blessing God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

GOSPEL OF JOHN CHAPTER 1

(PROLOGUE)

(Originally, light and darkness had a religious, but also a political, significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites ("the righteous"), Zealots, and Siccarii] also called themselves "sons of light" and referred to their unbelieving enemies as "sons of darkness" [See Appendix D: The Dead Sea Scrolls]. The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".)

1 In [the] beginning was the Word, and the Word was with God, and the Word was God.

2 *He* was in the beginning with God.

3 All things received being through him, and without him not one [thing] received being which has received being.

4 In him was life, and the life was the light of men.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And the light appears in darkness, and the darkness apprehended it not.

6 There was a man sent from God, his name John.

7 He came for witness, that he might witness concerning the light, that all might believe through him.

8 *He* was not the light, but that he might witness concerning the light.

9 The true light was that which, coming into the world, lightens every man.

10 He was in the world, and the world had [its] being through him, and the world knew him not.

11 He came to his own, and his own received him not;

12 but as many as received him, to them gave he [the] right to be children of God, to those that believe on his name;

13 who have been born, not of blood, nor of flesh's will, nor of man's will, but of God.

14 And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth;

15 (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me, for he was before me;)

16 for of his fulness we all have received, and grace upon grace.

17 For the law was given by Moses: grace and truth subsists through Jesus Christ.

18 No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, *he* hath declared [him].

19 And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who art thou?

20 And he acknowledged and denied not, and acknowledged, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet? And he answered, No.

22 They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself?

23 He said, I [am] [the] voice of one crying in the wilderness, Make straight the path of [the] Lord, as said Esaias the prophet.

24 And they were sent from among the Pharisees.

25 And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor the prophet?

26 John answered them saying, I baptise with water. In the midst of you stands, whom ye do not know,

27 he who comes after me, the thong of whose sandal I am not worthy to unloose.

28 These things took place in Bethany, across the Jordan, where John was baptising. *(Baptism is a Jewish initiation and purification ritual called a mikvah. John the Baptist or Baptiser: As in most biographies (and this is what the gospels chiefly are), most of the characters surrounding the main character are its relatives, friends, or schoolmates. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix: Maps & Charts.)*

29 On the morrow he sees Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin of the world.

30 He it is of whom I said, A man comes after me who takes a place before me, because he *was* before me;

31 and I knew him not; but that he might be manifested to Israel, therefore have I come baptising with water.

32 And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon him.

33 And I knew him not; but he who sent me to baptise with water, *he* said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptises with [the] Holy Spirit.

34 And I have seen and borne witness that this is the Son of God.

35 Again, on the morrow, there stood John and two of his disciples.

36 And, looking at Jesus as he walked, he says, Behold the Lamb of God.

37 And the two disciples heard him speaking, and followed Jesus.

38 But Jesus having turned, and seeing them following, says to them, What seek ye? And *they* said to him, Rabbi (or rabbun, rabuni in Aramaic, which, being interpreted, signifies Teacher or Master), where abidest thou?

39 He says to them, Come and see. They went therefore, and saw where he abode; and they abode with him that day. It was about the tenth hour.

40 Andrew, the brother of Simon Peter, was one of the two who heard [this] from John and followed him.

41 He first finds his own brother Simon, and says to him, We have found the Messias (which being interpreted is Christ).

42 And he led him to Jesus. Jesus looking at him said, Thou art Simon, the son of Jonas; thou shalt be called Cephas (which interpreted is stone).

43 On the morrow he would go forth into Galilee, and Jesus finds Philip, and says to him, Follow me.

44 And Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip finds Nathanael, and says to him, We have found him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is from Nazareth.

46 And Nathanael said to him, Can anything good come out of Nazareth? Philip says to him, Come and see.

47 Jesus saw Nathanael coming to him, and says of him, Behold [one] truly an Israelite, in whom there is no guile.

48 Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

51 And he says to him, Verily, verily, I say to you, Henceforth ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

GOSPEL OF JOHN CHAPTER 2

1 And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there.

2 And Jesus also, and his disciples, were invited to the marriage.

3 And wine being deficient, the mother of Jesus says to him, They have no wine.

4 Jesus says to her, What have I to do with thee, woman? mine hour has not yet come.

5 His mother says to the servants, Whatever he may say to you, do.

6 Now there were standing there six stone water-vessels, according to the purification of the Jews, holding two or three measures each.

7 Jesus says to them, Fill the water-vessels with water. And they filled them up to the brim.

8 And he says to them, Draw out now, and carry [it] to the feast-master. And they carried [it].

9 But when the feast-master had tasted the water which had been made wine (and knew not whence it was, but the servants knew who drew the water), the feast-master calls the bridegroom,

10 and says to him, Every man sets on first the good wine, and when [men] have well drunk, then the inferior; thou hast kept the good wine till now.

11 This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days.

13 And the passover of the Jews was near, and Jesus went up to Jerusalem.

14 And he found in the temple the sellers of oxen and sheep and doves, and the money-changers sitting;

15 and, having made a scourge of cords, he cast [them] all out of the temple, both the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables,

16 and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandise.

17 [And] his disciples remembered that it is written, The zeal of thy house devours me.

18 The Jews therefore answered and said to him, What sign shewest thou to us, that thou doest these things?

19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

20 The Jews therefore said, Forty and six years was this temple building, and thou wilt raise it up in three days?

21 But *he* spoke of the temple of his body.

22 When therefore he was raised from among [the] dead, his disciples remembered that he had said this, and believed the scripture and the word which Jesus had spoken.

23 And when he was in Jerusalem, at the passover, at the feast, many believed on his name, beholding his signs which he wrought.

24 But Jesus himself did not trust himself to them, because he knew all [men],

25 and that he had not need that any should testify of man, for himself knew what was in man.

GOSPEL OF JOHN CHAPTER 3

(The Gospel of John, continually presents Jesus as the Son of God. In the Holy Land, the real Jesus would never have compared himself to God because such a deed would be a violation of the first three of the Ten Commandments and for this heresy he would have been stoned to death. This text has been written in the 2nd century for the Greek-speaking elite of the Roman Empire.)

1 But there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews;

2 he came to him by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou doest unless God be with him.

3 Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew he cannot see the kingdom of God.

4 Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Do not wonder that I said to thee, It is needful that *ye* should be born anew.

8 The wind blows where it will, and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born of the Spirit.

9 Nicodemus answered and said to him, How can these things be?

10 Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things!

11 Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness.

12 If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe?

13 And no one has gone up into heaven, save he who came down out of heaven, the Son of man who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up,

15 that every one who believes on him may [not perish, but] have life eternal.

16 For God so loved the world, that he gave his only-begotten Son, that whosoever believes on him may not perish, but have life eternal.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him.

18 He that believes on him is not judged: but he that believes not has been already judged, because he has not believed on the name of the only-begotten Son of God.

19 And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil.

20 For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;

21 but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.

22 After these things came Jesus and his disciples into the land of Judaea; and there he abode with them and baptised.

23 And John also was baptising in Aenon, near Salim, because there was a great deal of water there; and they came to [him] and were baptised: *(John the Baptist was a close relative of Jesus, probably his uncle or cousin; see family tree in the appendix.)*

24 for John was not yet cast into prison.

25 There was therefore a reasoning of the disciples of John with a Jew about purification.

26 And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou barest witness, behold, he baptises, and all come to him.

27 John answered and said, A man can receive nothing unless it be given him out of heaven.

28 Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him.

29 He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart because of the voice of the bridegroom: this my joy then is fulfilled.

30 He must increase, but I must decrease.

31 He who comes from above is above all. He who has his origin in the earth is of the earth, and speaks [as] of the earth. He who comes out of heaven is above all,

32 [and] what he has seen and has heard, this he testifies; and no one receives his testimony.

33 He that has received his testimony has set to his seal that God is true;

34 for he whom God has sent speaks the words of God, for God gives not the Spirit by measure.

35 The Father loves the Son, and has given all things [to be] in his hand.

36 He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him.

GOSPEL OF JOHN CHAPTER 4

1 When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptises more disciples than John

2 (however, Jesus himself did not baptise, but his disciples),

3 he left Judaea and went away again unto Galilee.

4 And he must needs pass through Samaria *(which is a strip of land between Galilee in the north and Judaea in the south. Samaritans are a community of Hebrews whose ancestors have not been deported to Assyria or Babylonia. They call themselves Bene Ysrael [sons, children of Israel]. They follow only the laws of the Torah [the Five Books of Moses]. They reject all other books of the Bible, since they are written in foreign lands [Babylonia and Persia], and they despise the returning Jews as conquerors and upstarts.).*

5 He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph.

6 Now a fountain of Jacob's was there; Jesus therefore, being wearied with the way he had come, sat just as he was at the fountain. It was about the sixth hour.

7 A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink

8 (for his disciples had gone away into the city that they might buy provisions).

9 The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans.

10 Jesus answered and said to her, If thou knewest the gift of God, and who it is that says to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

11 The woman says to him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou the living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle?

13 Jesus answered and said to her, Every one who drinks of this water shall thirst again;

14 but whosoever drinks of the water which I shall give him shall never thirst for ever, but the water which I shall give him shall become in him a fountain of water, springing up into eternal life.

15 The woman says to him, Sir, give me this water, that I may not thirst nor come here to draw.

16 Jesus says to her, Go, call thy husband, and come here.

17 The woman answered and said, I have not a husband. Jesus says to her, Thou hast well said, I have not a husband;

18 for thou hast had five husbands, and he whom now thou hast is not thy husband: this thou hast spoken truly.

19 The woman says to him, Sir, I see that thou art a prophet.

20 Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where one must worship.

21 Jesus says to her, Woman, believe me, [the] hour is coming when ye shall neither in this mountain nor in Jerusalem worship the Father.

22 Ye worship ye know not what; we worship what we know, for salvation is of the Jews.

23 But [the] hour is coming and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such as his worshippers.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

24 God [is] a spirit; and they who worship him must worship [him] in spirit and truth.
25 The woman says to him, I know that Messias is coming, who is called Christ; when *he* comes he will tell us all things.
26 Jesus says to her, I who speak to thee am [he].
27 And upon this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, Why speakest thou with her?
28 The woman then left her waterpot and went away into the city, and says to the men,
29 Come, see a man who told me all things I had ever done: is not he the Christ?
30 They went out of the city and came to him.
31 But meanwhile the disciples asked him saying, Rabbi, eat.
32 But he said to them, I have food to eat which ye do not know.
33 The disciples therefore said to one another, Has any one brought him [anything] to eat?
34 Jesus says to them, My food is that I should do the will of him that has sent me, and that I should finish his work.
35 Do not ye say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the fields, for they are already white to harvest.
36 He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together.
37 For in this is [verified] the true saying, It is one who sows and another who reaps.
38 I have sent you to reap that on which ye have not laboured; others have laboured, and ye have entered into their labours.
39 But many of the Samaritans of that city believed on him because of the word of the woman who bore witness, He told me all things that I had ever done.
40 When therefore the Samaritans came to him they asked him to abide with them, and he abode there two days.
41 And more a great deal believed on account of his word;
42 and they said to the woman, [It is] no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.
43 But after the two days he went forth thence and went away into Galilee,
44 for Jesus himself bore witness that a prophet has no honour in his own country.
45 When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also went to the feast.
46 He came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was sick.
47 He, having heard that Jesus had come out of Judaea into Galilee, went to him and asked [him] that he would come down and heal his son, for he was about to die.
48 Jesus therefore said to him, Unless ye see signs and wonders ye will not believe.
49 The courtier says to him, Sir, come down ere my child die.
50 Jesus says to him, Go, thy son lives. And the man believed the word which Jesus said to him, and went his way.
51 But already, as he was going down, his servants met him and brought [him] word saying, Thy child lives.
52 He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at the seventh hour the fever left him.
53 The father therefore knew that [it was] in that hour in which Jesus said to him, Thy son lives; and he believed, himself and his whole house.
54 This second sign again did Jesus, being come out of Judaea into Galilee.

GOSPEL OF JOHN CHAPTER 5

1 After these things was a feast of the Jews, and Jesus went up to Jerusalem.
2 Now there is in Jerusalem, at the sheepgate, a pool, which is called in Hebrew, Bethesda, having five porches.
3 In these lay a multitude of sick, blind, lame, withered, [awaiting the moving of the water.
4 For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he laboured under.]
5 But there was a certain man there who had been suffering under his infirmity thirty and eight years.
6 Jesus seeing this [man] lying [there], and knowing that he was [in that state] now a great length of time, says to him, Wouldest thou become well?
7 The infirm [man] answered him, Sir, I have not a man, in order, when the water has been troubled, to cast me into the pool; but while I am coming another descends before me.
8 Jesus says to him, Arise, take up thy couch and walk.
9 And immediately the man became well, and took up his couch and walked: and on that day was sabbath.
10 The Jews therefore said to the healed [man], It is sabbath, it is not permitted thee to take up thy couch.
11 He answered them, He that made me well, *he* said to me, Take up thy couch and walk.
12 They asked him [therefore], Who is the man who said to thee, Take up thy couch and walk?
13 But he that had been healed knew not who it was, for Jesus had slidden away, there being a crowd in the place.
14 After these things Jesus finds him in the temple, and said to him, Behold, thou art become well: sin no more, that something worse do not happen to thee.
15 The man went away and told the Jews that it was Jesus who had made him well.
16 And for this the Jews persecuted Jesus [and sought to kill him], because he had done these things on sabbath.
17 But Jesus answered them, My Father worketh hitherto and I work.
18 For this therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that God was his own Father, making himself equal with God.

19 Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things *he* does, these things also the Son does in like manner.

20 For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder.

21 For even as the Father raises the dead and quickens [them], thus the Son also quickens whom he will:

22 for neither does the Father judge any one, but has given all judgment to the Son;

23 that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him.

24 Verily, verily, I say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into life.

25 Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live.

26 For even as the Father has life in himself, so he has given to the Son also to have life in himself,

27 and has given him authority to execute judgment [also], because he is Son of man.

28 Wonder not at this, for an hour is coming in which all who are in the tombs shall hear his voice,

29 and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment.

30 I cannot do anything of myself; as I hear, I judge, and my judgment is righteous, because I do not seek my will, but the will of him that has sent me.

31 If I bear witness concerning myself, my witness is not true.

32 It is another who bears witness concerning me, and I know that the witness which he bears concerning me is true.

33 Ye have sent unto John, and he has borne witness to the truth.

34 But I do not receive witness from man, but I say this that *ye* might be saved.

35 *He* was the burning and shining lamp, and ye were willing for a season to rejoice in his light.

36 But I have the witness [that is] greater than [that] of John; for the works which the Father has given me that I should complete them, the works themselves which I do, bear witness concerning me that the Father has sent me.

37 And the Father who has sent me himself has borne witness concerning me. Ye have neither heard his voice at any time, nor have seen his shape,

38 and ye have not his word abiding in you; for whom *he* hath sent, him ye do not believe.

39 Ye search the scriptures, for ye think that in them ye have life eternal, and they it is which bear witness concerning me;

40 and ye will not come to me that ye might have life.

41 I do not receive glory from men,

42 but I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive.

44 How can ye believe, who receive glory one of another, and seek not the glory which [comes] from God alone?

45 Think not that I will accuse you to the Father: there is [one] who accuses you, Moses, on whom ye trust;

46 for if ye had believed Moses, ye would have believed me, for he wrote of me.

47 But if ye do not believe his writings, how shall ye believe my words?

GOSPEL OF JOHN CHAPTER 6

1 After these things Jesus went away beyond the sea of Galilee, [or] of Tiberias,

2 and a great crowd followed him, because they saw the signs which he wrought upon the sick.

3 And Jesus went up into the mountain, and there sat with his disciples:

4 but the passover, the feast of the Jews, was near.

5 Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that these may eat?

6 But this he said trying him, for he knew what he was going to do.

7 Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each may have some little [portion].

8 One of his disciples, Andrew, Simon Peter's brother, says to him,

9 There is a little boy here who has five barley loaves and two small fishes; but this, what is it for so many?

10 [And] Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five thousand.

11 And Jesus took the loaves, and having given thanks, distributed [them] to those that were set down; and in like manner of the small fishes as much as they would.

12 And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that nothing may be lost.

13 They gathered [them] therefore together, and filled twelve hand-baskets full of fragments of the five barley loaves, which were over and above to those that had eaten.

14 The men therefore, having seen the sign which Jesus had done, said, This is truly the prophet which is coming into the world.

15 Jesus therefore knowing that they were going to come and seize him, that they might make [him] king, departed again to the mountain himself alone.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 But when evening was come, his disciples went down to the sea,

17 and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them,

18 and the sea was agitated by a strong wind blowing.

19 Having rowed then about twenty-five or thirty stadia, they see Jesus walking on the sea and coming near the ship; and they were frightened.

20 But he says to them, It is I: be not afraid.

21 They were willing therefore to receive him into the ship; and immediately the ship was at the land to which they went.

22 On the morrow the crowd which stood on the other side of the sea, having seen that there was no other little ship there except that into which his disciples had got, and that Jesus had not gone with his disciples into the ship, but [that] his disciples had gone away alone;

23 (but other little ships out of Tiberias came near to the place where they ate bread after the Lord had given thanks;)

24 when therefore the crowd saw that Jesus was not there, nor his disciples, *they* got into the ships, and came to Capernaum, seeking Jesus.

25 And having found him the other side of the sea, they said to him, Rabbi, when art thou arrived here?

26 Jesus answered them and said, Verily, verily, I say to you, Ye seek me not because ye have seen signs, but because ye have eaten of the loaves and been filled.

27 Work not [for] the food which perishes, but [for] the food which abides unto life eternal, which the Son of man shall give to you; for him has the Father sealed, [even] God.

28 They said therefore to him, What should we do that we may work the works of God?

29 Jesus answered and said to them, This is the work of God, that ye believe on him whom *he* has sent.

30 They said therefore to him, What sign then doest thou that we may see and believe thee? what dost thou work?

31 Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat.

32 Jesus therefore said to them, Verily, verily, I say to you, [It is] not Moses that has given you the bread out of heaven; but my Father gives you the true bread out of heaven.

33 For the bread of God is he who comes down out of heaven and gives life to the world.

34 They said therefore to him, Lord, ever give to us this bread.

35 [And] Jesus said to them, I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst at any time.

36 But I have said to you, that ye have also seen me and do not believe.

37 All that the Father gives me shall come to me, and him that comes to me I will not at all cast out.

38 For I am come down from heaven, not that I should do *my* will, but the will of him that has sent me.

39 And this is the will of him that has sent me, that of all that he has given me I should lose nothing, but should raise it up in the last day.

40 For this is the will of my Father, that every one who sees the Son, and believes on him, should have life eternal; and I will raise him up at the last day.

41 The Jews therefore murmured about him, because he said, I am the bread which has come down out of heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we have known? how then does *he* say, I am come down out of heaven?

43 Jesus therefore answered and said to them, Murmur not among yourselves.

44 No one can come to me except the Father who has sent me draw him, and I will raise him up in the last day.

45 It is written in the prophets, And they shall be all taught of God. Every one that has heard from the Father [himself], and has learned [of him], comes to me;

46 not that any one has seen the Father, except he who is of God, he has seen the Father.

47 Verily, verily, I say to you, He that believes [on me] has life eternal.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness and died.

50 This is the bread which comes down out of heaven, that one may eat of it and not die.

51 I am the living bread which has come down out of heaven: if any one shall have eaten of this bread he shall live for ever; but the bread withal which I shall give is my flesh, which I will give for the life of the world.

52 The Jews therefore contended among themselves, saying, How can he give us this flesh to eat?

53 Jesus therefore said to them, Verily, verily, I say unto you, Unless ye shall have eaten the flesh of the Son of man, and drunk his blood, ye have no life in yourselves.

54 He that eats my flesh and drinks my blood has life eternal, and I will raise him up at the last day:

55 for my flesh is truly food and my blood is truly drink.

56 He that eats my flesh and drinks my blood dwells in me and I in him.

57 As the living Father has sent me and I live on account of the Father, *he* also who eats me shall live also on account of me.

58 This is the bread which has come down out of heaven. Not as the fathers ate and died: he that eats this bread shall live for ever.

59 These things he said in [the] synagogue, teaching in Capernaum.

60 Many therefore of his disciples having heard [it] said, This word is hard; who can hear it?

61 But Jesus, knowing in himself that his disciples murmur concerning this, said to them, Does this offend you?

62 If then ye see the Son of man ascending up where he was before?

63 It is the Spirit which quickens, the flesh profits nothing: the words which I have spoken unto you are spirit and are life.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

64 But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who would deliver him up.

65 And he said, Therefore said I unto you, that no one can come to me unless it be given to him from the Father.

66 From that [time] many of his disciples went away back and walked no more with him.

67 Jesus therefore said to the twelve, Will ye also go away?

68 Simon Peter answered him, Lord, to whom shall we go? thou hast words of life eternal;

69 and we have believed and known that thou art the holy one of God.

70 Jesus answered them, Have not I chosen you the twelve? and of you one is a devil.

71 Now he spoke of Judas [the son] of Simon, Iscariote, for he [it was who] should deliver him up, being one of the twelve.

GOSPEL OF JOHN CHAPTER 7

1 And after these things Jesus walked in Galilee, for he would not walk in Judaea, because the Jews sought to kill him.

2 Now the tabernacles, the feast of the Jews, was near.

3 His brethren therefore said to him, Remove hence and go into Judaea, that thy disciples also may see thy works which thou doest;

4 for no one does anything in secret and himself seeks to be [known] in public. If thou doest these things, manifest thyself to the world:

5 for neither did his brethren believe on him.

6 Jesus therefore says to them, My time is not yet come, but your time is always ready.

7 The world cannot hate you, but me it hates, because I bear witness concerning it that its works are evil.

8 Ye, go ye up to this feast. I go not up to this feast, for *my* time is not yet fulfilled.

9 Having said these things to them he abode in Galilee.

10 But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret.

11 The Jews therefore sought him at the feast, and said, Where is he?

12 And there was much murmuring concerning him among the crowds. Some said, He is [a] good [man]; others said, No; but he deceives the crowd.

13 However, no one spoke openly concerning him on account of [their] fear of the Jews.

14 But when it was now the middle of the feast, Jesus went up into the temple and taught.

15 The Jews therefore wondered, saying, How knows this [man] letters, having never learned?

16 Jesus therefore answered them and said, My doctrine is not mine, but [that] of him that has sent me.

17 If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or [that] I speak from myself.

18 He that speaks from himself seeks his own glory; but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in him.

19 Has not Moses given you the law, and no one of you practises the law? Why do ye seek to kill me?

20 The crowd answered [and said], Thou hast a demon: who seeks to kill thee?

21 Jesus answered and said to them, I have done one work, and ye all wonder.

22 Therefore Moses gave you circumcision (not that it is of Moses, but of the fathers), and ye circumcise a man on sabbath.

23 If a man receives circumcision on sabbath, that the law of Moses may not be violated, are ye angry with me because I have made a man entirely sound on sabbath?

24 Judge not according to sight, but judge righteous judgment.

25 Some therefore of those of Jerusalem said, Is not this he whom they seek to kill?

26 and behold, he speaks openly, and they say nothing to him. Have the rulers then indeed recognised that this is the Christ?

27 But [as to] this [man] we know whence he is. Now [as to] the Christ, when he comes, no one knows whence he is.

28 Jesus therefore cried out in the temple, teaching and saying, Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye do not know.

29 I know him, because I am from him, and *he* has sent me.

30 They sought therefore to take him; and no one laid his hand upon him, because his hour had not yet come.

31 But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than those which this [man] has done?

32 The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they might take him.

33 Jesus therefore said, Yet a little while I am with you, and I go to him that has sent me.

34 Ye shall seek me and shall not find [me], and where I am ye cannot come.

35 The Jews therefore said to one another, Where is he about to go that we shall not find him? Is he about to go to the dispersion among the Greeks, and teach the Greeks?

36 What word is this which he said, Ye shall seek me and shall not find [me]; and where I am ye cannot come?

37 In the last, the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come to me and drink.

38 He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.

39 But this he said concerning the Spirit, which they that believed on him were about to receive; for [the] Spirit was not yet, because Jesus had not yet been glorified.

40 [Some] out of the crowd therefore, having heard this word, said, This is truly the prophet.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

41 Others said, This is the Christ. Others said, Does then the Christ come out of Galilee?

42 Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David was?

43 There was a division therefore in the crowd on account of him.

44 But some of them desired to take him, but no one laid hands upon him.

45 The officers therefore came to the chief priests and Pharisees, and they said to them, Why have ye not brought him?

46 The officers answered, Never man spoke thus, as this man [speaks].

47 The Pharisees therefore answered them, Are ye also deceived?

48 Has any one of the rulers believed on him, or of the Pharisees?

49 But this crowd, which does not know the law, are accursed.

50 Nicodemus says to them (being one of themselves),

51 Does our law judge a man before it have first heard from himself, and know what he does?

52 They answered and said to him, Art thou also of Galilee? Search and look, that no prophet arises out of Galilee.

53 And every one went to his home.

GOSPEL OF JOHN CHAPTER 8

1 But Jesus went to the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them.

3 And the scribes and the Pharisees bring [to him] a woman taken in adultery, and having set her in the midst,

4 they say to him, Teacher, this woman has been taken in the very act, committing adultery.

5 Now in the law Moses has commanded us to stone such; thou therefore, what sayest thou?

6 But this they said proving him, that they might have [something] to accuse him [of]. But Jesus, having stooped down, wrote with his finger on the ground.

7 But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at her.

8 And again stooping down he wrote on the ground.

9 But they, having heard [that], went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing there.

10 And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers? Has no one condemned thee?

11 And she said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and sin no more.

12 Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not true.

14 Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye know not whence I come and whither I go.

15 Ye judge according to the flesh, I judge no one.

16 And if also I judge, my judgment is true, because I am not alone, but I and the Father who has sent me.

17 And in your law too it is written that the testimony of two men is true:

18 I am [one] who bear witness concerning myself, and the Father who has sent me bears witness concerning me.

19 They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have known also my Father.

20 These words spoke he in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.

21 He said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go ye cannot come.

22 The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come?

23 And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world.

24 I said therefore to you, that ye shall die in your sins; for unless ye shall believe that I am [he], ye shall die in your sins.

25 They said therefore to him, Who art thou? [And] Jesus said to them, Altogether that which I also say to you.

26 I have many things to say and to judge concerning you, but he that has sent me is true, and I, what I have heard from him, these things I say to the world.

27 They knew not that he spoke to them of the Father.

28 Jesus therefore said to them, When ye shall have lifted up the Son of man, then ye shall know that I am [he], and [that] I do nothing of myself, but as the Father has taught me I speak these things.

29 And he that has sent me is with me; he has not left me alone, because I do always the things that are pleasing to him.

30 As he spoke these things many believed on him.

31 Jesus therefore said to the Jews who believed him, If ye abide in my word, ye are truly my disciples;

32 and ye shall know the truth, and the truth shall set you free.

33 They answered him, We are Abraham's seed, and have never been under bondage to any one; how sayest thou, Ye shall become free?

34 Jesus answered them, Verily, verily, I say to you, Every one that practises sin is the bondman of sin.

35 Now the bondman abides not in the house for ever: the son abides for ever.

36 If therefore the Son shall set you free, ye shall be really free.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word has no entrance in you.

38 I speak what I have seen with my Father, and ye then do what ye have seen with your father.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

39 They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham;

40 but now ye seek to kill me, a man who has spoken the truth to you, which I have heard from God: this did not Abraham.

41 Ye do the works of your father. They said [therefore] to him, We are not born of fornication; we have one father, God.

42 Jesus said to them, If God were your father ye would have loved me, for I came forth from God and am come [from him]; for neither am I come of myself, but *he* has sent me.

43 Why do ye not know my speech? Because ye cannot hear my word.

44 Ye are of the devil, as [your] father, and ye desire to do the lusts of your father. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father:

45 and because I speak the truth, ye do not believe me.

46 Which of you convinces me of sin? If I speak truth, why do ye not believe me?

47 He that is of God hears the words of God: therefore ye hear [them] not, because ye are not of God.

48 The Jews answered and said to him, Say we not well that thou art a Samaritan and hast a demon?

49 Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me.

50 But I do not seek my own glory: there is he that seeks and judges.

51 Verily, verily, I say unto you, If any one shall keep my word, he shall never see death.

52 The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death.

53 Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself?

54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, [of] whom ye say, He is our God.

55 And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word.

56 Your father Abraham exulted in that he should see my day, and he saw and rejoiced.

57 The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham?

58 Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am.

59 They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple, [going through the midst of them, and thus passed on.]

GOSPEL OF JOHN CHAPTER 9

1 And as he passed on, he saw a man blind from birth.

2 And his disciples asked him, saying, Rabbi, who sinned, this [man] or his parents, that he should be born blind?

3 Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him.

4 I must work the works of him that has sent me while it is day. [The] night is coming, when no one can work.

5 As long as I am in the world, I am [the] light of the world.

6 Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes.

7 And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing.

8 The neighbours therefore, and those who used to see him before, that he was a beggar, said, Is not this he that was sitting and begging?

9 Some said, It is he; others said, No, but he is like him: *he* said, It is I.

10 They said therefore to him, How have thine eyes been opened?

11 He answered [and said], A man called Jesus made mud and anointed mine eyes, and said to me, Go to Siloam and wash: and having gone and washed, I saw.

12 They said therefore to him, Where is he? He says, I do not know.

13 They bring him who was before blind to the Pharisees.

14 Now it was sabbath when Jesus made the mud and opened his eyes.

15 The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I washed, and I see.

16 Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them.

17 They say therefore again to the blind [man], What dost thou say of him, that he has opened thine eyes? And he said, He is a prophet.

18 The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had received sight.

19 And they asked them saying, This is your son, of whom ye say that he was born blind: how then does he now see?

20 His parents answered [them] and said, We know that this is our son, and that he was born blind;

21 but how he now sees we do not know, or who has opened his eyes we do not know. *He* is of age: ask *him*; *he* will speak concerning himself.

22 His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him [to be the] Christ, he should be excommunicated from the synagogue.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 On this account his parents said, He is of age: ask *him*.
24 They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is sinful.
25 He answered therefore, If he is sinful I know not. One thing I know, that, being blind [before], now I see.
26 And they said to him again, What did he do to thee? how opened he thine eyes?
27 He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples?
28 They railed at him, and said, Thou art his disciple, but we are disciples of Moses.
29 We know that God spoke to Moses; but [as to] this [man], we know not whence he is.
30 The man answered and said to them, Now in this is a wonderful thing, that *ye* do not know whence he is, and he has opened mine eyes.
31 [But] we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears.
32 Since time was, it has not been heard that any one opened the eyes of one born blind.
33 If this [man] were not of God he would be able to do nothing.
34 They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.
35 Jesus heard that they had cast him out, and having found him, he said to him, Thou, dost thou believe on the Son of God?
36 He answered and said, And who is he, Lord, that I may believe on him?
37 And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he.
38 And he said, I believe, Lord: and he did him homage.
39 And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind.
40 And [some] of the Pharisees who were with him heard these things, and they said to him, Are we blind also?
41 Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin remains.

GOSPEL OF JOHN CHAPTER 10

1 Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, *he* is a thief and a robber;
2 but he that enters in by the door is [the] shepherd of the sheep.
3 To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out.
4 When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice.
5 But they will not follow a stranger, but will flee from him, because they know not the voice of strangers.
6 This allegory spoke Jesus to them, but they did not know what it was [of] which he spoke to them.
7 Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep.
8 All whoever came before me are thieves and robbers; but the sheep did not hear them.
9 I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture.
10 The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have [it] abundantly.
11 I am the good shepherd. The good shepherd lays down his life for the sheep:
12 but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep and flees; and the wolf seizes them and scatters the sheep.
13 Now he who serves for wages flees because he serves for wages, and is not himself concerned about the sheep.
14 I am the good shepherd; and I know those that are mine, and am known of those that are mine,
15 as the Father knows me and I know the Father; and I lay down my life for the sheep.
16 And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd.
17 On this account the Father loves me, because I lay down my life that I may take it again.
18 No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father.
19 There was a division again among the Jews on account of these words;
20 but many of them said, He has a demon and raves; why do ye hear him?
21 Others said, These sayings are not [those] of one that is possessed by a demon. Can a demon open blind people's eyes?
22 Now the feast of the dedication was celebrating at Jerusalem, and it was winter.
23 And Jesus walked in the temple in the porch of Solomon.
24 The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the Christ, say [so] to us openly.
25 Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me:
26 but ye do not believe, for ye are not of my sheep, as I told you.
27 My sheep hear my voice, and I know them, and they follow me;
28 and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand.
29 My Father who has given [them] to me is greater than all, and no one can seize out of the hand of my Father.
30 I and the Father are one.
31 The Jews therefore again took stones that they might stone him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me?
33 The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God.
34 Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called *them* gods to whom the word of God came (and the scripture cannot be broken),
36 do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?
37 If I do not the works of my Father, believe me not;
38 but if I do, even if ye believe not me, believe the works, that ye may know [and believe] that the Father is in me and I in him.
39 They sought therefore again to take him; and he went away from out of their hand
40 and departed again beyond the Jordan to the place where John was baptising at the first: and he abode there.
41 And many came to him, and said, John did no sign; but all things which John said of this [man] were true.
42 And many believed on him there.

GOSPEL OF JOHN CHAPTER 11

1 Now there was a certain [man] sick, Lazarus of Bethany, of the village of Mary and Martha her sister.
2 It was [the] Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.
3 The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick.
4 But when Jesus heard [it], he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it.
5 Now Jesus loved Martha, and her sister, and Lazarus. (Lazarus symbolizes Jesus, the Christ, or the Messiah)
6 When therefore he heard, He is sick, he remained two days then in the place where he was.
7 Then after this he says to his disciples, Let us go into Judaea again.
8 The disciples say to him, Rabbi, [even but] now the Jews sought to stone thee, and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light of this world;
10 but if any one walk in the night, he stumbles, because the light is not in him.
11 These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I may awake him out of sleep.
12 The disciples therefore said to him, Lord, if he be fallen asleep, he will get well.
13 But Jesus spoke of his death, but *they* thought that he spoke of the rest of sleep.
14 Jesus therefore then said to them plainly, Lazarus has died.
15 And I rejoice on your account that I was not there, in order that ye may believe. But let us go to him.
16 Thomas therefore, called Didymus*, said to his fellow disciples, Let *us* also go, that we may die with him.
*(*The Aramaic name Tuoma, as well as the Greek name Didymos, mean "twin" and refer to Jesus' brother Judas. The whole New Testament is full of double names, such as Father-God, James the brother of Jesus-James the son of Zebedee, Judas-Thomas, Jesus-Lazarus, Simon-Peter, Kepa-Cephas, etc. Most probable reason: Distract the reader from the fact that most characters are members of Jesus' family; an effective way of writing them out of history without changing the text itself. See Appendix D: The Gospel according to Didymus Judas Thomas.)*
17 Jesus therefore [on] arriving found him to have been four days already in the tomb.
18 Now Bethany was near Jerusalem, about fifteen stadia off,
19 and many of the Jews came to Martha and Mary, that they might console them concerning their brother.
20 Martha then, when she heard Jesus is coming, went to meet him; but Mary sat in the house.
21 Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died;
22 but even now I know, that whatsoever thou shalt ask of God, God will give thee.
23 Jesus says to her, Thy brother shall rise again.
24 Martha says to him, I know that he will rise again in the resurrection in the last day.
25 Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live;
26 and every one who lives and believes on me shall never die. Believest thou this?
27 She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world.
28 And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee.
29 She, when she heard [that], rises up quickly and comes to him.
30 Now Jesus had not yet come into the village, but was in the place where Martha came to meet him.
31 The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there.
32 Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.
33 Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved in spirit, and was troubled,
34 and said, Where have ye put him? They say to him, Lord, come and see.
35 Jesus wept.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

36 The Jews therefore said, Behold how he loved him!
37 And some of them said, Could not this [man], who has opened the eyes of the blind [man], have caused that this [man] also should not have died?
38 Jesus therefore, again deeply moved in himself, comes to the tomb. Now it was a cave, and a stone lay upon it.
39 Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is four days [there].
40 Jesus says to her, Did I not say to thee, that if thou shouldest believe, thou shouldest see the glory of God?
41 They took therefore the stone away. And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard me;
42 but I knew that thou always hearest me; but on account of the crowd who stand around I have said [it], that they may believe that thou hast sent me.
43 And having said this, he cried with a loud voice, Lazarus, come forth.
44 And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him and let him go.
45 Many therefore of the Jews who came to Mary and saw what he had done, believed on him;
46 but some of them went to the Pharisees and told them what Jesus had done.
47 The chief priests, therefore, and the Pharisees gathered a council, and said, What do we? for this man does many signs.
48 If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation.
49 But a certain one of them, Caiaphas (A hellenized Hebrew name for "stone", possibly a relative of Cephas or Kepa [stone, rock], Simon Peter), being high priest that year, said to them, Ye know nothing
50 nor consider that it is profitable for you that one man die for the people, and not that the whole nation perish.
51 But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the nation;
52 and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad.
53 From that day therefore they took counsel that they might kill him.
54 Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with the disciples.
55 But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might purify themselves.
56 They sought therefore Jesus, and said among themselves, standing in the temple, What do ye think? that he will not come to the feast?
57 Now the chief priests and the Pharisees had given commandment that if any one knew where he was, he should make it known, that they might take him.

GOSPEL OF JOHN CHAPTER 12

1 Jesus therefore, six days before the passover, came to Bethany, where was the dead [man] Lazarus, whom Jesus raised from among [the] dead.
2 There therefore they made him a supper, and Martha served, but Lazarus was one of those at table with him.
3 Mary therefore, having taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment.
4 One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about to deliver him up, says,
5 Why was this ointment not sold for three hundred denarii and given to the poor?
6 But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it].
7 Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial;
8 for ye have the poor always with you, but me ye have not always.
9 A great crowd therefore of the Jews knew that he was there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among [the] dead.
10 But the chief priests took counsel that they might kill Lazarus also,
11 because many of the Jews went away on his account and believed on Jesus.
12 On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem,
13 took branches of palms and went out to meet him, and cried, Hosanna, blessed [is] he that comes in the name of [the] Lord, the King of Israel.
14 And Jesus, having found a young ass, sat upon it; as it is written,
15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.
16 [Now] his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.
17 The crowd therefore that was with him bore witness because he had called Lazarus out of the tomb, and raised him from among [the] dead.
18 Therefore also the crowd met him because they had heard that he had done this sign.
19 The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.
20 And there were certain Greeks among those who came up that they might worship in the feast;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see Jesus.
22 Philip comes and tells Andrew, [and again] Andrew comes and Philip, and they tell Jesus.
23 But Jesus answered them saying, The hour is come that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit.
25 He that loves his life shall lose it, and he that hates his life in this world shall keep it to life eternal.
26 If any one serve me, let him follow me; and where I am, there also shall be *my* servant. [And] if any one serve me, him shall the Father honour.
27 Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this have I come to this hour.
28 Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified and will glorify [it] again.
29 The crowd therefore, which stood [there] and heard [it], said that it had thundered. Others said, An angel has spoken to him.
30 Jesus answered and said, Not on my account has this voice come, but on yours.
31 Now is [the] judgment of this world; now shall the prince of this world be cast out:
32 and I, if I be lifted up out of the earth, will draw all to me.
33 But this he said signifying by what death he was about to die.
34 The crowd answered him, We have heard out of the law that the Christ abides for ever; and how sayest thou that the Son of man must be lifted up? Who *is* this, the Son of man?
35 Jesus therefore said to them, Yet a little while is the light amongst you. Walk while ye have the light, that darkness may not overtake you. And he who walks in the darkness does not know where he goes.
36 While ye have the light, believe in the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.
37 But though he had done so many signs before them, they believed not on him,
38 that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed?
39 On this account they could not believe, because Esaias said again,
40 He has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, and I should heal them.
41 These things said Esaias because he saw his glory and spoke of him.
42 Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess [him], that they might not be put out of the synagogue:
43 for they loved glory from men rather than glory from God.
44 But Jesus cried and said, He that believes on me, believes not on me, but on him that sent me;
45 and he that beholds me, beholds him that sent me.
46 I am come into the world [as] light, that every one that believes on me may not abide in darkness;
47 and if any one hear my words and do not keep [them], I judge him not, for I am not come that I might judge the world, but that I might save the world.
48 He that rejects me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in the last day.
49 For I have not spoken from myself, but the Father who sent me has himself given me commandment what I should say and what I should speak;
50 and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

GOSPEL OF JOHN CHAPTER 13
BOOK OF GLORY
1 Now before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end.
2 And during supper, the devil having already put it into the heart of Judas [son] of Simon, Iscariote, that he should deliver him up,
3 [Jesus,] knowing that the Father had given him all things into his hands, and that he came out from God and was going to God,
4 rises from supper and lays aside his garments, and having taken a linen towel he girded himself:
5 then he pours water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen towel with which he was girded.
6 He comes therefore to Simon Peter; and *he* says to him, Lord, dost thou wash *my* feet?
7 Jesus answered and said to him, What I do thou dost not know now, but thou shalt know hereafter.
8 Peter says to him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast not part with me.
9 Simon Peter says to him, Lord, not my feet only, but also my hands and my head.
10 Jesus says to him, He that is washed all over needs not to wash save his feet, but is wholly clean; and ye are clean, but not all.
11 For he knew him that delivered him up: on account of this he said, Ye are not all clean.
12 When therefore he had washed their feet, and taken his garments, having sat down again, he said to them, Do ye know what I have done to you?
13 Ye call me the Teacher and the Lord, and ye say well, for I am [so].
14 If I therefore, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 for I have given you an example that, as I have done to you, ye should do also.

16 Verily, verily, I say to you, The bondman is not greater than his lord, nor the sent greater than he who has sent him.

17 If ye know these things, blessed are ye if ye do them.

18 I speak not of you all. I know those whom I have chosen; but that the scripture might be fulfilled, He that eats bread with me has lifted up his heel against me.

19 I tell you [it] now before it happens, that when it happens, ye may believe that I am [he].

20 Verily, verily, I say to you, He who receives whomsoever I shall send receives me; and he that receives me receives him who has sent me.

21 Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up.

22 The disciples therefore looked one on another, doubting of whom he spoke.

23 Now there was at table one of his disciples in the bosom of Jesus, whom Jesus loved.

24 Simon Peter makes a sign therefore to him to ask who it might be of whom he spoke.

25 But he, leaning on the breast of Jesus, says to him, Lord, who is it?

26 Jesus answers, He it is to whom I, after I have dipped the morsel, give it. And having dipped the morsel, he gives it to Judas [son] of Simon, Iscariote.

27 And, after the morsel, then entered Satan into him. Jesus therefore says to him, What thou doest, do quickly.

28 But none of those at table knew why he said this to him;

29 for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor.

30 Having therefore received the morsel, he went out immediately; and it was night.

31 When therefore he was gone out Jesus says, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God also shall glorify him in himself, and shall glorify him immediately.

33 Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I go ye cannot come, I say to you also now.

34 A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another.

35 By this shall all know that ye are disciples of mine, if ye have love amongst yourselves.

36 Simon Peter says to him, Lord, where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou shalt follow me after.

37 Peter says to him, Lord, why cannot I follow thee now? I will lay down my life for thee.

38 Jesus answers, Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

GOSPEL OF JOHN CHAPTER 14

1 Let not your heart be troubled; ye believe on God, believe also on me.

2 In my Father's house there are many abodes; were it not so, I had told you: for I go to prepare you a place;

3 and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I am ye also may be.

4 And ye know where I go, and ye know the way.

5 Thomas says to him, Lord, we know not where thou goest, and how can we know the way?

6 Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father unless by me.

7 If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen him.

8 Philip says to him, Lord, shew us the Father and it suffices us.

9 Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou, Shew us the Father?

10 Believest thou not that I [am] in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides in me, he does the works.

11 Believe *me* that I [am] in the Father and the Father in me; but if not, believe me for the works' sake themselves.

12 Verily, verily, I say to you, He that believes on me, the works which I do shall he do also, and he shall do greater than these, because I go to the Father.

13 And whatsoever ye shall ask in my name, this will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will beg the Father, and he will give you another Comforter, that he may be with you for ever,

17 the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but ye know him, for he abides with you, and shall be in you.

18 I will not leave you orphans, I am coming to you.

19 Yet a little and the world sees me no longer; but ye see me; because I live ye also shall live.

20 In that day ye shall know that I [am] in my Father, and ye in me, and I in you.

21 He that has my commandments and keeps them, he it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to him.

22 Judas, not the Iscariote, says to him, Lord, how is it that thou wilt manifest thyself to us and not to the world?

23 Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him.

24 He that loves me not does not keep my words; and the word which ye hear is not mine, but [that] of the Father who has sent me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 These things I have said to you, abiding with you;
26 but the Comforter, the Holy Spirit, whom the Father will send in my name, *he* shall teach you all things, and will bring to your remembrance all the things which I have said to you.
27 I leave peace with you; I give *my* peace to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it fear.
28 Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that I go to the Father, for [my] Father is greater than I.
29 And now I have told you before it comes to pass, that when it shall have come to pass ye may believe.
30 I will no longer speak much with you, for the ruler of the world comes, and in me he has nothing;
31 but that the world may know that I love the Father, and as the Father has commanded me, thus I do. Rise up, let us go hence.

GOSPEL OF JOHN CHAPTER 15

1 I am the true vine, and my Father is the husbandman.
2 [As to] every branch in me not bearing fruit, he takes it away; and [as to] every one bearing fruit, he purges it that it may bring forth more fruit.
3 Ye are already clean by reason of the word which I have spoken to you.
4 Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither [can] ye unless ye abide in me.
5 I am the vine, ye [are] the branches. He that abides in me and I in him, *he* bears much fruit; for without me ye can do nothing.
6 Unless any one abide in me he is cast out as the branch, and is dried up; and they gather them and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you.
8 In this is my Father glorified, that ye bear much fruit, and ye shall become disciples of mine.
9 As the Father has loved me, I also have loved you: abide in my love.
10 If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his love.
11 I have spoken these things to you that my joy may be in you, and your joy be full.
12 This is my commandment, that ye love one another, as I have loved you.
13 No one has greater love than this, that one should lay down his life for his friends.
14 Ye are my friends if ye practise whatever I command you.
15 I call you no longer bondmen, for the bondman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made known to you.
16 Ye have not chosen me, but I have chosen you, and have set you that ye should go and [that] ye should bear fruit, and [that] your fruit should abide, that whatsoever ye shall ask the Father in my name he may give you.
17 These things I command you, that ye love one another.
18 If the world hate you, know that it has hated me before you.
19 If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, on account of this the world hates you.
20 Remember the word which I said unto you, The bondman is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep also yours.
21 But they will do all these things to you on account of my name, because they have not known him that sent me.
22 If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin.
23 He that hates me hates also my Father.
24 If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father.
25 But that the word written in their law might be fulfilled, They hated me without a cause.
26 But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth who goes forth from with the Father, *he* shall bear witness concerning me;
27 and ye too bear witness, because ye are with me from [the] beginning.

GOSPEL OF JOHN CHAPTER 16

1 These things I have spoken unto you that ye may not be offended.
2 They shall put you out of the synagogues; but the hour is coming that every one who kills you will think to render service to God;
3 and these things they will do because they have not known the Father nor me.
4 But I have spoken these things to you, that when their hour shall have come, ye may remember them, that I have said [them] unto you. But I did not say these things unto you from [the] beginning, because I was with you.
5 But now I go to him that has sent me, and none of you demands of me, Where goest thou?
6 But because I have spoken these things to you, sorrow has filled your heart.
7 But I say the truth to you, It is profitable for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you.
8 And having come, he will bring demonstration to the world, of sin, and of righteousness, and of judgment:
9 of sin, because they do not believe on me;
10 of righteousness, because I go away to [my] Father, and ye behold me no longer;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 of judgment, because the ruler of this world is judged.

12 I have yet many things to say to you, but ye cannot bear them now.

13 But when *he* is come, the Spirit of truth, he shall guide you into all the truth: for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce to you what is coming.

14 He shall glorify me, for he shall receive of mine and shall announce [it] to you.

15 All things that the Father has are mine; on account of this I have said that he receives of mine and shall announce [it] to you.

16 A little while and ye do not behold me; and again a little while and ye shall see me, [because I go away to the Father].

17 [Some] of his disciples therefore said to one another, What is this he says to us, A little while and ye do not behold me; and again a little while and ye shall see me, and, Because I go away to the Father?

18 They said therefore, What is this which he says [of] the little while? We do not know [of] what he speaks.

19 Jesus knew therefore that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I said, A little while and ye do not behold me; and again a little while and ye shall see me?

20 Verily, verily, I say to you, that ye shall weep and lament, ye, but the world shall rejoice; and ye will be grieved, but your grief shall be turned to joy.

21 A woman, when she gives birth to a child, has grief because her hour has come; but when the child is born, she no longer remembers the trouble, on account of the joy that a man has been born into the world.

22 And ye now therefore have grief; but I will see you again, and your heart shall rejoice, and your joy no one takes from you.

23 And in that day ye shall demand nothing of me: verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give you.

24 Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things I have spoken to you in allegories; the hour is coming that I will no longer speak to you in allegories, but will declare to you openly concerning the Father.

26 In that day ye shall ask in my name; and I say not to you that I will demand of the Father for you,

27 for the Father himself has affection for you, because ye have had affection for me, and have believed that I came out from God.

28 I came out from the Father and have come into the world; again, I leave the world and go to the Father.

29 His disciples say to him, Lo, now thou speakest openly and utterest no allegory.

30 Now we know that thou knowest all things, and hast not need that any one should demand of thee. By this we believe that thou art come from God.

31 Jesus answered them, Do ye now believe?

32 Behold, [the] hour is coming, and has come, that ye shall be scattered, each to his own, and shall leave me alone; and [yet] I am not alone, for the Father is with me.

33 These things have I spoken to you that in me ye might have peace. In the world ye have tribulation; but be of good courage: I have overcome the world.

GOSPEL OF JOHN CHAPTER 17

(This entire chapter [1-26] is a prayer which is called the High Priestly Prayer because, according to the author, Jesus, completing his sacrifice on the cross, asks the Father [God] for the fruits of this sacrifice for himself [1-5], for his disciples [6-19], and for all believers [20-26] asks.)

1 These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee;

2 as thou hast given him authority over all flesh, that [as to] all that thou hast given to him, he should give them life eternal.

3 And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified *thee* on the earth, I have completed the work which thou gavest me that I should do it;

5 and now glorify *me*, *thou* Father, along with thyself, with the glory which I had along with thee before the world was.

6 I have manifested thy name to the men whom thou gavest me out of the world. They were thine, and thou gavest them me, and they have kept thy word.

7 Now they have known that all things that thou hast given me are of thee;

8 for the words which thou hast given me I have given them, and they have received [them], and have known truly that I came out from thee, and have believed that thou sentest me.

9 I demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine,

10 (and all that is mine is thine, and [all] that is thine mine,) and I am glorified in them.

11 And I am no longer in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one as we.

12 When I was with them I kept them in thy name; those thou hast given me I have guarded, and not one of them has perished, but the son of perdition, that the scripture might be fulfilled.

13 And now I come to thee. And these things I speak in the world, that they may have my joy fulfilled in them.

14 I have given them thy word, and the world has hated them, because they are not of the world, as I am not of the world.

15 I do not demand that thou shouldest take them out of the world, but that thou shouldest keep them out of evil.

16 They are not of the world, as I am not of the world.

17 Sanctify them by the truth: thy word is truth.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 As thou hast sent me into the world, I also have sent them into the world;

19 and I sanctify myself for them, that they also may be sanctified by truth.

20 And I do not demand for these only, but also for those who believe on me through their word;

21 that they may be all one, as thou, Father, [art] in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

22 And the glory which thou hast given me I have given them, that they may be one, as we are one;

23 I in them and thou in me, that they may be perfected into one [and] that the world may know that thou hast sent me, and [that] thou hast loved them as thou hast loved me.

24 Father, [as to] those whom thou hast given me, I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before [the] foundation of [the] world.

25 Righteous Father, -- and the world has not known thee, but I have known thee, and these have known that thou hast sent me.

26 And I have made known to them thy name, and will make [it] known; that the love with which thou hast loved me may be in them and I in them.

GOSPEL OF JOHN CHAPTER 18

1 Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he and his disciples.

2 And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples.

3 Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye?

5 They answered him, Jesus the Nazaraean. Jesus says to them, I am [he]. And Judas also, who delivered him up, stood with them.

6 When therefore he said to them, I am [he], they went away backward and fell to the ground.

7 He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazaraean.

8 Jesus answered, I told you that I am [he]: if therefore ye seek me, let these go away;

9 that the word might be fulfilled which he spoke, [As to] those whom thou hast given me, I have not lost one of them.

10 Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus.

11 Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it?

12 The band therefore, and the chiliarch, and the officers of the Jews, took Jesus and bound him:

13 and they led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that year.

14 But it was Caiaphas who counselled the Jews that it was better that one man should perish for the people.

15 Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest;

16 but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the porteress and brought in Peter.

17 The maid therefore, who was porteress, says to Peter, Art thou also of the disciples of this man? He says, I am not.

18 But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter was standing with them and warming himself.

19 The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine.

20 Jesus answered him, I spoke openly to the world; I taught always in [the] synagogue and in the temple, where all the Jews come together, and in secret I have spoken nothing.

21 Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they know what I have said.

22 But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 Annas [then] had sent him bound to Caiaphas the high priest.

25 But Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He denied, and said, I am not.

26 One of the bondmen of the high priest, who was kinsman (relative) of him whose ear Peter cut off, says, Did not I see thee in the garden with him?

27 Peter denied therefore again, and immediately [the] cock crew.

28 They lead therefore Jesus from Caiaphas to the praetorium; and it was early morn. And *they* entered not into the praetorium, that they might not be defiled, but eat the passover.

29 Pilate therefore went out to them and said, What accusation do ye bring against this man?

30 They answered and said to him, If this [man] were not an evildoer, we should not have delivered him up to thee.

31 Pilate therefore said to them, Take him, ye, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death;

32 that the word of Jesus might be fulfilled which he spoke, signifying what death he should die.

33 Pilate therefore entered again into the praetorium and called Jesus, and said to him, Thou art the king of the Jews?

34 Jesus answered [him], Dost thou say this of thyself, or have others said it to thee concerning me?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?

36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from hence.

37 Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], that I am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice.

38 Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him.

39 But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the Jews?

40 They cried therefore again all, saying, Not this [man], but Barabbas (bar Abbas, Aramaic for "son of the father"). Now Barabbas was a robber.

GOSPEL OF JOHN CHAPTER 19

(The claim to be a king automatically resulted in the death penalty in the Roman Empire; the convicted person had, according to Roman law, committed political treason and sedition, and there is a historical reason for it. At the end of the kingdom [753-509 BC], the Romans killed their tyrannical kings; established the republic and made the proclamation of a king punishable by death. If Jesus merely had claimed to be a prophet (master teacher) or the Son of God, the Romans would have done nothing to him. Joseph bar Mattityahu claimed to be a prophet and predicted that Titus Flavius Vespasianus would become emperor. When this happened, the Flavians made Joseph their mouthpiece and family member: today he is known as Titus Flavius Josephus.)

1 Then Pilate therefore took Jesus and scourged [him].

2 And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him,

3 and came to him and said, Hail, king of the Jews! and gave him blows on the face.

4 And Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him no fault whatever.

5 (Jesus therefore went forth without, wearing the crown of thorn, and the purple robe.) And he says to them, Behold the man!

6 When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify [him]. Pilate says to them, Take him ye and crucify [him], for I find no fault in him.

7 The Jews answered him, We have a law, and according to [our] law he ought to die, because he made himself Son of God.

8 When Pilate therefore heard this word, he was the rather afraid,

9 and went into the praetorium again and says to Jesus, Whence art thou? But Jesus gave him no answer.

10 Pilate therefore says to him, Speakest thou not to *me*? Dost thou not know that I have authority to release thee and have authority to crucify thee?

11 Jesus answered, Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has [the] greater sin.

12 From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this [man], thou art not a friend to Caesar. Every one making himself a king speaks against Caesar.

13 Pilate therefore, having heard these words, led Jesus out and sat down upon [the] judgment-seat, at a place called Pavement, but in Hebrew Gabbatha;

14 (now it was [the] preparation of the passover; it was about the sixth hour;) and he says to the Jews, Behold your king!

15 But they cried out, Take [him] away, take [him] away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

16 Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.

17 And he went out, bearing his cross, to the place called [place] of a skull, which is called in Hebrew, Golgotha;

18 where they crucified him, and with him two others, [one] on this side, and [one] on that, and Jesus in the middle.

19 And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazaraean, the King of the Jews.

20 This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near; and it was written in Hebrew, Greek, Latin.

21 The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that *he* said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the body-coat; but the body-coat was seamless, woven through the whole from the top.

24 They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says, They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.

25 And by the cross of Jesus stood his mother, and the sister of his mother, Mary the [wife] of Clopas, and Mary of Magdala.

26 Jesus therefore, seeing his mother, and the disciple standing by, whom he loved, says to his mother, Woman, behold thy son.

27 Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, says, I thirst.

29 There was a vessel therefore there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it, they put it up to his mouth.

30 When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, he delivered up his spirit.

31 The Jews therefore, that the bodies might not remain on the cross on the sabbath, for it was [the] preparation, (for the day of that sabbath was a great [day],) demanded of Pilate that their legs might be broken and they taken away.

32 The soldiers therefore came and broke the legs of the first and of the other that had been crucified with him;

33 but coming to Jesus, when they saw that he was already dead they did not break his legs,

34 but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

35 And he who saw it bears witness, and his witness is true, and he knows that he says true that ye also may believe.

36 For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken.

37 And again another scripture says, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathaea*, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the body of Jesus. *(* There was no place by that name. Arimathea is the hidden author's signature of Joseph bar Mathias [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)*

39 And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds [weight].

40 They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial.

41 But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever been laid.

42 There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

GOSPEL OF JOHN CHAPTER 20

1 And on the first [day] of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away from the tomb.

2 She runs therefore and comes to Simon Peter, and to the other disciple, to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3 Peter therefore went forth, and the other disciple, and came to the tomb.

4 And the two ran together, and the other disciple ran forward faster than Peter, and came first to the tomb,

5 and stooping down he sees the linen cloths lying; he did not however go in.

6 Simon Peter therefore comes, following him, and entered into the tomb, and sees the linen cloths lying,

7 and the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct place by itself.

8 Then entered in therefore the other disciple also who came first to the tomb, and he saw and believed;

9 for they had not yet known the scripture, that he must rise from among [the] dead.

10 The disciples therefore went away again to their own home.

11 But Mary stood at the tomb weeping without. As therefore she wept, she stooped down into the tomb,

12 and beholds two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had lain.

13 And they say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid him.

14 Having said these things she turned backward and beholds Jesus standing [there], and knew not that it was Jesus.

15 Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She, supposing that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus says to her, Mary. She, turning round, says to him in Hebrew, Rabboni, which means Teacher.

17 Jesus says to her, Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and [to] my God and your God.

18 Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and [that] he had said these things to her.

19 When therefore it was evening on that day, which was the first [day] of the week, and the doors shut where the disciples were, through fear of the Jews, Jesus came and stood in the midst, and says to them, Peace [be] to you.

20 And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore, having seen the Lord.

21 [Jesus] said therefore again to them, Peace [be] to you: as the Father sent me forth, I also send you.

22 And having said this, he breathed into [them], and says to them, Receive [the] Holy Spirit:

23 whose soever sins ye remit, they are remitted to them; whose soever [sins] ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe.

26 And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace [be] to you.

27 Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing.

28 Thomas answered and said to him, My Lord and my God.

29 Jesus says to him, Because thou hast seen me thou hast believed: blessed they who have not seen and have believed.

30 Many other signs therefore also Jesus did before his disciples, which are not written in this book;

31 but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

GOSPEL OF JOHN CHAPTER

EPILOGUE

(Jesus asks Simon Peter about leadership [15-18]. The following passage is often interpreted as if Jesus, the Good Shepherd, has been appointing Peter as his vicar and solemnly conferring upon him the office of supreme shepherd over his church. This is not the case, however, because, first, Peter is too fickle in character, and second, Jesus' brother James the Just [the Righteous] has taken over as leader of the first Jesus movement. Jesus answered the second and the third question with the word "sheep" instead of "lamb," since one cannot teach and tend an adult animal as much as one feeds [teaches] a lamb. James was already well-known as a teacher in his own right; he is mentioned several times in the Dead Sea Scrolls as a "teacher of righteousness" and is respected by the early church as Bishop of Jerusalem. He remained in office until his assassination in 62 AD. This is the very same period of time when Paul the Apostle [who was a fierce enemy of James] and Yosef bar Mattityahu [after the First Jewish War better known as Titus Flavius Josephus] left the Holy Land for Rome. If one or both have anything to do with James assassination is unsolved yet.)

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested [himself] thus.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples.

3 Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth, and went on board, and that night took nothing.

4 And early morn already breaking, Jesus stood on the shore; the disciples however did not know that it was Jesus.

5 Jesus therefore says to them, Children, have ye anything to eat? They answered him, No.

6 And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it, from the multitude of fishes.

7 That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the sea;

8 and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes.

9 When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread.

10 Jesus says to them, Bring of the fishes which ye have now taken.

11 Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not rent.

12 Jesus says to them, Come [and] dine. But none of the disciples dared inquire of him, Who art thou? knowing that it was the Lord.

13 Jesus comes and takes the bread and gives it to them, and the fish in like manner.

14 This is already the third time that Jesus had been manifested to the disciples, being risen from among [the] dead.

15 When therefore they had dined, Jesus says to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Feed my lambs.

16 He says to him again a second time, Simon, [son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Shepherd my sheep.

17 He says to him the third time, Simon, [son] of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest all things; thou knowest that I am attached to thee. Jesus says to him, Feed my sheep.

18 Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not desire.

19 But he said this signifying by what death he should glorify God. And having said this, he says to him, Follow me.

20 Peter, turning round, sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers thee up?

21 Peter, seeing him, says to Jesus, Lord, and what [of] this [man]?

22 Jesus says to him, If I will that he abide until I come, what [is that] to thee? Follow thou me.

23 This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what [is that] to thee?

24 This is the disciple who bears witness concerning these things, and who has written these things; and we know that his witness is true.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.

THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

(As in some Gospels, so too in the Acts of the Apostles, Peter is presented as the head of the entire Church of Christ. In reality, James, the brother of Jesus, was the bishop of Jerusalem for over 25 years and thus the de facto head of the early [Judeo-Christian] Church. He was murdered by the clergy of the Temple in 62 AD, and the next bishop was Simon [Symeon or Simeon], a younger brother of Jesus; he was murdered in the 10th year (c. 107) of the reign of Emperor Trajan. [Source: Hegesippus (Book III, chapter 32) and Eusebius, in his Chronicle.] The Gospels and the Acts of the Apostles were written long after the Jewish War [66-73], and at that time, the new Pauline [Roman] Church was striving to erase all family members of the real Jesus, and his disciples and apostles, from the overall narrative in writing, or to give them a bad image through words like sorcerer, magician, false prophet, Jew, Judas, Zealot, Sicarius [Iscariot, "knife-wielder, knife terrorist"], etc.)

1 I composed the first discourse, O Theophilus (Godlove, Lover of God; see Luke 1:3), concerning all things which Jesus began both to do and to teach,

2 until that day in which, having by the Holy Spirit charged the apostles whom he had chosen, he was taken up;

3 to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom of God;

4 and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have heard of me.

5 For John indeed baptised with water, but *ye* shall be baptised with the Holy Spirit after now not many days.

6 They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom to Israel?

7 And he said to them, It is not yours to know times or seasons, which the Father has placed in his own authority;

8 but ye will receive power, the Holy Spirit having come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and to the end of the earth.

9 And having said these things he was taken up, they beholding [him], and a cloud received him out of their sight.

10 And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing,

11 who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven.

12 Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath-day's journey off.

13 And when they were come into [the city], they went up to the upper chamber, where were staying both Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alphaeus, and Simon the zealot, and Jude [the brother] of James.

14 These gave themselves all with one accord to continual prayer, with [several] women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter, standing up in the midst of the brethren, said, (the crowd of names [who were] together [was] about a hundred and twenty,)

16 Brethren, it was necessary that the scripture should have been fulfilled, which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to those who took Jesus;

17 for he was numbered amongst us, and had received a part in this service.

18 (This [man] then indeed got a field with [the] reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out.

19 And it was known to all the inhabitants of Jerusalem, so that that field was called in their own dialect Aceldama; that is, field of blood.)

20 For it is written in [the] book of Psalms, Let his homestead become desolate, and let there be no dweller in it; and, Let another take his overseership.

21 It is necessary therefore, that of the men who have assembled with us all [the] time in which the Lord Jesus came in and went out among us,

22 beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 And they appointed two, Joseph, who was called Barsabas (hellenised Aramaic: "Father of the Son"), who had been surnamed Justus (the Just, the Righteous), and Matthias (Hebrew: Mattityahu; Greek: Mattathias, short: Matthias; Latin: Mattheus; French: Mattheu, English: Matthew; this could be an indicator that the father of Yosef bar Mattityahu, better known as Titus Flavius Josephus, was the chosem successor.).

24 And they prayed, and said, Thou Lord, knower of the hearts of all, shew which one of these two thou hast chosen,

25 to receive the lot of this service and apostleship, from which Judas transgressing fell to go to his own place.

26 And they gave lots on them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

ACTS OF THE APOSTLES CHAPTER 2

1 And when the day of Pentecost was now accomplishing, they were all together in one place.

2 And there came suddenly a sound out of heaven as of a violent impetuous blowing, and filled all the house where they were sitting.

3 And there appeared to them parted tongues, as of fire, and it sat upon each one of them.

4 And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.

5 Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven.

6 But the rumour of this having spread, the multitude came together and were confounded, because each one heard them speaking in his own dialect.

7 And all were amazed and wondered, saying, Behold, are not all these who are speaking Galilaeans?

8 and how do *we* hear [them] each in our own dialect in which we have been born,

9 Parthians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Judaea, and Cappadocia, Pontus and Asia,

10 both Phrygia and Pamphylia, Egypt, and the parts of Libya which adjoin Cyrene, and the Romans sojourning [here], both Jews and proselytes,

11 Cretans and Arabians, we hear them speaking in our own tongues the great things of God?

12 And they were all amazed and in perplexity, saying one to another, What would this mean?

13 But others mocking said, They are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judaea, and all ye inhabitants of Jerusalem, let this be known to you, and give heed to my words:

15 for these are not full of wine, as *ye* suppose, for it is the third hour of the day;

16 but this is that which was spoken through the prophet Joel,

17 And it shall be in the last days, saith God, [that] I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with dreams;

18 yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my Spirit, and they shall prophesy.

19 And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke:

20 the sun shall be changed to darkness and the moon to blood, before the great and gloriously appearing day of [the] Lord come.

21 And it shall be that whosoever shall call upon the name of [the] Lord shall be saved.

22 Men of Israel, hear these words: Jesus the Nazaraean, a man borne witness to by God to you by works of power and wonders and signs, which God wrought by him in your midst, as yourselves know

23 -- him, given up by the determinate counsel and foreknowledge of God, ye, by [the] hand of lawless [men], have crucified and slain.

24 Whom God has raised up, having loosed the pains of death, inasmuch as it was not possible that he should be held by its power;

25 for David says as to him, I foresaw the Lord continually before me, because he is at my right hand that I may not be moved.

26 Therefore has my heart rejoiced and my tongue exulted; yea more, my flesh also shall dwell in hope,

27 for thou wilt not leave my soul in hades, nor wilt thou give thy gracious one to see corruption.

28 Thou hast made known to me [the] paths of life, thou wilt fill me with joy with thy countenance.

29 Brethren, let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is amongst us unto this day.

30 Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins to set upon his throne;

31 he, seeing [it] before, spoke concerning the resurrection of the Christ, that neither has he been left in hades nor his flesh seen corruption.

32 This Jesus has God raised up, whereof all *we* are witnesses.

33 Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which *ye* behold and hear.

34 For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand

35 until I have put thine enemies [to be] the footstool of thy feet.

36 Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom *ye* have crucified, both Lord and Christ.

37 And having heard [it] they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

38 And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.
39 For to you is the promise and to your children, and to all who [are] afar off, as many as [the] Lord our God may call.
40 And with many other words he testified and exhorted them, saying, Be saved from this perverse generation.
41 Those then who had accepted his word were baptised; and there were added in that day about three thousand souls.
42 And they persevered in the teaching and fellowship of the apostles, in breaking of bread and prayers.
43 And fear was upon every soul, and many wonders and signs took place through the apostles' means.
44 And all that believed were together, and had all things common,
45 and sold their possessions and substance, and distributed them to all, according as any one might have need.
46 And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of heart,
47 praising God, and having favour with all the people; and the Lord added [to the assembly] daily those that were to be saved.

ACTS OF THE APOSTLES CHAPTER 3

1 And Peter and John went up together into the temple at the hour of prayer, [which is] the ninth [hour];
2 and a certain man who was lame from his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple;
3 who, seeing Peter and John about to enter into the temple, asked to receive alms.
4 And Peter, looking stedfastly upon him with John, said, Look on us.
5 And he gave heed to them, expecting to receive something from them.
6 But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazaraean rise up and walk.
7 And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made strong.
8 And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God.
9 And all the people saw him walking and praising God;
10 and they recognised him, that it was *he* who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him.
11 And as he held Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering.
12 And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to walk?
13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom *ye* delivered up, and denied him in the presence of Pilate, when *he* had judged that he should be let go.
14 But *ye* denied the holy and righteous one, and asked that a man [that was] a murderer should be granted to you;
15 but the originator of life ye slew, whom God raised from among [the] dead, whereof *we* are witnesses.
16 And, by faith in his name, his name has made this [man] strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you all.
17 And now, brethren, I know that ye did it in ignorance, as also your rulers;
18 but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ should suffer.
19 Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord,
20 and he may send Jesus Christ, who was foreordained for you,
21 whom heaven indeed must receive till [the] times of [the] restoring of all things, of which God has spoken by the mouth of his holy prophets since time began.
22 Moses indeed said, A prophet shall [the] Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you.
23 And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people.
24 And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced also these days.
25 *Ye* are the sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed.
26 To you first God, having raised up his servant, has sent him, blessing you in turning each one [of you] from your wickedness.

ACTS OF THE APOSTLES CHAPTER 4

1 And as they were speaking to the people, the priests and captain of the temple and the Sadducees came upon them,
2 being distressed on account of their teaching the people and preaching by Jesus the resurrection from among [the] dead;
3 and they laid hands on them, and put them in ward till the morrow; for it was already evening.
4 But many of those who had heard the word believed; and the number of the men had become [about] five thousand.
5 And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem,
6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the] high priestly family;
7 and having placed them in the midst they inquired, In what power or in what name have *ye* done this?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and elders [of Israel],

9 if *we* this day are called upon to answer as to the good deed [done] to the infirm man, how *he* has been healed,

10 be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazaraean, whom *ye* have crucified, whom God has raised from among [the] dead, by *him* this [man] stands here before you sound [in body].

11 *He* is the stone which has been set at nought by you the builders, which is become the corner stone.

12 And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.

13 But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognised them that they were with Jesus.

14 And beholding the man who had been healed standing with them, they had nothing to reply;

15 but having commanded them to go out of the council they conferred with one another,

16 saying, What shall we do to these men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot deny it.

17 But that it be not further spread among the people, let us threaten them severely no longer to speak to any man in this name.

18 And having called them, they charged [them] not to speak at all nor teach in the name of Jesus.

19 But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye;

20 for as for us *we* cannot refrain from speaking of the things which we have seen and heard.

21 But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for what had taken place;

22 for the man on whom this sign of healing had taken place was above forty years old.

23 And having been let go, they came to their own [company], and reported all that the chief priests and elders had said to them.

24 And they, having heard [it], lifted up [their] voice with one accord to God, and said, Lord, *thou* art the God who made the heaven and the earth and the sea, and all that is in them;

25 who hast said by the mouth of thy servant David, Why have [the] nations raged haughtily and [the] peoples meditated vain things?

26 The kings of the earth were there, and the rulers were gathered together against the Lord and against his Christ.

27 For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with [the] nations, and peoples of Israel, have been gathered together in this city

28 to do whatever thy hand and thy counsel had determined before should come to pass.

29 And now, Lord, look upon their threatenings, and give to thy bondmen with all boldness to speak thy word,

30 in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.

31 And when they had prayed, the place in which they were assembled shook, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

32 And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were common to them;

33 and with great power did the apostles give witness of the resurrection of the Lord Jesus, and great grace was upon them all.

34 For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold

35 and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.

36 And Joseph, who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian by birth,

37 being possessed of land, having sold [it], brought the money and laid it at the feet of the apostles.

ACTS OF THE APOSTLES CHAPTER 5

1 But a certain man, Ananias by name, with Sapphira his wife, sold a possession,

2 and put aside for himself part of the price, [his] wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles.

3 But Peter said, Ananias, why has Satan filled thy heart that thou shouldest lie to the Holy Spirit, and put aside for thyself a part of the price of the estate?

4 While it remained did it not remain to *thee*? and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, but to God.

5 And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard [it].

6 And the young men, rising up, swathed him up for burial, and having carried him out, buried him.

7 And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in.

8 And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much.

9 And Peter said to her, Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall carry thee out.

10 And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And great fear came upon all the assembly, and upon all who heard these things.

12 And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch,

13 but of the rest durst no man join them, but the people magnified them;

14 and believers were more than ever added to the Lord, multitudes both of men and women;)

15 so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one of them.

16 And the multitude also of the cities round about came together to Jerusalem, bringing sick persons and persons beset by unclean spirits, who were all healed.

17 And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath,

18 and laid hands on the apostles and put them in the public prison.

19 But an angel of [the] Lord during the night opened the doors of the prison, and leading them out, said,

20 Go ye and stand and speak in the temple to the people all the words of this life.

21 And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have them brought.

22 And when the officers were come, they did not find them in the prison; and returned and reported

23 saying, We found the prison shut with all security, and the keepers standing at the doors; but when we had opened [them], within we found no one.

24 And when they heard these words, both the priest and the captain of the temple and the chief priests were in perplexity as to them, what this would come to.

25 And some one coming reported to them, Lo, the men whom ye put in the prison are in the temple, standing and teaching the people.

26 Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should be stoned.

27 And they bring them and set them in the council. And the high priest asked them,

28 saying, We strictly enjoined you not to teach in this name: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man.

29 But Peter answering, and the apostles, said, God must be obeyed rather than men.

30 The God of our fathers has raised up Jesus, whom *ye* have slain, having hanged on a cross.

31 Him has God exalted by his right hand as leader and saviour, to give repentance to Israel and remission of sins.

32 And *we* are [his] witnesses of these things, and the Holy Spirit also, which God has given to those that obey him.

33 But they, when they heard [these things], were cut to the heart, and took counsel to kill them.

34 But a certain [man], a Pharisee, named Gamaliel, a teacher of the law, held in honour of all the people, rose up in the council, and commanded to put the men out for a short while,

35 and said to them, Men of Israel, take heed to yourselves as regards these men what ye are going to do;

36 for before these days Theudas rose up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all, as many as obeyed him, were dispersed and came to nothing.

37 After him rose Judas the Galilean in the days of the census, and drew away [a number of] people after him; and *he* perished, and all, as many as obeyed him, were scattered abroad.

38 And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed;

39 but if it be from God, ye will not be able to put them down, lest ye be found also fighters against God.

40 And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them.

41 They therefore went their way from [the] presence of the council, rejoicing that they were counted worthy to be dishonoured for the name.

42 And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ.

ACTS OF THE APOSTLES CHAPTER 6

1 But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the daily ministration.

2 And the twelve, having called the multitude of the disciples to [them], said, It is not right that we, leaving the word of God, should serve tables.

3 Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] [Holy] Spirit and wisdom, whom we will establish over this business:

4 but *we* will give ourselves up to prayer and the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and [the] Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch,

6 whom they set before the apostles; and, having prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

8 And Stephen, full of grace and power, wrought wonders and great signs among the people.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And there arose up certain of those of the synagogue called of freedmen, and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the Spirit with which he spoke.

11 Then they suborned men, saying, We have heard him speaking blasphemous words against Moses and God.

12 And they roused the people, and the elders, and the scribes. And coming upon [him] they seized him and brought [him] to the council.

13 And they set false witnesses, saying, This man does not cease speaking words against the holy place and the law;

14 for we have heard him saying, This Jesus the Nazaraean shall destroy this place, and change the customs which Moses taught us.

15 And all who sat in the council, looking fixedly on him, saw his face as [the] face of an angel.

ACTS OF THE APOSTLES CHAPTER 7

(Stephen's Testimony Before the Sanhedrin. Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day.)

1 And the high priest said, Are these things then so?

2 And he said, Brethren and fathers, hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

3 and said to him, Go out of thy land and out of thy kindred, and come into the land which I will shew thee.

4 Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which *ye* now dwell.

5 And he did not give him an inheritance in it, not even what his foot could stand on; and promised to give it to him for a possession, and to his seed after him, when he had no child.

6 And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them and evil entreat [them] four hundred years;

7 and the nation to which they shall be in bondage will *I* judge, said God; and after these things they shall come forth and serve me in this place.

8 And he gave to him [the] covenant of circumcision; and thus he begat Isaac and circumcised him the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs, envying Joseph, sold him away into Egypt. And God was with him,

10 and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his house.

11 But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food.

12 But Jacob, having heard of there being corn in Egypt, sent out our fathers first;

13 and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh.

14 And Joseph sent and called down to him his father Jacob and all [his] kindred, seventy-five souls.

15 And Jacob went down into Egypt and died, he and our fathers,

16 and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Emmor the [father] of Sychem.

17 But as the time of promise drew near which God had promised to Abraham, the people increased and multiplied in Egypt,

18 until another king over Egypt arose who did not know Joseph.

19 *He* dealt subtilly with our race, and evil entreated the fathers, casting out their infants that they might not live.

20 In which time Moses was born, and was exceedingly lovely, who was nourished three months in the house of his father.

21 And when he was cast out, the daughter of Pharaoh took him up, and brought him up for herself [to be] for a son.

22 And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his words and deeds.

23 And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel;

24 and seeing a certain one wronged, he defended [him], and avenged him that was being oppressed, smiting the Egyptian.

25 For he thought that his brethren would understand that God by his hand was giving them deliverance. But they understood not.

26 And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, *Ye* are brethren, why do ye wrong one another?

27 But he that was wronging his neighbour thrust him away, saying, Who established thee ruler and judge over us?

28 Dost *thou* wish to kill me as thou killedst the Egyptian yesterday?

29 And Moses fled at this saying, and became a sojourner in the land of Madiam, where he begat two sons.

30 And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire of a bush.

31 And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of [the] Lord,

32 *I* am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not consider [it].

33 And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest is holy ground.

34 I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take them out of it; and now, come, I will send thee to Egypt.

35 This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send [to be] a ruler and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

deliverer with the hand of the angel who appeared to him in the bush.

36 *He* led them out, having wrought wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is the Moses who said to the sons of Israel, A prophet shall God raise up to you out of your brethren like me [him shall ye hear].

38 This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sinai, and with our fathers; who received living oracles to give to us;

39 to whom our fathers would not be subject, but thrust [him] from them, and in their hearts turned back to Egypt,

40 saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has happened to him.

41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42 But God turned and delivered them up to serve the host of heaven; as it is written in [the] book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness, O house of Israel?

43 Yea, ye took up the tent of Moloch, and the star of [your] god Remphan, the forms which ye made to do homage to them; and I will transport you beyond Babylon.

44 Our fathers had the tent of the testimony in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen;

45 which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession of [the lands of] the nations, whom God drove out from [the] face of our fathers, until the days of David;

46 who found favour before God, and asked to find a tabernacle for the God of Jacob;

47 but Solomon built him a house.

48 But the Most High dwells not in [places] made with hands; as says the prophet,

49 The heaven [is] my throne and the earth the footstool of my feet: what house will ye build me? saith [the] Lord, or where [is the] place of my rest?

50 has not my hand made all these things?

51 O stiffnecked and uncircumcised in heart and ears, *ye* do always resist the Holy Spirit; as your fathers, *ye* also.

52 Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom *ye* have now become deliverers up and murderers!

53 who have received the law as ordained by [the] ministry of angels, and have not kept [it].

54 And hearing these things they were cut to the heart, and gnashed their teeth against him.

55 But being full of [the] Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand of God,

56 and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God.

57 And they cried out with a loud voice, and held their ears, and rushed upon him with one accord;

58 and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called Saul.

59 And they stoned Stephen, praying, and saying, Lord Jesus, receive my spirit.

60 And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep.

ACTS OF THE APOSTLES CHAPTER 8

1 And Saul was consenting to his being killed. And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judaea and Samaria except the apostles.

2 And pious men buried Stephen and made great lamentation over him.

3 But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

4 Those then that had been scattered went through [the countries] announcing the glad tidings of the word.

5 And Philip, going down to a city of Samaria, preached the Christ to them;

6 and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought.

7 For from many who had unclean spirits they went out, crying with a loud voice; and many that were paralysed and lame were healed.

8 And there was great joy in that city.

9 But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that himself was some great one.

10 To whom they had all given heed, from small to great, saying, This is the power of God which is called great.

11 And they gave heed to him, because that for a long time he had astonished them by his magic arts.

12 But when they believed Philip announcing the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women.

13 And Simon also himself believed; and, having been baptised, continued constantly with Philip; and, beholding the signs and great works of power which took place, was astonished.

14 And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John;

15 who, having come down, prayed for them that they might receive [the] Holy Spirit;

16 for he was not yet fallen upon any of them, only they were baptised to the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received [the] Holy Spirit.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 But Simon, having seen that by the laying on of the hands of the apostles the [Holy] Spirit was given, offered them money,

19 saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive [the] Holy Spirit.

20 And Peter said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money.

21 Thou hast neither part nor lot in this matter, for thy heart is not upright before God.

22 Repent therefore of this thy wickedness, and supplicate the Lord, if indeed the thought of thy heart may be forgiven thee;

23 for I see thee to be in the gall of bitterness, and bond of unrighteousness.

24 And Simon answering said, Supplicate *ye* for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

25 They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced the glad tidings to many villages of the Samaritans.

26 But [the] angel of [the] Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert.

27 And he rose up and went. And lo, an Ethiopian, a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem,

28 was returning and sitting in his chariot: and he was reading the prophet Esaias.

29 And the Spirit said to Philip, Approach and join this chariot.

30 And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then know what thou art reading of?

31 And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him.

32 And the passage of the scripture which he read was this: He was led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not his mouth.

33 In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other?

35 And Philip, opening his mouth and beginning from that scripture, announced the glad tidings of Jesus to him.

36 And as they went along the way, they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptised?

37

38 And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptised him.

39 But when they came up out of the water [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no longer, for he went on his way rejoicing.

40 And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Caesarea.

ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul (Saul of Tarsus) had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus anymore but to lead them from inside and from the front as the "Apostle to the Gentiles." Background was the growing tensions between Romans and the Zealots [Sadducees]. The Zealots had been sending out their Sicarii-terrorists to kill Romans and their allies; and Romans were threatening with retaliation and total war. It seems that Paul was seeking a peaceful solution by promoting the Jesus movement. For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest

2 and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring [them] bound to Jerusalem.

3 But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone round about him a light out of heaven,

4 and falling on the earth he heard a voice saying to him, Saul, Saul, why dost thou persecute me?

5 And he said, Who art thou, Lord? And he [said], *I* am Jesus, whom *thou* persecutest.

6 But rise up and enter into the city, and it shall be told thee what thou must do.

7 But the men who were travelling with him stood speechless, hearing the voice but beholding no one.

8 And Saul rose up from the earth, and his eyes being opened he saw no one. But leading [him] by the hand they brought him into Damascus.

9 And he was three days without seeing, and neither ate nor drank.

10 And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, [here am] I, Lord.

11 And the Lord [said] to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, [he is] of Tarsus: for, behold, he is praying,

12 and has seen [in a vision] a man by name Ananias coming in and putting his hand on him, so that he should see.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem;

14 and here he has authority from the chief priests to bind all who call upon thy name.

15 And the Lord said to him, Go, for this [man] is an elect vessel to me, to bear my name before both nations and kings and [the] sons of Israel:

16 for *I* will shew to him how much he must suffer for my name.

17 And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with [the] Holy Spirit.

18 And straightway there fell from his eyes as it were scales, and he saw, and rising up was baptised;

19 and, having received food, got strength. And he was with the disciples who [were] in Damascus certain days.

20 And straightway in the synagogues he preached Jesus that *he* is the Son of God.

21 And all who heard were astonished and said, Is not this *he* who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests?

22 But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ.

23 Now when many days were fulfilled, the Jews consulted together to kill him.

24 But their plot became known to Saul. And they watched also the gates both day and night, that they might kill him;

25 but the disciples took him by night and let him down through the wall, lowering him in a basket.

26 And having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was a disciple.

27 But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem,

29 and speaking boldly in the name of the Lord. And he spoke and discussed with the Hellenists; but they sought to kill him.

30 And the brethren knowing it, brought him down to Caesarea and sent him away to Tarsus.

31 The assemblies then throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Spirit.

32 Now it came to pass that Peter, passing through all [quarters], descended also to the saints who inhabited Lydda.

33 And he found there a certain man, Aeneas by name, who had been lying for eight years upon a couch, who was paralysed.

34 And Peter said to him, Aeneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straightway he rose up.

35 And all who inhabited Lydda and the Saron saw him, who turned to the Lord.

36 And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas. She was full of good works and alms-deeds which she did.

37 And it came to pass in those days that she grew sick and died; and, having washed her, they put her in [the] upper room.

38 But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thou must not delay coming to us.

39 And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and shewing him the body-coats and garments which Dorcas had made while she was with them.

40 But Peter, putting them all out, and kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up.

41 And having given her [his] hand, he raised her up, and having called the saints and the widows, presented her living.

42 And it became known throughout the whole of Joppa, and many believed on the Lord.

43 And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

ACTS OF THE APOSTLES CHAPTER 10

1 But a certain man in Caesarea, -- by name Cornelius, a centurion of the band called Italic,

2 pious, and fearing God with all his house, [both] giving much alms to the people, and supplicating God continually,

3 -- saw plainly in a vision, about the ninth hour of the day, an angel of God coming unto him, and saying to him, Cornelius.

4 But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord? And he said to him, Thy prayers and thine alms have gone up for a memorial before God.

5 And now send men to Joppa and fetch Simon, who is surnamed Peter.

6 He lodges with a certain Simon, a tanner, whose house is by the sea.

7 And when the angel who was speaking to him had departed, having called two of his household and a pious soldier of those who were constantly with him,

8 and related all things to them, he sent them to Joppa.

9 And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth hour.

10 And he became hungry and desired to eat. But as they were making ready an ecstasy came upon him:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 and he beholds the heaven opened, and a certain vessel descending, as a great sheet, [bound] by [the] four corners [and] let down to the earth;

12 in which were all the quadrupeds and creeping things of the earth, and the fowls of the heaven.

13 And there was a voice to him, Rise, Peter, slay and eat.

14 And Peter said, In no wise, Lord; for I have never eaten anything common or unclean.

15 And [there was] a voice again the second time to him, What God has cleansed, do not *thou* make common.

16 And this took place thrice, and the vessel was straightway taken up into heaven.

17 And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Cornelius, having sought out the house of Simon, stood at the gate,

18 and having called [some one], they inquired if Simon who was surnamed Peter was lodged there.

19 But as Peter continued pondering over the vision, the Spirit said to him, Behold, three men seek thee;

20 but rise up, go down, and go with them, nothing doubting, because *I* have sent them.

21 And Peter going down to the men said, Behold, *I* am he whom ye seek: what is the cause for which ye come?

22 And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from thee.

23 Having therefore invited them in, he lodged them. And on the morrow, rising up he went away with them, and certain of the brethren from Joppa went with him.

24 And on the morrow they came to Caesarea. But Cornelius was looking for them, having called together his kinsmen and [his] intimate friends.

25 And when Peter was now coming in, Cornelius met him, and falling down did [him] homage.

26 But Peter made him rise, saying, Rise up: *I* myself also am a man.

27 And he went in, talking with him, and found many gathered together.

28 And he said to them, *Ye* know how it is unlawful for a Jew to be joined or come to one of a strange race, and to *me* God has shewn to call no man common or unclean.

29 Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what reason ye have sent for me.

30 And Cornelius said, Four days ago I had been [fasting] unto this hour, and the ninth [I was] praying in my house, and lo, a man stood before me in bright clothing,

31 and said, Cornelius, thy prayer has been heard, and thy alms have come in remembrance before God.

32 Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea [who when he is come will speak to thee].

33 Immediately therefore I sent to thee, and *thou* hast well done in coming. Now therefore *we* are all present before God to hear all things that are commanded thee of God.

34 And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons,

35 but in every nation he that fears him and works righteousness is acceptable to him.

36 The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (*he* is Lord of all things,)

37 *ye* know; the testimony which has spread through the whole of Judaea, beginning from Galilee after the baptism which John preached --

38 Jesus who [was] of Nazareth: how God anointed him with [the] Holy Spirit and with power; who went through [all quarters] doing good, and healing all that were under the power of the devil, because God was with him.

39 *We* also [are] witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also slew, having hanged him on a cross.

40 This [man] God raised up the third day and gave him to be openly seen,

41 not of all the people, but of witnesses who were chosen before of God, *us* who have eaten and drunk with him after he arose from among [the] dead.

42 And he commanded us to preach to the people, and to testify that *he* it is who was determinately appointed of God [to be] judge of living and dead.

43 To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.

44 While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word.

45 And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy Spirit was poured out:

46 for they heard them speaking with tongues and magnifying God. Then Peter answered,

47 Can any one forbid water that these should not be baptised, who have received the Holy Spirit as we also [did]?

48 And he commanded them to be baptised in the name of the Lord. Then they begged him to stay some days.

ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch. The Antioch here refers to the present-day city of Edessa in northern Syria, an early centre of the Jesus movement.)

1 And the apostles and the brethren who were in Judaea heard that the nations also had received the word of God;

2 and when Peter went up to Jerusalem, they of the circumcision contended with him,

3 saying, Thou wentest in to men uncircumcised (the Jews) and hast eaten with them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 But Peter began and set forth [the matter] to them in order, saying,

5 I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet, let down by four corners out of heaven, and it came even to me:

6 on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven.

7 And I heard also a voice saying to me, Rise up, Peter, slay and eat.

8 And I said, In no wise, Lord, for common or unclean has never entered into my mouth.

9 And a voice answered the second time out of heaven, What God has cleansed, do not *thou* make common.

10 And this took place thrice, and again all was drawn up into heaven;

11 and lo, immediately three men were at the house in which I was, sent to me from Caesarea.

12 And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man,

13 and he related to us how he had seen the angel in his house, standing and saying [to him], Send [men] to Joppa and fetch Simon, who is surnamed Peter,

14 who shall speak words to thee whereby *thou* shalt be saved, thou and all thy house.

15 And as I began to speak, the Holy Spirit fell upon them even as upon us also at the beginning.

16 And I remembered the word of the Lord, how he said, John baptised with water, but *ye* shall be baptised with [the] Holy Spirit.

17 If then God has given them the same gift as also to us when we had believed on the Lord Jesus Christ, who indeed was *I* to be able to forbid God?

18 And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.

19 They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phoenicia and Cyprus and Antioch, speaking the word to no one but to Jews alone.

20 But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks also, announcing the glad tidings of the Lord Jesus.

21 And [the] Lord's hand was with them, and a great number believed and turned to the Lord.

22 And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through as far as Antioch:

23 who, having arrived and seeing the grace of God, rejoiced, and exhorted all with purpose of heart to abide with the Lord;

24 for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were added to the Lord.

25 And he went away to Tarsus to seek out Saul.

26 And having found [him], he brought him to Antioch. And so it was with them that for a whole year they were gathered together in the assembly and taught a large crowd: and the disciples were first called Christians in Antioch.

27 Now in these days prophets went down from Jerusalem to Antioch;

28 and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius.

29 And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwelt in Judaea, to minister [to them];

30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44 AD], a friend of the Emperor Claudius. As son of Herod Aristobulus and Herod Berenice, he was also nephew of Herod Antipas, and grandson of Herod the Great.)

1 At that time Herod the king laid his hands on some of those of the assembly to do them hurt,

2 and slew James, the brother of John, with the sword.

3 And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the days of unleavened bread:)

4 whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the people.

5 Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God concerning him.

6 And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the prison.

7 And lo, an angel of [the] Lord came there, and a light shone in the prison: and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off his hands.

8 And the angel said to him, Gird thyself, and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment about thee and follow me.

9 And going forth he followed [him] and did not know that what was happening by means of the angel was real, but supposed he saw a vision.

10 And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately the angel left him.

11 And Peter, being come to himself, said, Now I know certainly that [the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the people of the Jews.

12 And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and praying.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And when he had knocked at the door of the entry, a maid came to listen, by name Rhoda;

14 and having recognised the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before the entry.

15 And they said to her, Thou art mad. But she maintained that it was so. And they said, It is his angel.

16 But Peter continued knocking: and having opened, they saw him and were astonished.

17 And having made a sign to them with his hand to be silent, he related [to them] how the Lord had brought him out of prison; and he said, Report these things to James and to the brethren. And he went out and went to another place.

18 And when it was day there was no small disturbance among the soldiers, what then was become of Peter.

19 And Herod having sought him and not found him, having examined the guards, commanded [them] to be executed. And he went down from Judaea to Caesarea and stayed [there].

20 And he was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the king's.

21 And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made a public oration to them.

22 And the people cried out, A god's voice and not a man's.

23 And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.

24 But the word of God grew and spread itself.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.

ACTS OF THE APOSTLES CHAPTER 13

(Saul persecutes Elymas, the Son of Jesus, in Cyprus [6-11]. And they traveled throughout the whole island, near the town of Paphos, and there they found a magician, a Jew and a false prophet, and his name was Barjesus (son of Jesus). He found the local governor Sergius Paulus (from whom he borrowed his new name), and a man of understanding. He called Barnabas and Saul and wanted to hear God's word from him. Most High Elymas, the magician, for that is his name in English (the meaning of elim, like that of the Persian word magos, is scholar, wise man), whom we met and wanted to deceive the local governor. As usual, almost anyone or anything that had to do with the real Jesus was described negatively by the authors of the New Testament; they contradicted Paul's church doctrine by its sheer existence.)

1 Now there were in Antioch, in the assembly which was [there], prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen, foster-brother of Herod the tetrarch, and Saul.

2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now Barnabas and Saul for the work to which I have called them.

3 Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go.

4 They therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away to Cyprus.

5 And being in Salamis, they announced the word of God in the synagogues of the Jews. And they had John also as [their] attendant.

6 And having passed through the whole island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Bar-jesus,

7 who was with the proconsul Sergius Paulus, an intelligent man. *He*, having called Barnabas and Saul to [him], desired to hear the word of God.

8 But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul from the faith.

9 But Saul, who also [is] Paul, filled with [the] Holy Spirit, fixing his eyes upon him,

10 said, O full of all deceit and all craft: son of [the] devil, enemy of all righteousness; wilt thou not cease perverting the right paths of [the] Lord?

11 And now behold, [the] Lord's hand [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand.

12 Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord.

13 And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated from them and returned to Jerusalem.

14 But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation to the people, speak.

16 And Paul, rising up and making a sign with the hand, said, Israelites, and ye that fear God, hearken.

17 The God of this people Israel chose our fathers, and exalted the people in their sojourn in [the] land of Egypt, and with a high arm brought them out of it,

18 and for a time of about forty years he nursed them in the desert.

19 And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance.

20 And after these things he gave [them] judges till Samuel the prophet, [to the end of] about four hundred and fifty years.

21 And then they asked for a king, and God gave to them Saul, son of Kis, a man of the tribe of Benjamin, during forty years.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 And having removed him he raised up to them David for king, of whom also bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall do all my will.

23 Of this man's seed according to promise has God brought to Israel a Saviour, Jesus;

24 John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all the people of Israel.

25 And as John was fulfilling his course he said, Whom do ye suppose that I am? *I* am not [he]. But behold, there comes one after me, the sandal of whose feet I am not worthy to loose.

26 Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of this salvation been sent:

27 for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, [by] judging [him].

28 And having found no cause of death [in him], they begged of Pilate that he might be slain.

29 And when they had fulfilled all things written concerning him, they took him down from the cross and put him in a sepulchre;

30 but God raised him from among [the] dead,

31 who appeared for many days to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.

32 And *we* declare unto you the glad tidings of the promise made to the fathers,

33 that God has fulfilled this to us their children, having raised up Jesus; as it is also written in the second psalm, *Thou* art my Son: this day have *I* begotten thee.

34 But that he raised him from among [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies of David.

35 Wherefore also he says in another, Thou wilt not suffer thy gracious one to see corruption.

36 For David indeed, having in his own generation ministered to the will of God, fell asleep, and was added to his fathers and saw corruption.

37 But he whom God raised up did not see corruption.

38 Be it known unto you, therefore, brethren, that through this man remission of sins is preached to you,

39 and from all things from which ye could not be justified in the law of Moses, in him every one that believes is justified.

40 See therefore that that which is spoken in the prophets do not come upon [you],

41 Behold, ye despisers, and wonder and perish; for *I* work a work in your days, a work which ye will in no wise believe if one declare it to you.

42 And as they went out they begged that these words might be spoken to them the ensuing sabbath.

43 And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.

44 And on the coming sabbath almost all the city was gathered together to hear the word of God.

45 But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, [contradicting and] speaking injuriously.

46 And Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations;

47 for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldest be for salvation to the end of the earth.

48 And [those of] the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life.

49 And the word of the Lord was carried through the whole country.

50 But the Jews excited the women of the upper classes who were worshippers, and the first people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts.

51 But they, having shaken off the dust of their feet against them, came to Iconium.

52 And the disciples were filled with joy and [the] Holy Spirit.

ACTS OF THE APOSTLES CHAPTER 14

1 And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed.

2 But the Jews who did not believe stirred up the minds of [those of] the nations and made [them] evil-affected against the brethren.

3 They stayed therefore a good while, speaking boldly, [confiding] in the Lord, who gave witness to the word of his grace, giving signs and wonders to be done by their hands.

4 And the multitude of the city was divided, and some were with the Jews and some with the apostles.

5 And when an assault was making, both of [those of] the nations and [the] Jews with their rulers, to use [them] ill and stone them,

6 they, being aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country,

7 and there they were announcing the glad tidings.

8 And a certain man in Lystra, impotent in his feet, sat, [being] lame from his mother's womb, who had never walked.

9 This [man] heard Paul speaking, who, fixing his eyes on him, and seeing that he had faith to be healed,

10 said with a loud voice, Rise up straight upon thy feet: and he sprang up and walked.

11 But the crowds, who saw what Paul had done, lifted up their voices in Lycaonian, saying, The gods, having made themselves like men, are come down to us.

12 And they called Barnabas Jupiter, and Paul Mercury, because he took the lead in speaking.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 And the priest of Jupiter who was before the city, having brought bulls and garlands to the gates, would have done sacrifice along with the crowds.

14 But the apostles Barnabas and Paul, having heard [it], rent their garments, and rushed out to the crowd, crying

15 and saying, Men, why do ye these things? *We* also are men of like passions with you, preaching to you to turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things in them;

16 who in the past generations suffered all the nations to go in their own ways,

17 though indeed he did not leave himself without witness, doing good, and giving to you from heaven rain and fruitful seasons, filling your hearts with food and gladness.

18 And saying these things, they with difficulty kept the crowds from sacrificing to them.

19 But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him to have died.

20 But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to Derbe.

21 And having announced the glad tidings to that city, and having made many disciples, they returned to Lystra, and Iconium, and Antioch,

22 establishing the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the kingdom of God.

23 And having chosen them elders in each assembly, having prayed with fastings, they committed them to the Lord, on whom they had believed.

24 And having passed through Pisidia they came to Pamphylia,

25 and having spoken the word in Perga, they came down to Attalia;

26 and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had fulfilled.

27 And having arrived, and having brought together the assembly, they related to them all that God had done with them, and that he had opened a door of faith to the nations.

28 And they stayed no little time with the disciples.

ACTS OF THE APOSTLES CHAPTER 15

(James convenes the Council of Jerusalem. The Jerusalem Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, plenty of conflict with James was inevitable, which is clearly evident in Paul's letters and in a more detailed fashion described in the Clementine Literature written by Titus Flavius Clemens, see the Grand Bible, pp. 1911.)

1 And certain persons, having come down from Judaea, taught the brethren, If ye shall not have been circumcised according to the custom of Moses, ye cannot be saved.

2 A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question.

3 They therefore, having been set on their way by the assembly, passed through Phoenicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the brethren.

4 And being arrived at Jerusalem, they were received by the assembly, and the apostles, and the elders, and related all that God had wrought with them.

5 And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they ought to circumcise them and enjoin them to keep the law of Moses.

6 And the apostles and the elders were gathered together to see about this matter.

7 And much discussion having taken place, Peter, standing up, said to them, Brethren, *ye* know that from the earliest days God amongst you chose that the nations by my mouth should hear the word of the glad tidings and believe.

8 And the heart-knowing God bore them witness, giving [them] the Holy Spirit as to us also,

9 and put no difference between us and them, having purified their hearts by faith.

10 Now therefore why tempt ye God, by putting a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear?

11 But we believe that we shall be saved by the grace of the Lord Jesus, in the same manner as they also.

12 And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them.

13 And after they had held their peace, James answered, saying, Brethren, listen to me:

14 Simon has related how God first visited to take out of [the] nations a people for his name.

15 And with this agree the words of the prophets; as it is written:

16 After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up,

17 so that the residue of men may seek out the Lord, and all the nations on whom my name is invoked, saith [the] Lord, who does these things

18 known from eternity.

19 Wherefore *I* judge, not to trouble those who from the nations turn to God;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.

21 For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from among them with Paul and Barnabas to Antioch, Judas called Barsabas and Silas, leading men among the brethren,

23 having by their hand written [thus]: The apostles, and the elders, and the brethren, to the brethren who are from among [the] nations at Antioch, and [in] Syria and Cilicia, greeting:

24 Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that ye must be circumcised and keep the law]; to whom we gave no commandment;

25 it seemed good to us, having arrived at a common judgment, to send chosen men to you with our beloved Barnabas and Paul,

26 men who have given up their lives for the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same things.

28 For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things:

29 to abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell.

30 They therefore, being let go, came to Antioch, and having gathered the multitude delivered to [them] the epistle.

31 And having read it, they rejoiced at the consolation.

32 And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened them.

33 And having passed some time [there], they were let go in peace from the brethren to those who sent them.

34

35 And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.

36 But after certain days Paul said to Barnabas, Let us return now and visit the brethren in every city where we have announced the word of the Lord, [and see] how they are getting on.

37 And Barnabas proposed to take with [them] John also, called Mark;

38 but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and had not gone with them to the work.

39 There arose therefore very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed away to Cyprus;

40 but Paul having chosen Silas went forth, committed by the brethren to the grace of God.

41 And he passed through Syria and Cilicia, confirming the assemblies.

ACTS OF THE APOSTLES CHAPTER 16

1 And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timotheus, son of a Jewish believing woman, but [the] father a Greek,

2 who had a [good] testimony of the brethren in Lystra and Iconium.

3 Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek.

4 And as they passed through the cities they instructed them to observe the decrees determined on by the apostles and elders who were in Jerusalem.

5 The assemblies therefore were confirmed in the faith, and increased in number every day.

6 And having passed through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia,

7 having come down to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus did not allow them;

8 and having passed by Mysia they descended to Troas.

9 And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and beseeching him, and saying, Pass over into Macedonia and help us.

10 And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tidings.

11 Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow to Neapolis,

12 and thence to Philippi, which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain days.

13 And on the sabbath day we went outside the gate by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had assembled.

14 And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things spoken by Paul.

15 And when she had been baptised and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house and abide [there]. And she constrained us.

16 And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by prophesying.

17 She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you [the] way of salvation.

18 And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out the same hour.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And her masters, seeing that the hope of their gains was gone, having seized Paul and Silas, dragged [them] into the market before the magistrates;
20 and having brought them up to the praetors, said, These men utterly trouble our city, being Jews,
21 and announce customs which it is not lawful for us to receive nor practise, being Romans.
22 And the crowd rose up too against them; and the praetors, having torn off their clothes, commanded to scourge [them].
23 And having laid many stripes upon them they cast [them] into prison, charging the jailor to keep them safely;
24 who, having received such a charge, cast them into the inner prison, and secured their feet to the stocks.
25 And at midnight Paul and Silas, in praying, were praising God with singing, and the prisoners listened to them.
26 And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the bonds of all loosed.
27 And the jailor being awakened out of his sleep, and seeing the doors of the prison opened, having drawn a sword was going to kill himself, thinking the prisoners had fled.
28 But Paul called out with a loud voice, saying, Do thyself no harm, for we are all here.
29 And having asked for lights, he rushed in, and, trembling, fell down before Paul and Silas.
30 And leading them out said, Sirs, what must I do that I may be saved?
31 And they said, Believe on the Lord Jesus and thou shalt be saved, thou and thy house.
32 And they spoke to him the word of the Lord, with all that were in his house.
33 And he took them the same hour of the night and washed [them] from their stripes; and was baptised, he and all his straightway.
34 And having brought them into his house he laid the table [for them], and rejoiced with all his house, having believed in God.
35 And when it was day, the praetors sent the lictors, saying, Let those men go.
36 And the jailor reported these words to Paul: The praetors have sent that ye may be let go. Now therefore go out and depart in peace.
37 But Paul said to them, Having beaten us publicly uncondemned, us who are Romans, they have cast us into prison, and now they thrust us out secretly? no, indeed, but let them come themselves and bring us out.
38 And the lictors reported these words to the praetors. And they were afraid when they heard they were Romans.
39 And they came and besought them, and having brought them out, asked them to go out of the city.
40 And having gone out of the prison, they came to Lydia; and having seen the brethren, they exhorted them and went away.

ACTS OF THE APOSTLES CHAPTER 17

1 And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews.
2 And according to Paul's custom he went in among them, and on three sabbaths reasoned with them from the scriptures,
3 opening and laying down that the Christ must have suffered and risen up from among the dead, and that this is the Christ, Jesus whom *I* announce to you.
4 And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped, a great multitude, and of the chief women not a few.
5 But the Jews having been stirred up to jealousy, and taken to [themselves] certain wicked men of the lowest rabble, and having got a crowd together, set the city in confusion; and having beset the house of Jason sought to bring them out to the people;
6 and not having found them, dragged Jason and certain brethren before the politarchs, crying out, These [men] that have set the world in tumult, are come here also,
7 whom Jason has received; and these all do contrary to the decrees of Caesar, saying, that there is another king, Jesus.
8 And they troubled the crowd and the politarchs when they heard these things.
9 And having taken security of Jason and the rest, they let them go.
10 But the brethren immediately sent away, in the night, Paul and Silas to Berea; who, being arrived, went away into the synagogue of the Jews.
11 And these were more noble than those in Thessalonica, receiving the word with all readiness of mind, daily searching the scriptures if these things were so.
12 Therefore many from among them believed, and of Grecian women of the upper classes and men not a few.
13 But when the Jews from Thessalonica knew that the word of God was announced in Berea also by Paul, they came there also, stirring up the crowds.
14 And then immediately the brethren sent away Paul to go as to the sea; but Silas and Timotheus abode there.
15 But they that conducted Paul brought him as far as Athens; and, having received a commandment to Silas and Timotheus, that they should come to him as quickly as possible, they departed.
16 But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the city given up to idolatry.
17 He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those he met with.
18 But some also of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrection [to them].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And having taken hold on him they brought [him] to Areopagus, saying, Might we know what this new doctrine which is spoken by thee [is]?

20 For thou bringest certain strange things to our ears. We wish therefore to know what these things may mean.

21 Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the news.

22 And Paul standing in the midst of Areopagus said, Athenians, in every way I see you given up to demon worship;

23 for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom therefore ye reverence, not knowing [him], him I announce to you.

24 The God who has made the world and all things which are in it, *he*, being Lord of heaven and earth, does not dwell in temples made with hands,

25 nor is served by men's hands as needing something, himself giving to all life and breath and all things;

26 and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained times and the boundaries of their dwelling,

27 that they may seek God; if indeed they might feel after him and find him, although he is not far from each one of us:

28 for in him we live and move and exist; as also some of the poets amongst you have said, For we are also his offspring.

29 Being therefore [the] offspring of God, we ought not to think that which is divine to be like gold or silver or stone, [the] graven form of man's art and imagination.

30 God therefore, having overlooked the times of ignorance, now enjoins men that they shall all everywhere repent,

31 because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [in] having raised him from among [the] dead.

32 And when they heard [of the] resurrection of the dead, some mocked, and some said, We will hear thee again also concerning this.

33 Thus Paul went out of their midst.

34 But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

ACTS OF THE APOSTLES CHAPTER 18

(Paul's teachings are not always welcome among Greeks and Jews in and around Greece; his conversion attempts are often perceived as divisive and insulting.)

1 And after these things, having left Athens, he came to Corinth;

2 and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius had ordered all the Jews to leave Rome,) came to them,

3 and because they were of the same trade abode with them, and wrought. For they were tent-makers by trade.

4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5 And when both Silas and Timotheus came down from Macedonia, Paul was pressed in respect of the word, testifying to the Jews that Jesus was the Christ.

6 But as they opposed and spoke injuriously, he shook his clothes, and said to them, Your blood be upon your own head: *I* [am] pure; from henceforth I will go to the nations.

7 And departing thence he came to the house of a certain [man], by name Justus, who worshipped God, whose house adjoined the synagogue.

8 But Crispus the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised.

9 And the Lord said by vision in [the] night to Paul, Fear not, but speak and be not silent;

10 because *I* am with thee, and no one shall set upon thee to injure thee; because I have much people in this city.

11 And he remained [there] a year and six months, teaching among them the word of God.

12 But when Gallio was proconsul of Achaia, the Jews with one consent rose against Paul and led him to the judgment-seat,

13 saying, This [man] persuades men to worship God contrary to the law.

14 But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with you;

15 but if it be questions about words, and names, and the law that ye have, see to it yourselves; [for] *I* do not intend to be judge of these things.

16 And he drove them from the judgment-seat.

17 And having all laid hold on Sosthenes the ruler of the synagogue, they beat him before the judgment-seat. And Gallio troubled himself about none of these things.

18 And Paul, having yet stayed [there] many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow;

19 and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with the Jews.

20 And when they asked him that he would remain for a longer time [with them] he did not accede,

21 but bade them farewell, saying, [I must by all means keep the coming feast at Jerusalem]; I will return to you again, if God will: and he sailed away from Ephesus.

22 And landing at Caesarea, and having gone up and saluted the assembly, he went down to Antioch.

23 And having stayed [there] some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.

24 But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

25 He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus, knowing only the baptism of John.

26 And *he* began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and unfolded to him the way of God more exactly.

27 And when he purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come, contributed much to those who believed through grace.

28 For he with great force convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.

ACTS OF THE APOSTLES CHAPTER 19

(Everywhere in the empire, Paul encounters fierce Jewish resistance [26-41] because his teaching that depicts Jesus as [Son of] God is strictly forbidden by the first three of the Ten Commandments. And back in Jerusalem is James the Just incandescent with rage because Paul does not only approaches Gentiles but tries to convert Jews as well, which is against the agreement he has made with James.)

1 And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding certain disciples,

2 he said to them, Did ye receive [the] Holy Spirit when ye had believed? And they [said] to him, We did not even hear if [the] Holy Spirit was [come].

3 And he said, To what then were ye baptised? And they said, To the baptism of John.

4 And Paul said, John indeed baptised [with] the baptism of repentance, saying to the people that they should believe on him that was coming after him, that is, on Jesus.

5 And when they heard that, they were baptised to the name of the Lord Jesus.

6 And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly during three months, reasoning and persuading [the things] concerning the kingdom of God.

9 But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of Tyrannus.

10 And this took place for two years, so that all that inhabited Asia heard the word of the Lord, both Jews and Greeks.

11 And God wrought no ordinary miracles by the hands of Paul,

12 so that even napkins or aprons were brought from his body [and put] upon the sick, and the diseases left them, and the wicked spirits went out.

13 And certain of the Jewish exorcists also, who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I adjure you by Jesus, whom Paul preaches.

14 And there were certain [men], seven sons of Sceva, Jewish high priest, who were doing this.

15 But the wicked spirit answering said to them, Jesus I know, and Paul I am acquainted with; but *ye*, who are ye?

16 And the man in whom the wicked spirit was leaped upon them, and having mastered both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified.

18 And many of those that believed came confessing and declaring their deeds.

19 And many of those that practised curious arts brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found it fifty thousand pieces of silver.

20 Thus with might the word of the Lord increased and prevailed.

21 And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see Rome also.

22 And having sent into Macedonia two of those ministering to him, Timotheus and Erastus, he remained himself awhile in Asia.

23 And there took place at that time no small disturbance about the way.

24 For a certain [man] by name Demetrius, a silver-beater, making silver temples of Artemis, brought no small gain to the artisans;

25 whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living arises from this work,

26 and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands.

27 Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world reveres.

28 And having heard [this], and being filled with rage, they cried out, saying, Great [is] Artemis of the Ephesians.

29 And the [whole] city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with [them] Gaius and Aristarchus, Macedonians, fellow-travellers of Paul.

30 But Paul intending to go in to the people, the disciples suffered him not;

31 and some of the Asiarchs also, who were his friends, sent to him and urged him not to throw himself into the theatre.

32 Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had come together.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33 But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his hand, would have made a defence to the people.

34 But, recognising that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians.

35 And the townclerk, having quieted the crowd, said, Ephesians, what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great, and of the [image] which fell down from heaven?

36 These things therefore being undeniable, it is necessary that ye should be calm and do nothing headlong.

37 For ye have brought these men, [who are] neither temple-plunderers, nor speak injuriously of your goddess.

38 If therefore Demetrius and the artisans who [are] with him have a matter against any one, the courts are being held, and there are proconsuls: let them accuse one another.

39 But if ye inquire anything concerning other matters, it will be settled in the regular assembly.

40 For also we are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for this concourse.

41 And having said these things, he dismissed the assembly.

ACTS OF THE APOSTLES CHAPTER 20

1 But after the tumult had ceased, Paul having called the disciples to [him] and embraced [them], went away to go to Macedonia.

2 And having passed through those parts, and having exhorted them with much discourse, he came to Greece.

3 And having spent three months [there], a treacherous plot against him having been set on foot by the Jews, as he was going to sail to Syria, [the] resolution was adopted of returning through Macedonia.

4 And there accompanied him as far as Asia, Sopater [son] of Pyrrhus, a Berean; and of Thessalonians, Aristarchus and Secundus, and Gaius and Timotheus of Derbe, and of Asia, Tychicus and Trophimus.

5 These going before waited for us in Troas;

6 but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where we spent seven days.

7 And the first day of the week, we being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till midnight.

8 And there were many lights in the upper room where we were assembled.

9 And a certain youth, by name Eutychus, sitting at the window-opening, overpowered by deep sleep, while Paul discoursed very much at length, having been overpowered by the sleep, fell from the third story down to the bottom, and was taken up dead.

10 But Paul descending fell upon him, and enfolding [him] [in his arms], said, Be not troubled, for his life is in him.

11 And having gone up, and having broken the bread, and eaten, and having long spoken until daybreak, so he went away.

12 And they brought [away] the boy alive, and were no little comforted.

13 And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself being about to go on foot.

14 And when he met with us at Assos, having taken him on board, we came to Mitylene;

15 and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Trogyllium, the next day we came to Miletus:

16 for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for he hastened, if it was possible for him, to be the day of Pentecost at Jerusalem.

17 But from Miletus having sent to Ephesus, he called over [to him] the elders of the assembly.

18 And when they were come to him, he said to them, *Ye* know how I was with you all the time from the first day that I arrived in Asia,

19 serving the Lord with all lowliness, and tears, and temptations, which happened to me through the plots of the Jews;

20 how I held back nothing of what is profitable, so as not to announce [it] to you, and to teach you publicly and in every house,

21 testifying to both Jews and Greeks repentance towards God, and faith towards our Lord Jesus Christ.

22 And now, behold, bound in my spirit *I* go to Jerusalem, not knowing what things shall happen to me in it;

23 only that the Holy Spirit testifies to me in every city, saying that bonds and tribulations await me.

24 But I make no account of [my] life [as] dear to myself, so that I finish my course, and the ministry which I have received of the Lord Jesus, to testify the glad tidings of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone about preaching the kingdom [of God], shall see my face no more.

26 Wherefore I witness to you this day, that I am clean from the blood of all,

27 for I have not shrunk from announcing to you all the counsel of God.

28 Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased with the blood of his own.

29 [For] *I* know [this,] that there will come in amongst you after my departure grievous wolves, not sparing the flock;

30 and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each one [of you] with tears.

32 And now I commit you to God, and to the word of his grace, which is able to build [you] up and give [to you] an inheritance among all the sanctified.

33 I have coveted [the] silver or gold or clothing of no one.

34 Yourselves know that these hands have ministered to my wants, and to those who were with me.

35 I have shewed you all things, that thus labouring [we] ought to come in aid of the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36 And having said these things, he knelt down and prayed with them all.

37 And they all wept sore; and falling upon the neck of Paul they ardently kissed him,

38 specially pained by the word which he had said, that they would no more see his face. And they went down with him to the ship.

ACTS OF THE APOSTLES CHAPTER 21

(The Roman capital of Judaea was Caesarea Maritima on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today. Sepphoris was the Roman capital of Galilee, it can be found 3 miles northwest of Nazareth and 5 miles northeast of Bethlehem in Galilee; and it also has impressive ruins and a Roman theater.)

1 And when, having got away from them, we at last sailed away, we came by a direct course to Cos, and on the morrow to Rhodes, and thence to Patara.

2 And having found a ship passing over into Phoenicia (Lebanon), we went on board and sailed;

3 and having sighted Cyprus, and left it on the left hand, we sailed to Syria, and made the land at Tyre, for there the ship was to discharge her cargo.

4 And having found out the disciples, we remained there seven days; who said to Paul by the Spirit not to go up to Jerusalem.

5 But when we had completed the days, we set out and took our journey, all of them accompanying us, with wives and children, till [we were] out of the city. And kneeling down upon the shore we prayed.

6 And having embraced one another, we went on board ship, and they returned home.

7 And we, having completed the voyage, arrived from Tyre at Ptolemais (near Haifa), and having saluted the brethren, we remained one day with them.

8 And leaving on the morrow, we came to Caesarea; and entering into the house of Philip the evangelist, who was of the seven, we abode with him.

9 Now this man had four virgin daughters who prophesied.

10 And as we stayed there many days, a certain man, by name Agabus, a prophet, came down from Judaea,

11 and coming to us and taking the girdle of Paul, and having bound his own hands and feet, said, Thus saith the Holy Spirit, The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up into the hands of [the] Gentiles.

12 And when we heard these things, both we and those of the place besought [him] not to go up to Jerusalem.

13 But Paul answered, What do ye, weeping and breaking my heart? for *I* am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we were silent, saying, The will of the Lord be done.

15 And after these days, having got our effects ready, we went up to Jerusalem.

16 And [some] of the disciples from Caesarea went with us, bringing [with them] a certain Mnason, a Cyprian, an old disciple, with whom we were to lodge.

17 And when we arrived at Jerusalem the brethren gladly received us.

18 And on the morrow Paul went in with us to James, and all the elders came there.

19 And having saluted them, he related one by one the things which God had wrought among the nations by his ministry.

20 And they having heard [it] glorified God, and said to him, Thou seest, brother, how many myriads there are of the Jews who have believed, and all are zealous of the law.

21 And they have been informed concerning thee, that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs.

22 What is it then? a multitude must necessarily come together, for they will hear that thou art come.

23 This do therefore that we say to thee: We have four men who have a vow on them;

24 take these and be purified with them, and pay their expenses, that they may have their heads shaved; and all will know that [of those things] of which they have been informed about thee nothing is [true]; but that thou thyself also walkest orderly, keeping the law.

25 But concerning [those of] the nations who have believed, we have written, deciding that they should [observe no such thing, only to] keep themselves both from things offered to idols, and from blood, and from things strangled, and from fornication.

26 Then Paul, taking the men, on the next day, having been purified, entered with them into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every one of them.

27 And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and laid hands upon him,

28 crying, Israelites, help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and profaned this holy place.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 For they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.

30 And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut.

31 And as they were seeking to kill him, a representation came to the chiliarch of the band that the whole of Jerusalem was in a tumult;

32 who, taking with him immediately soldiers and centurions, ran down upon them. But they, seeing the chiliarch and the soldiers, ceased beating Paul.

33 Then the chiliarch came up and laid hold upon him, and commanded [him] to be bound with two chains, and inquired who he might be, and what he had done.

34 And different persons cried some different thing in the crowd. But he, not being able to know the certainty on account of the uproar, commanded him to be brought into the fortress.

35 But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence of the crowd.

36 For the multitude of the people followed, crying, Away with him.

37 But as he was about to be led into the fortress, Paul says to the chiliarch, Is it allowed me to say something to thee? And he said, Dost thou know Greek?

38 Thou art not then that Egyptian who before these days raised a sedition and led out into the wilderness the four thousand men of the assassins?

39 But Paul said, *I* am a Jew of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak to the people.

40 And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying,

ACTS OF THE APOSTLES CHAPTER 22

1 Brethren and fathers, hear my defence which I now make to you.

2 And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he says,

3 *I* am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, educated according to [the] exactness of the law of [our] fathers, being zealous for God, as *ye* are all this day;

4 who have persecuted this way unto death, binding and delivering up to prisons both men and women;

5 as also the high priest bears me witness, and all the elderhood: from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound, to Jerusalem, to be punished.

6 And it came to pass, as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great light round about me.

7 And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me?

8 And *I* answered, Who art thou, Lord? And he said to me, *I* am Jesus the Nazaraean, whom *thou* persecutest.

9 But they that were with me beheld the light, [and were filled with fear], but heard not the voice of him that was speaking to me.

10 And I said, What shall I do, Lord? And the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it is appointed thee to do.

11 And as I could not see, through the glory of that light, being led by the hand of those who were with me, I came to Damascus.

12 And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwelt [there],

13 coming to me and standing by me, said to me, Brother Saul, receive thy sight. And *I*, in the same hour, received my sight and saw him.

14 And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his mouth;

15 for thou shalt be a witness for him to all men of what thou hast seen and heard.

16 And now why lingerest thou? Arise and get baptised, and have thy sins washed away, calling on his name.

17 And it came to pass when I had returned to Jerusalem, and as I was praying in the temple, that I became in ecstasy,

18 and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me.

19 And *I* said, Lord, they themselves know that *I* was imprisoning and beating in every synagogue those that believe on thee;

20 and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting, and kept the clothes of them who killed him.

21 And he said to me, Go, for *I* will send thee to the nations afar off.

22 And they heard him until this word, and lifted up their voice, saying, Away with such a one as that from the earth, for it was not fit he should live.

23 And as they were crying, and throwing away their clothes, and casting dust into the air,

24 the chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what cause they cried thus against him.

25 But as they stretched him forward with the thongs, Paul said to the centurion who stood [by], Is it lawful for you to scourge a man [who is] a Roman and uncondemned?

26 And the centurion, having heard it, went and reported it to the chiliarch, saying, What art thou going to do? for this man is a Roman.

27 And the chiliarch coming up said to him, Tell me, Art *thou* a Roman? And he said, Yes.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And the chiliarch answered, *I*, for a great sum, bought this citizenship. And Paul said, But *I* was also [free] born.

29 Immediately therefore those who were going to examine him left him, and the chiliarch also was afraid when he ascertained that he was a Roman, and because he had bound him.

30 And on the morrow, desirous to know the certainty [of the matter] why he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to meet, and having brought Paul down set him before them.

ACTS OF THE APOSTLES CHAPTER 23

1 And Paul, fixing his eyes on the council, said, Brethren, I have walked in all good conscience with God unto this day.

2 But the high priest Ananias ordered those standing by him to smite his mouth.

3 Then Paul said to him, God will smite thee, whited wall. And *thou*, dost thou sit judging me according to the law, and breaking the law commandest me to be smitten?

4 And those that stood by said, Dost thou rail against the high priest of God?

5 And Paul said, I was not conscious, brethren, that he was high priest; for it is written, Thou shalt not speak evilly of the ruler of thy people.

6 But Paul, knowing that the one part [of them] were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren, *I* am a Pharisee, son of Pharisees: *I* am judged concerning the hope and resurrection of [the] dead.

7 And when he had spoken this, there was a tumult of the Pharisees and the Sadducees, and the multitude was divided.

8 For Sadducees say there is no resurrection, nor angel, nor spirit; but Pharisees confess both of them.

9 And there was a great clamour, and the scribes of the Pharisees' part rising up contended, saying, We find nothing evil in this man; and if a spirit has spoken to him, or an angel ...

10 And a great tumult having arisen, the chiliarch, fearing lest Paul should have been torn in pieces by them, commanded the troop to come down and take him by force from the midst of them, and to bring [him] into the fortress.

11 But the following night the Lord stood by him, and said, Be of good courage; for as thou hast testified the things concerning me at Jerusalem, so thou must bear witness at Rome also.

12 And when it was day, the Jews, having banded together, put themselves under a curse, saying that they would neither eat nor drink till they should kill Paul.

13 And they were more than forty who had joined together in this oath;

14 and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we kill Paul.

15 Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down to you, as about to determine more precisely what concerns him, and we, before he draws near, are ready to kill him.

16 But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress and reported [it] to Paul.

17 And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has something to report to him.

18 He therefore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something to say to thee.

19 And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast to report to me?

20 And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to inquire something more precise concerning him.

21 Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee.

22 The chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast represented these things to me.

23 And having called to [him] certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Caesarea, and seventy horsemen, and two hundred light-armed footmen, for the third hour of the night.

24 And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to Felix the governor,

25 having written a letter, couched in this form:

26 Claudius Lysias to the most excellent governor Felix, greeting.

27 This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took out [of their hands], having learned that he was a Roman.

28 And desiring to know the charge on which they accused him, I brought him down to their council;

29 whom I found to be accused of questions of their law, but to have no charge laid against him [making him] worthy of death or of bonds.

30 But having received information of a plot about to be put in execution against the man [by the Jews], I have immediately sent him to thee, commanding also his accusers to say before thee the things that are against him. [Farewell.]

31 The soldiers therefore, according to what was ordered them, took Paul and brought him by night to Antipatris,

32 and on the morrow, having left the horsemen to go with him, returned to the fortress.

33 And these, having entered into Caesarea, and given up the letter to the governor, presented Paul also to him.

34 And having read [it], and asked of what eparchy he was, and learned that [he was] of Cilicia,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

35 he said, I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's praetorium.

ACTS OF THE APOSTLES CHAPTER 24

1 And after five days came down the high priest Ananias, with the elders, and a certain orator called Tertullus, and laid their informations against Paul before the governor.

2 And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this nation by thy forethought,

3 we receive [it] always and everywhere, most excellent Felix, with all thankfulness.

4 But that I may not too much intrude on thy time, I beseech thee to hear us briefly in thy kindness.

5 For finding this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Nazaraeans;

6 who also attempted to profane the temple; whom we also had seized, [and would have judged according to our law;

7 but Lysias, the chiliarch, coming up, took [him] away with great force out of our hands,

8 having commanded his accusers to come to thee;] of whom thou canst thyself, in examining [him], know the certainty of all these things of which we accuse him.

9 And the Jews also joined in pressing the matter against [Paul], saying that these things were so.

10 But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I answer readily as to the things which concern myself.

11 As thou mayest know that there are not more than twelve days since I went up to worship at Jerusalem,

12 and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues, nor in the city;

13 neither can they make good the things of which they now accuse me.

14 But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the prophets;

15 having hope towards God, which they themselves also receive, that there is to be a resurrection both of just and unjust.

16 For this cause I also exercise [myself] to have in everything a conscience without offence towards God and men.

17 And after a lapse of many years I arrived, bringing alms to my nation, and offerings.

18 Whereupon they found me purified in the temple, with neither crowd nor tumult. But it was certain Jews from Asia,

19 who ought to appear before thee and accuse, if they have anything against me;

20 or let these themselves say what wrong they found in me when I stood before the council,

21 [other] than concerning this one voice which I cried standing amongst them: I am judged this day by you touching [the] resurrection of [the] dead.

22 And Felix, knowing accurately the things concerning the way, adjourned them, saying, When Lysias the chiliarch is come down I will determine your affair;

23 ordering the centurion to keep him, and that he should have freedom, and to hinder none of his friends to minister to him.

24 And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ.

25 And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for thee;

26 hoping at the same time that money would be given him by Paul: wherefore also he sent for him the oftener and communed with him.

27 But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews, to acquire their favour, left Paul bound.

ACTS OF THE APOSTLES CHAPTER 25

1 Festus therefore, being come into the eparchy, after three days went up to Jerusalem from Caesarea.

2 And the chief priests and the chief of the Jews laid informations before him against Paul, and besought him,

3 asking as a grace against him that he would send for him to Jerusalem, laying people in wait to kill him on the way.

4 Festus therefore answered that Paul should be kept at Caesarea, and that he himself was about to set out shortly.

5 Let therefore the persons of authority among you, says he, going down too, if there be anything in this man, accuse him.

6 And having remained among them not more than eight or ten days, he went down to Caesarea; and on the next day, having sat down on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews who were come down from Jerusalem stood round, bringing many and grievous charges which they were not able to prove:

8 Paul answering for himself, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended [in] anything.

9 But Festus, desirous of obliging the Jews, to acquire their favour, answering Paul, said, Art thou willing to go up to Jerusalem, there to be judged before me concerning these things?

10 But Paul said, I am standing before the judgment-seat of Caesar, where I ought to be judged. To the Jews have I done no wrong, as *thou* also very well knowest.

11 If then I have done any wrong and committed anything worthy of death, I do not deprecate dying; but if there is nothing of those things of which they accuse me, no man can give me up to them. I appeal to Caesar.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Then Festus, having conferred with the council, answered, Thou hast appealed to Caesar. To Caesar shalt thou go.

13 And when certain days had elapsed, Agrippa the king and Bernice arrived at Caesarea to salute Festus.

14 And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying, There is a certain man left prisoner by Felix,

15 concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment against him:

16 to whom I answered, It is not [the] custom of the Romans to give up any man before that the accused have the accusers face to face, and he have got opportunity of defence touching the charge.

17 When therefore they had come together here, without putting it off, I sat the next day on the judgment-seat and commanded the man to be brought:

18 concerning whom the accusers, standing up, brought no such accusation of guilt as *I* supposed;

19 but had against him certain questions of their own system of worship, and concerning a certain Jesus who is dead, whom Paul affirmed to be living.

20 And as I myself was at a loss as to an inquiry into these things, I said, Was he willing to go to Jerusalem and there to be judged concerning these things?

21 But Paul having appealed to be kept for the cognisance of Augustus, I commanded him to be kept till I shall send him to Caesar.

22 And Agrippa [said] to Festus, I myself also would desire to hear the man. To-morrow, said he, thou shalt hear him.

23 On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was brought.

24 And Festus said, King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against [him] that he ought not to live any longer.

25 But I, having found that he had done nothing worthy of death, and this [man] himself having appealed to Augustus, I have decided to send him;

26 concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have something to write:

27 for it seems to me senseless, sending a prisoner, not also to signify the charges against him.

ACTS OF THE APOSTLES CHAPTER 26

1 And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his hand answered in his defence:

2 I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews,

3 especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

4 My manner of life then from my youth, which from its commencement was passed among my nation in Jerusalem, know all the Jews,

5 who knew me before from the outset [of my life], if they would bear witness, that according to the strictest sect of our religion I lived a Pharisee.

6 And now I stand to be judged because of the hope of the promise made by God to our fathers,

7 to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king, I am accused of [the] Jews.

8 Why should it be judged a thing incredible in your sight if God raises the dead?

9 *I* indeed myself thought that I ought to do much against the name of Jesus the Nazaraean.

10 Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote.

11 And often punishing them in all the synagogues, I compelled them to blaspheme. And, being exceedingly furious against them, I persecuted them even to cities out [of our own land].

12 And when, [engaged] in this, I was journeying to Damascus, with authority and power from the chief priests,

13 at mid-day, on the way, I saw, O king, a light above the brightness of the sun, shining from heaven round about me and those who were journeying with me.

14 And, when we were all fallen to the ground, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against goads.

15 And I said, Who art thou, Lord? And the Lord said, *I* am Jesus whom *thou* persecutest:

16 but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in,

17 taking thee out from among the people, and the nations, to whom *I* send thee,

18 to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me.

19 Whereupon, king Agrippa, I was not disobedient to the heavenly vision;

20 but have, first to those both in Damascus and Jerusalem, and to all the region of Judaea, and to the nations, announced that they should repent and turn to God, doing works worthy of repentance.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 On account of these things the Jews, having seized me in the temple, attempted to lay hands on and destroy me.

22 Having therefore met with [the] help which is from God, I have stood firm unto this day, witnessing both to small and great, saying nothing else than those things which both the prophets and Moses have said should happen,

23 [namely,] whether Christ should suffer; whether he first, through resurrection of [the] dead, should announce light both to the people and to the nations.

24 And as he answered for his defence with these things, Festus says with a loud voice, Thou art mad, Paul; much learning turns thee to madness.

25 But Paul said, I am not mad, most excellent Festus, but utter words of truth and soberness;

26 for the king is informed about these things, to whom also I speak with all freedom. For I am persuaded that of these things nothing is hidden from him; for this was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 And Agrippa [said] to Paul, In a little thou persuadest me to become a Christian.

29 And Paul [said], I would to God, both in little and in much, that not only thou, but all who have heard me this day, should become such as *I* also am, except these bonds.

30 And the king stood up, and the governor and Bernice, and those who sat with them,

31 and having gone apart, they spoke to one another saying, This man does nothing worthy of death or of bonds.

32 And Agrippa said to Festus, This man might have been let go if he had not appealed to Caesar.

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66 AD: Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathia], and in the beginning of his biography, chapter 3, he gave the following reason: Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero. He stayed with them for about two years until he could solve Paul's problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. During the time of the two-years journey, Josephus listened to Paul explaining and preaching his new religion. Paul's vision made sense to him when he saw copies of Paul's letters to the newly founded communities promoting a peacful Jesus-movement. After the Jewish War [66-73] and as a new family member of Emperor Vespasian, Josephus advocated for a reform of Judaism and the Jesus-movement [early Christianity]. See: "The Life of Titus Flavius Josephus," chapter 3; in Appendix D.)

1 But when it had been determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company.

2 And going on board a ship of Adramyttium about to navigate by the places along Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself.

4 And setting sail thence we sailed under the lee of Cyprus, because the winds were contrary.

5 And having sailed over the waters of Cilicia and Pamphylia we came to Myra in Lycia:

6 and there the centurion having found a ship of Alexandria sailing to Italy, he made us go on board her.

7 And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us, we sailed under the lee of Crete abreast of Salmone;

8 and coasting it with difficulty we came to a certain place called Fair Havens, near to which was [the] city of Lasaea.

9 And much time having now been spent, and navigation being already dangerous, because the fast also was already past, Paul counselled them,

10 saying, Men, I perceive that the navigation will be with disaster and much loss, not only of the cargo and the ship, but also of our lives.

11 But the centurion believed rather the helmsman and the shipowner than what was said by Paul.

12 And the harbour being ill adapted to winter in, the most counselled to set sail thence, if perhaps they might reach Phoenice to winter in, a port of Crete looking north-east and south-east.

13 And [the] south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete.

14 But not long after there came down it a hurricane called Euroclydon.

15 And the ship being caught and driven, and not able to bring her head to the wind, letting her go we were driven [before it].

16 But running under the lee of a certain island called Clauda, we were with difficulty able to make ourselves masters of the boat;

17 which having hoisted up, they used helps, frapping the ship; and fearing lest they should run into Syrtis and run aground, and having lowered the gear they were so driven.

18 But the storm being extremely violent on us, on the next day they threw cargo overboard,

19 and on the third day with their own hands they cast away the ship furniture.

20 And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our being saved was taken away.

21 And when they had been a long while without taking food, Paul then standing up in the midst of them said, Ye ought, O men, to have hearkened to me, and not have made sail from Crete and have gained this disaster and loss.

22 And now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you, only of the ship.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 For an angel of the God, whose I am and whom I serve, stood by me this night,
24 saying, Fear not, Paul; thou must stand before Caesar; and behold, God has granted to thee all those that sail with thee.
25 Wherefore be of good courage, men, for I believe God that thus it shall be, as it has been said to me.
26 But we must be cast ashore on a certain island.
27 And when the fourteenth night was come, we being driven about in Adria, towards the middle of the night the sailors supposed that some land neared them,
28 and having sounded found twenty fathoms, and having gone a little farther and having again sounded they found fifteen fathoms;
29 and fearing lest we should be cast on rocky places, casting four anchors out of the stern, they wished that day were come.
30 But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry out anchors from the prow,
31 Paul said to the centurion and the soldiers, Unless these abide in the ship *ye* cannot be saved.
32 Then the soldiers cut away the ropes of the boat and let her fall.
33 And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying, Ye have passed the fourteenth day watching in expectation without taking food.
34 Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair from the head of any one of you shall perish.
35 And, having said these things and taken a loaf, he gave thanks to God before all, and having broken it began to eat.
36 And all taking courage, themselves also took food.
37 And we were in the ship, all the souls, two hundred and seventy-six.
38 And having satisfied themselves with food, they lightened the ship, casting out the wheat into the sea.
39 And when it was day they did not recognise the land; but they perceived a certain bay having a strand, on which they were minded, if they should be able, to run the ship ashore;
40 and, having cast off the anchors, they left [them] in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the wind, they made for the strand.
41 And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken by the force of the waves.
42 And [the] counsel of the soldiers was that they should kill the prisoners, lest any one should swim off and escape.
43 But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first [into the sea], to get out on land;
44 and the rest, some on boards, some on some of the things [that came] from the ship; and thus it came to pass that all got safe to land.

ACTS OF THE APOSTLES CHAPTER 28

1 And when we got safe [to land] we then knew that the island was called Melita.
2 But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and because of the cold.
3 And Paul having gathered a [certain] quantity of sticks together in a bundle and laid [it] on the fire, a viper coming out from the heat seized his hand.
4 And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, [though] saved out of the sea, Nemesis has not allowed to live.
5 *He* however, having shaken off the beast into the fire, felt no harm.
6 But *they* expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.
7 Now in the country surrounding that place were the lands belonging to the chief man of the island, by name Publius, who received us and gave [us] hospitality three days in a very friendly way.
8 And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid his hands on him cured him.
9 But this having taken place, the rest also who had sicknesses in the island came and were healed:
10 who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.
11 And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with [the] Dioscuri for its ensign.
12 And having come to Syracuse we remained three days.
13 Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to Puteoli,
14 where, having found brethren, we were begged to stay with them seven days. And thus we went to Rome.
15 And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernae, whom when Paul saw, he thanked God and took courage.
16 And when we came to Rome, [the centurion delivered up the prisoners to the praetorian prefect, but] Paul was allowed to remain by himself with the soldier who kept him.
17 And it came to pass after three days, that he called together those who were the chief of the Jews; and when they had come together he said to them, Brethren, *I* having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of the Romans,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 who having examined me were minded to let me go, because there was nothing worthy of death in me.

19 But the Jews speaking against it, I was compelled to appeal to Caesar, not as having anything to accuse my nation of.

20 For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have this chain about me.

21 And they said to him, For our part, we have neither received letters from Judaea concerning thee, nor has any one of the brethren who has arrived reported or said anything evil concerning thee.

22 But we beg to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against.

23 And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from early morning to evening.

24 And some were persuaded of the things which were said, but some disbelieved.

25 And being disagreed among themselves they left; Paul having spoken one word, Well spoke the Holy Spirit through Esaias the prophet to our fathers,

26 saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.

27 For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

28 Be it known to you therefore, that this salvation of God has been sent to the nations; *they* also will hear [it].

29 [And he having said this, the Jews went away, having great reasoning among themselves.]

30 And he remained two whole years in his own hired lodging, and received all who came to him,

31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

(We do not know what became of Paul. He may have perished in the war. In 66 AD, the Sadducees began the First Jewish War, which ended in 73 AD with their total annihilation; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war. Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels (Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see Appendix D] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

(Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, who was mainly concerned about circumcision (as a symbol of the covenant between God and Moses' nation) and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden (Lex Cornelia), and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church.)

1 Paul, bondman of Jesus Christ, [a] called apostle, separated to God's glad tidings,

2 (which he had before promised by his prophets in holy writings,)

3 concerning his Son (come of David's seed according to flesh,

4 marked out Son of God in power, according to [the] Spirit of holiness, by resurrection of [the] dead) Jesus Christ our Lord;

5 by whom we have received grace and apostleship in behalf of his name, for obedience of faith among all the nations,

6 among whom are *ye* also [the] called of Jesus Christ:

7 to all that are in Rome, beloved of God, called saints: Grace to you and peace from God our Father and [our] Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world.

9 For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly I make mention of you,

10 always beseeching at my prayers, if any way now at least I may be prospered by the will of God to come to you.

11 For I greatly desire to see you, that I may impart to you some spiritual gift to establish you;

12 that is, to have mutual comfort among you, each by the faith [which is] in the other, both yours and mine.

13 But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as among the other nations also.

14 I am a debtor both to Greeks and barbarians, both to wise and unintelligent:

15 so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.

16 For I am not ashamed of the glad tidings; for it is God's power to salvation, to every one that believes, both to Jew first and to Greek:

17 for righteousness of God is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by faith.

18 For there is revealed wrath of God from heaven upon all impiety, and unrighteousness of men holding the truth in unrighteousness.

19 Because what is known of God is manifest among them, for God has manifested [it] to them,

20 -- for from [the] world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity, -- so as to render them inexcusable.

21 Because, knowing God, they glorified [him] not as God, neither were thankful; but fell into folly in their thoughts, and their heart without understanding was darkened:

22 professing themselves to be wise, they became fools,

23 and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds and reptiles.

24 Wherefore God gave them up [also] in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves:

25 who changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed for ever. Amen.

26 For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to nature;

27 and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error which was fit.

28 And according as they did not think good to have God in [their] knowledge, God gave them up to a reprobate mind to practise unseemly things;

29 being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,

30 back-biters, hateful to God, insolent, proud, boasters, inventors of evil things, disobedient to parents,

31 void of understanding, faithless, without natural affection, unmerciful;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 who knowing the righteous judgment of God, that they who do such things are worthy of death, not only practise them, but have fellow delight in those who do [them].

PAUL TO THE ROMANS CHAPTER 2

(The Sinfulness of the (Zealotic) Jews. Although the Jews are well-informed about the Laws (Moses' Commandments) and proud of them [17-20], they cannot claim to be righteous, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to The Law and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others] [21-24].)

1 Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we know that the judgment of God is according to truth upon those who do such things.

3 And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that *thou* shalt escape the judgment of God?

4 or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leads thee to repentance?

5 but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of God,

6 who shall render to each according to his works:

7 to them who, in patient continuance of good works, seek for glory and honour and incorruptibility, life eternal.

8 But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation,

9 tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek;

10 but glory and honour and peace to every one that works good, both to Jew first and to Greek:

11 for there is no acceptance of persons with God.

12 For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law,

13 (for not the hearers of the law [are] just before God, but the doers of the law shall be justified.

14 For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves;

15 who shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between themselves;)

16 in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.

17 But if *thou* art named a Jew, and restest in the law, and makest thy boast in God,

18 and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of the law;

19 and hast confidence that thou thyself art a leader of the blind, a light of those who [are] in darkness,

20 an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law:

21 thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal?

22 thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 thou who boastest in law, dost thou by transgression of the law dishonour God?

24 For the name of God is blasphemed on your account among the nations, according as it is written.

25 For circumcision indeed profits if thou keep [the] law; but if thou be a law-transgressor, thy circumcision is become uncircumcision.

26 If therefore the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision,

27 and uncircumcision by nature, fulfilling the law, judge thee, who, with letter and circumcision, [art] a law-transgressor?

28 For he is not a Jew who [is] one outwardly, neither that circumcision which is outward in flesh;

29 but he [is] a Jew [who is so] inwardly; and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God.

PAUL TO THE ROMANS CHAPTER 3

(Paul attempts to compare Jews and non-Jews, for he is both, a Jew and a Roman: As bearers of all their divine laws and revelations, Jews should actually possess great advantages over all other peoples (1:2). Despite their outward advantages, Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 What then [is] the superiority of the Jew? or what the profit of circumcision?

2 Much every way: and first, indeed, that to them were entrusted the oracles of God.

3 For what? if some have not believed, shall their unbelief make the faith of God of none effect?

4 Far be the thought: but let God be true, and every man false; according as it is written, So that thou shouldest be justified in thy words, and shouldest overcome when thou art in judgment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man.

6 Far be the thought: since how shall God judge the world?

7 For if the truth of God, in my lie, has more abounded to his glory, why yet am *I* also judged as a sinner?

8 and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.

9 What then? are we better? No, in no wise: for we have before charged both Jews and Greeks with being all under sin:

10 according as it is written, There is not a righteous [man], not even one;

11 there is not the [man] that understands, there is not one that seeks after God.

12 All have gone out of the way, they have together become unprofitable; there is not one that practises goodness, there is not so much as one:

13 their throat is an open sepulchre; with their tongues they have used deceit; asps' poison [is] under their lips:

14 whose mouth is full of cursing and bitterness;

15 swift their feet to shed blood;

16 ruin and misery [are] in their ways,

17 and way of peace they have not known:

18 there is no fear of God before their eyes.

19 Now we know that whatever the things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world be under judgment to God.

20 Wherefore by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

21 But now without law righteousness of God is manifested, borne witness to by the law and the prophets;

22 righteousness of God by faith of Jesus Christ towards all, and upon all those who believe: for there is no difference;

23 for all have sinned, and come short of the glory of God;

24 being justified freely by his grace through the redemption which [is] in Christ Jesus;

25 whom God has set forth a mercy-seat, through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God;

26 for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of [the] faith of Jesus.

27 Where then [is] boasting? It has been excluded. By what law? of works? Nay, but by law of faith;

28 for we reckon that a man is justified by faith, without works of law.

29 Is [God] the God of Jews only? is he not of [the] nations also? Yea, of nations also:

30 since indeed [it is] one God who shall justify [the] circumcision on the principle of faith, and uncircumcision by faith.

31 Do we then make void law by faith? Far be the thought: [no,] but we establish law.

PAUL TO THE ROMANS CHAPTER 4

1 What shall we say then that Abraham our father according to flesh has found?

2 For if Abraham has been justified on the principle of works, he has whereof to boast: but not before God;

3 for what does the scripture say? And Abraham believed God, and it was reckoned to him as righteousness.

4 Now to him that works the reward is not reckoned as of grace, but of debt:

5 but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteousness.

6 Even as David also declares the blessedness of the man to whom God reckons righteousness without works:

7 Blessed [they] whose lawlessnesses have been forgiven, and whose sins have been covered:

8 blessed [the] man to whom [the] Lord shall not at all reckon sin.

9 [Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham as righteousness.

10 How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also;

12 and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.

13 For [it was] not by law that the promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness of faith.

14 For if they which [are] of law be heirs, faith is made vain, and the promise made of no effect.

15 For law works wrath; but where no law is neither [is there] transgression.

16 Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us all,

17 (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being;

18 who against hope believed in hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be:

19 and not being weak in faith, he considered not his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb,

20 and hesitated not at the promise of God through unbelief; but found strength in faith, giving glory to God;

21 and being fully persuaded that what he has promised he is able also to do;

22 wherefore also it was reckoned to him as righteousness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 Now it was not written on his account alone that it was reckoned to him,
24 but on ours also, to whom, believing on him who has raised from among [the] dead Jesus our Lord,
25 who has been delivered for our offences and has been raised for our justification, it will be reckoned.

PAUL TO THE ROMANS CHAPTER 5

1 Therefore having been justified on the principle of faith, we have peace towards God through our Lord Jesus Christ;
2 by whom we have also access by faith into this favour in which we stand, and we boast in hope of the glory of God.
3 And not only [that], but we also boast in tribulations, knowing that tribulation works endurance;
4 and endurance, experience; and experience, hope;
5 and hope does not make ashamed, because the love of God is shed abroad in our hearts by [the] Holy Spirit which has been given to us:
6 for we being still without strength, in [the] due time Christ has died for [the] ungodly.
7 For scarcely for [the] just [man] will one die, for perhaps for [the] good [man] some one might also dare to die;
8 but God commends *his* love to us, in that, we being still sinners, Christ has died for us.
9 Much rather therefore, having been now justified in [the power of] his blood, we shall be saved by him from wrath.
10 For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in [the power of] his life.
11 And not only [that], but [we are] making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.
12 For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned:
13 (for until law sin was in [the] world; but sin is not put to account when there is no law;
14 but death reigned from Adam until Moses, even upon those who had not sinned in the likeness of Adam's transgression, who is [the] figure of him to come.
15 But [shall] not the act of favour [be] as the offence? For if by the offence of one the many have died, much rather has the grace of God, and the free gift in grace, which [is] by the one man Jesus Christ, abounded unto the many.
16 And [shall] not as by one that has sinned [be] the gift? For the judgment [was] of one to condemnation, but the act of favour, of many offences unto justification.
17 For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by the one Jesus Christ:)
18 so then as [it was] by one offence towards all men to condemnation, so by one righteousness towards all men for justification of life.
19 For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted righteous.
20 But law came in, in order that the offence might abound; but where sin abounded grace has overabounded,
21 in order that, even as sin has reigned in [the power of] death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

PAUL TO THE ROMANS CHAPTER 6

(No Longer Slaves to Sin. The Law of Moses had no power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)

1 What then shall we say? Should we continue in sin that grace may abound?
2 Far be the thought. We who have died to sin, how shall we still live in it?
3 Are you ignorant that we, as many as have been baptised unto Christ Jesus, have been baptised unto his death?
4 We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so *we* also should walk in newness of life.
5 For if we are become identified with [him] in the likeness of his death, so also we shall be of [his] resurrection;
6 knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we should no longer serve sin.
7 For he that has died is justified from sin.
8 Now if we have died with Christ, we believe that we shall also live with him,
9 knowing that Christ having been raised up from among [the] dead dies no more: death has dominion over him no more.
10 For in that he has died, he has died to sin once for all; but in that he lives, he lives to God.
11 So also *ye*, reckon yourselves dead to sin and alive to God in Christ Jesus.
12 Let not sin therefore reign in your mortal body to obey its lusts.
13 Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead, and your members instruments of righteousness to God.
14 For sin shall not have dominion over *you*, for ye are not under law but under grace.
15 What then? should we sin because we are not under law but under grace? Far be the thought.
16 Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed.

18 Now, having got your freedom from sin, ye have become bondmen to righteousness.

19 I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto holiness.

20 For when ye were bondmen of sin ye were free from righteousness.

21 What fruit therefore had ye *then* in the things of which ye are *now* ashamed? for the end of *them* [is] death.

22 But *now*, having got your freedom from sin, and having become bondmen to God, ye have your fruit unto holiness, and the end eternal life.

23 For the wages of sin [is] death; but the act of favour of God, eternal life in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 7

1 Are ye ignorant, brethren, (for I speak to those knowing law,) that law rules over a man as long as he lives?

2 For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband:

3 so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress, though she be to another man.

4 So that, my brethren, *ye* also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.

5 For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death;

6 but now we are clear from the law, having died in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.

7 What shall we say then? [is] the law sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou shalt not lust;

8 but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead.

9 But *I* was alive without law once; but the commandment having come, sin revived, but *I* died.

10 And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death:

11 for sin, getting a point of attack by the commandment, deceived me, and by it slew [me].

12 So that the law indeed [is] holy, and the commandment holy, and just, and good.

13 Did then that which is good become death to me? Far be the thought. But sin, that it might appear sin, working death to me by that which is good; in order that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but *I* am fleshly, sold under sin.

15 For that which I do, I do not own: for not what I will, this I do; but what I hate, this I practise.

16 But if what I do not will, this I practise, I consent to the law that [it is] right.

17 Now then [it is] no longer *I* [that] do it, but the sin that dwells in me.

18 For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me, but to do right [I find] not.

19 For I do not practise the good that I will; but the evil I do not will, that I do.

20 But if what *I* do not will, this I practise, [it is] no longer *I* [that] do it, but the sin that dwells in me.

21 I find then the law upon *me* who will to practise what is right, that with *me* evil is there.

22 For I delight in the law of God according to the inward man:

23 but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members.

24 O wretched man that I [am]! who shall deliver me out of this body of death?

25 I thank God, through Jesus Christ our Lord. So then *I* *myself* with the mind serve God's law; but with the flesh sin's law.

PAUL TO THE ROMANS CHAPTER 8

(Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses [12-16] not with slavish fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)

1 [There is] then now no condemnation to those in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death.

3 For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh,

4 in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit.

5 For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit.

6 For the mind of the flesh [is] death; but the mind of the Spirit life and peace.

7 Because the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be:

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 and they that are in flesh cannot please God.
9 But *ye* are not in flesh but in Spirit, if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ *he* is not of him:
10 but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness.
11 But if the Spirit of him that has raised up Jesus from among [the] dead dwell in you, he that has raised up Christ from among [the] dead shall quicken your mortal bodies also on account of his Spirit which dwells in you.
12 So then, brethren, we are debtors, not to the flesh, to live according to flesh;
13 for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live:
14 for as many as are led by [the] Spirit of God, *these* are sons of God.
15 For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself bears witness with our spirit, that we are children of God.
17 And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], that we may also be glorified with [him].
18 For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed to us.
19 For the anxious looking out of the creature expects the revelation of the sons of God:
20 for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected [the same], in hope
21 that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God.
22 For we know that the whole creation groans together and travails in pain together until now.
23 And not only [that], but even *we* ourselves, who have the first-fruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our body.
24 For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope?
25 But if what we see not we hope, we expect in patience.
26 And in like manner the Spirit joins also its help to our weakness; for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession with groanings which cannot be uttered.
27 But he who searches the hearts knows what [is] the mind of the Spirit, because he intercedes for saints according to God.
28 But we *do* know that all things work together for good to those who love God, to those who are called according to purpose.
29 Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be [the] firstborn among many brethren.
30 But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.
31 What shall we then say to these things? If God [be] for us, who against us?
32 He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things?
33 Who shall bring an accusation against God's elect? [It is] God who justifies:
34 who is he that condemns? [It is] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who also intercedes for us.
35 Who shall separate us from the love of Christ? tribulation or distress, or persecution, or famine, or nakedness, or danger, or sword?
36 According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter.
37 But in all these things we more than conquer through him that has loved us.
38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 9

1 I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit,
2 that I have great grief and uninterrupted pain in my heart,
3 for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh;
4 who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises;
5 whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all, God blessed for ever. Amen.
6 Not however as though the word of God had failed; for not all [are] Israel which [are] of Israel;
7 nor because they are seed of Abraham [are] all children: but, In Isaac shall a seed be called to thee.
8 That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed.
9 For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah.
10 And not only [that], but Rebecca having conceived by one, Isaac our father,
11 [the children] indeed being not yet born, or having done anything good or worthless (that the purpose of God

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

according to election might abide, not of works, but of him that calls),

12 it was said to her, The greater shall serve the less:

13 according as it is written, I have loved Jacob, and I have hated Esau.

14 What shall we say then? [Is there] unrighteousness with God? Far be the thought.

15 For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion.

16 So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy.

17 For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst [men], that I might thus shew in thee my power, and so that my name should be declared in all the earth.

18 So then, to whom he will he shews mercy, and whom he will he hardens.

19 Thou wilt say to me then, Why does he yet find fault? for who resists his purpose?

20 Aye, but thou, O man, who art *thou* that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?

21 Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour?

22 And if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction;

23 and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory,

24 us, whom he has also called, not only from amongst [the] Jews, but also from amongst [the] nations?

25 As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved.

26 And it shall be, in the place where it was said to them, *Ye* [are] not my people, there shall they be called Sons of [the] living God.

27 But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved:

28 for [he] is bringing the matter to an end, and [cutting [it] short in righteousness; because] a cutting short of the matter will [the] Lord accomplish upon the earth.

29 And according as Esaias said before, Unless [the] Lord of hosts had left us a seed, we had been as Sodom, and made like even as Gomorrha.

30 What then shall we say? That [they of the] nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the principle of faith.

31 But Israel, pursuing after a law of righteousness, has not attained to [that] law.

32 Wherefore? Because [it was] not on the principle of faith, but as of works. They have stumbled at the stumblingstone,

33 according as it is written, Behold, I place in Zion a stone of stumbling and rock of offence: and he that believes on him shall not be ashamed.

PAUL TO THE ROMANS CHAPTER 10

1 Brethren, the delight of my own heart and my supplication which [I address] to God for them is for salvation.

2 For I bear them witness that they have zeal for God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and seeking to establish their own [righteousness], have not submitted to the righteousness of God.

4 For Christ is [the] end of law for righteousness to every one that believes.

5 For Moses lays down in writing the righteousness which is of the law, The man who has practised those things shall live by them.

6 But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? that is, to bring Christ down;

7 or, Who shall descend into the abyss? that is, to bring up Christ from among [the] dead.

8 But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach:

9 that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God has raised him from among [the] dead, thou shalt be saved.

10 For with [the] heart is believed to righteousness; and with [the] mouth confession made to salvation.

11 For the scripture says, No one believing on him shall be ashamed.

12 For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him.

13 For every one whosoever, who shall call on the name of the Lord, shall be saved.

14 How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches?

15 and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace, of them that announce glad tidings of good things!

16 But they have not all obeyed the glad tidings. For Esaias says, Lord, who has believed our report?

17 So faith then [is] by a report, but the report by God's word.

18 But I say, Have they not heard? Yea, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world.

19 But I say, Has not Israel known? First, Moses says, *I* will provoke you to jealousy through [them that are] not a nation: through a nation without understanding I will anger you.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 But Esaias is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me.

21 But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.

PAUL TO THE ROMANS CHAPTER 11

1 I say then, Has God cast away his people? Far be the thought. For *I* also am an Israelite, of [the] seed of Abraham, of [the] tribe of Benjamin.

2 God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the history of] Elias, how he pleads with God against Israel?

3 Lord, they have killed thy prophets, they have dug down thine altars; and *I* have been left alone, and they seek my life.

4 But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal.

5 Thus, then, in the present time also there has been a remnant according to election of grace.

6 But if by grace, no longer of works: since [otherwise] grace is no more grace.

7 What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded,

8 according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day.

9 And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them:

10 let their eyes be darkened not to see, and bow down their back alway.

11 I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations to provoke them to jealousy.

12 But if their fall [be the] world's wealth, and their loss [the] wealth of [the] nations, how much rather their fulness?

13 For I speak to you, the nations, inasmuch as *I* am apostle of nations, I glorify my ministry;

14 if by any means I shall provoke to jealousy [them which are] my flesh, and shall save some from among them.

15 For if their casting away [be the] world's reconciliation, what [their] reception but life from among [the] dead?

16 Now if the first-fruit [be] holy, the lump also; and if the root [be] holy, the branches also.

17 Now if some of the branches have been broken out, and *thou*, being a wild olive tree, hast been grafted in amongst them, and hast become a fellow-partaker of the root and of the fatness of the olive tree,

18 boast not against the branches; but if thou boast, [it is] not *thou* bearest the root, but the root thee.

19 Thou wilt say then, The branches have been broken out in order that *I* might be grafted in.

20 Right: they have been broken out through unbelief, and *thou* standest through faith. Be not high-minded, but fear:

21 if God indeed has not spared the natural branches; lest it might be he spare not thee either.

22 Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God, if thou shalt abide in goodness, since [otherwise] *thou* also wilt be cut away.

23 And *they* too, if they abide not in unbelief, shall be grafted in; for God is able again to graft them in.

24 For if *thou* hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they, who are according to nature be grafted into their own olive tree?

25 For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the nations be come in;

26 and so all Israel shall be saved. According as it is written, The deliverer shall come out of Zion; he shall turn away ungodliness from Jacob.

27 And this is the covenant from me to them, when I shall have taken away their sins.

28 As regards the glad tidings, [they are] enemies on your account; but as regards election, beloved on account of the fathers.

29 For the gifts and the calling of God [are] not subject to repentance.

30 For as indeed *ye* [also] once have not believed in God, but now have been objects of mercy through the unbelief of *these*;

31 so these also have now not believed in your mercy, in order that *they* also may be objects of mercy.

32 For God hath shut up together all in unbelief, in order that he might shew mercy to all.

33 O depth of riches both of [the] wisdom and knowledge of God! how unsearchable his judgments, and untraceable his ways!

34 For who has known [the] mind of [the] Lord, or who has been his counsellor?

35 or who has first given to him, and it shall be rendered to him?

36 For of him, and through him, and for him [are] all things: to him be glory for ever. Amen.

PAUL TO THE ROMANS CHAPTER 12

1 I beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent service.

2 And be not conformed to this world, but be transformed by the renewing of [your] mind, that ye may prove what [is] the good and acceptable and perfect will of God.

3 For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think so as to be wise, as God has dealt to each a measure of faith.

4 For, as in one body we have many members, but all the members have not the same office;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 thus we, [being] many, are one body in Christ, and each one members one of the other.

6 But having different gifts, according to the grace which has been given to us, whether [it be] prophecy, [let us prophesy] according to the proportion of faith;

7 or service, [let us occupy ourselves] in service; or he that teaches, in teaching;

8 or he that exhorts, in exhortation; he that gives, in simplicity; he that leads, with diligence; he that shews mercy, with cheerfulness.

9 Let love be unfeigned; abhorring evil; cleaving to good:

10 as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other:

11 as to diligent zealousness, not slothful; in spirit fervent; serving the Lord.

12 As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persevering:

13 distributing to the necessities of the saints; given to hospitality.

14 Bless them that persecute you; bless, and curse not.

15 Rejoice with those that rejoice, weep with those that weep.

16 Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes:

17 recompensing to no one evil for evil: providing things honest before all men:

18 if possible, as far as depends on you, living in peace with all men;

19 not avenging yourselves, beloved, but give place to wrath; for it is written, Vengeance [belongs] to me, *I* will recompense, saith the Lord.

20 If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his head.

21 Be not overcome by evil, but overcome evil with good.

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among political groups was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made the Romans more determined to take revenge for all the murders committed by Zealots, Sadducees, and Sicarii. And that is exactly what the Romans did in the Jewish War of 66-73; over a million people died.)

1 Let every soul be subject to the authorities that are above [him]. For there is no authority except from God; and those that exist are set up by God.

2 So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring sentence of guilt on themselves.

3 For rulers are not a terror to a good work, but to an evil [one]. Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou shalt have praise from it;

4 for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil.

5 Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience.

6 For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing.

7 Render to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour.

8 Owe no one anything, unless to love one another: for he that loves another has fulfilled the law.

9 For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. *(To sum up the second half of the Ten Commandments as Golden Rule: Treat everybody as you want them to treat yourself.)*

10 Love works no ill to its neighbour; love therefore [is the] whole law.

11 This also, knowing the time, that it is already time that *we* should be aroused out of sleep; for now [is] our salvation nearer than when we believed.

12 The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light.

13 As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emulation.

14 But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

PAUL TO THE ROMANS CHAPTER 14

1 Now him that is weak in the faith receive, not to [the] determining of questions of reasoning.

2 One man is assured that he may eat all things; but the weak eats herbs.

3 Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has received him.

4 Who art *thou* that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord is able to make him stand.

5 One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own mind.

6 He that regards the day, regards it to [the] Lord. And he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and gives God thanks.

7 For none of us lives to himself, and none dies to himself.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die: both if we should live then, and if we should die, we are the Lord's.

9 For to this [end] Christ has died and lived [again], that he might rule over both dead and living.

10 But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God.

11 For it is written, *I* live, saith [the] Lord, that to me shall bow every knee, and every tongue shall confess to God.

12 So then each of us shall give an account concerning himself to God.

13 Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before his brother.

14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man [it is] unclean.

15 For if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not him with thy meat for whom Christ has died.

16 Let not then your good be evil spoken of;

17 for the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in [the] Holy Spirit.

18 For he that in this serves the Christ [is] acceptable to God and approved of men.

19 So then let us pursue the things which tend to peace, and things whereby one shall build up another.

20 For the sake of meat do not destroy the work of God. All things indeed [are] pure; but [it is] evil to that man who eats while stumbling [in doing so].

21 [It is] right not to eat meat, nor drink wine, nor [do anything] in which thy brother stumbles, or is offended, or is weak.

22 Hast *thou* faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he allows.

23 But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.

PAUL TO THE ROMANS CHAPTER 15

1 But *we* ought, we that are strong, to bear the infirmities of the weak, and not to please ourselves.

2 Let each one of us please his neighbour with a view to what is good, to edification.

3 For the Christ also did not please himself; but according as it is written, The reproaches of them that reproach thee have fallen upon me.

4 For as many things as have been written before have been written for our instruction, that through endurance and through encouragement of the scriptures we might have hope.

5 Now the God of endurance and of encouragement give to you to be like-minded one toward another, according to Christ Jesus;

6 that ye may with one accord, with one mouth, glorify the God and Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, according as the Christ also has received you to [the] glory of God.

8 For I say that Jesus Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers;

9 and that the nations should glorify God for mercy; according as it is written, For this cause I will confess to thee among [the] nations, and will sing to thy name.

10 And again he says, Rejoice, nations, with his people.

11 And again, Praise the Lord, all [ye] nations, and let all the peoples laud him.

12 And again, Esaias says, There shall be the root of Jesse, and one that arises, to rule over [the] nations: in him shall [the] nations hope.

13 Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by [the] power of [the] Holy Spirit.

14 But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another.

15 But I have written to you the more boldly, [brethren,] in part, as putting you in mind, because of the grace given to me by God,

16 for me to be minister of Christ Jesus to the nations, carrying on as a sacrificial service the [message of] glad tidings of God, in order that the offering up of the nations might be acceptable, sanctified by [the] Holy Spirit.

17 I have therefore [whereof to] boast in Christ Jesus in the things which pertain to God.

18 For I will not dare to speak anything of the things which Christ has not wrought by me, for [the] obedience of [the] nations, by word and deed,

19 in [the] power of signs and wonders, in [the] power of [the] Spirit of God; so that I, from Jerusalem, and in a circuit round to Illyricum, have fully preached the glad tidings of the Christ;

20 and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation;

21 but according as it is written, To whom there was nothing told concerning him, they shall see; and they that have not heard shall understand.

22 Wherefore also I have been often hindered from coming to you.

23 But now, having no longer place in these regions, and having great desire to come to you these many years,

24 whenever I should go to Spain; (for I hope to see you as I go through, and by you to be set forward thither, if first I shall have been in part filled with your company;)

25 but now I go to Jerusalem, ministering to the saints;

26 for Macedonia and Achaia have been well pleased to make a certain contribution for the poor of the saints who [are] in Jerusalem.

27 They have been well pleased indeed, and they are their debtors; for if the nations have participated in their spiritual things, they ought also in fleshly to minister to them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 Having finished this therefore, and having sealed to them this fruit, I will set off by you into Spain.

29 But I know that, coming to you, I shall come in [the] fulness of [the] blessing of Christ.

30 But I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in prayers for me to God;

31 that I may be saved from those that do not believe in Judaea; and that my ministry which [I have] for Jerusalem may be acceptable to the saints;

32 in order that I may come to you in joy by God's will, and that I may be refreshed with you.

33 And the God of peace be with you all. Amen.

PAUL TO THE ROMANS CHAPTER 16

1 But I commend to you Phoebe, our sister, who is minister of the assembly which is in Cenchrea;

2 that ye may receive her in [the] Lord worthily of saints, and that ye may assist her in whatever matter she has need of you; for *she* also has been a helper of many, and of myself.

3 Salute Prisca and Aquila, my fellow-workmen in Christ Jesus,

4 (who for my life staked their own neck; to whom not *I* only am thankful, but also all the assemblies of the nations,)

5 and the assembly at their house. Salute Epaenetus, my beloved, who is [the] first-fruits of Asia for Christ.

6 Salute Maria, who laboured much for you.

7 Salute Andronicus and Junias, my kinsmen and fellow-captives, who are of note among the apostles; who were also in Christ before me.

8 Salute Amplias, my beloved in the Lord.

9 Salute Urbanus, our fellow-workman in Christ, and Stachys, my beloved.

10 Salute Apelles, approved in Christ. Salute those who belong to Aristobulus.

11 Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord.

12 Salute Tryphaena and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord.

13 Salute Rufus, chosen in [the] Lord; and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them.

16 Salute one another with a holy kiss. All the assemblies of Christ salute you.

17 But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which *ye* have learnt, and turn away from them.

18 For such serve not our Lord Christ, but their own belly, and by good words and fair speeches deceive the hearts of the unsuspecting.

19 For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as] to evil.

20 But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.

21 Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who have written this epistle, salute you in [the] Lord.

23 Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus.

24 The grace of our Lord Jesus Christ [be] with you all. Amen.

25 Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery, as to which silence has been kept in [the] times of the ages,

26 but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations --

27 [the] only wise God, through Jesus Christ, to whom be glory for ever. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

***1.** Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

***2.** Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

***3.** Division in Corinth (1:10–4:21)*

A. Facts of division

B. Causes of division

C. Cure for division

***4.** Immorality in Corinth (5:1–6:20)*

A. Discipline an immoral Brother

B. Resolving personal disputes

C. Sexual purity

***5.** Difficulties in Corinth (1–14:40)*

A. Marriage

B. Christian liberty

C. Worship

***6.** Doctrine of Resurrection (15:1–58)*

***7.** Closing (16:1–24), intentions and efforts to improve the community.)*

1 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, [a] called apostle of Jesus Christ, by God's will, and Sosthenes the brother,

2 to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus, called saints, with all that in every place call on the name of our Lord Jesus Christ, both theirs and ours:

3 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

4 I thank my God always about you, in respect of the grace of God given to you in Christ Jesus;

5 that in everything ye have been enriched in him, in all word [of doctrine], and all knowledge,

6 (according as the testimony of the Christ has been confirmed in you,)

7 so that ye come short in no gift, awaiting the revelation of our Lord Jesus Christ;

8 who shall also confirm you to [the] end, unimpeachable in the day of our Lord Jesus Christ.

9 God [is] faithful, by whom ye have been called into [the] fellowship of his Son Jesus Christ our Lord.

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly united in the same mind and in the same opinion.

11 For it has been shewn to me concerning you, my brethren, by those of [the house of] Chloe, that there are strifes among you.

12 But I speak of this, that each of you says, *I* am of Paul, and *I* of Apollos, and *I* of Cephas, and *I* of Christ.

13 Is the Christ divided? has Paul been crucified for you? or have ye been baptised unto the name of Paul?

14 I thank God that I have baptised none of you, unless Crispus and Gaius,

15 that no one may say that I have baptised unto my own name.

16 Yes, I baptised also the house of Stephanas; for the rest I know not if I have baptised any other.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 For Christ has not sent me to baptise, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made vain.

18 For the word of the cross is to them that perish foolishness, but to us that are saved it is God's power.

19 For it is written, I will destroy the wisdom of the wise, and set aside the understanding of the understanding ones.

20 Where [is the] wise? where scribe? where disputer of this world? has not God made foolish the wisdom of the world?

21 For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to save those that believe.

22 Since Jews indeed ask for signs, and Greeks seek wisdom;

23 but *we* preach Christ crucified, to Jews an offence, and to nations foolishness;

24 but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born.

27 But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things;

28 and the ignoble things of the world, and the despised, has God chosen, [and] things that are not, that he may annul the things that are;

29 so that no flesh should boast before God.

30 But of him are *ye* in Christ Jesus, who has been made to us wisdom from God, and righteousness, and holiness, and redemption;

31 that according as it is written, He that boasts, let him boast in [the] Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 And *I*, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God.

2 For I did not judge [it well] to know anything among you save Jesus Christ, and *him* crucified.

3 And *I* was with you in weakness and in fear and in much trembling;

4 and my word and my preaching, not in persuasive words of wisdom, but in demonstration of [the] Spirit and of power;

5 that your faith might not stand in men's wisdom, but in God's power.

6 But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought.

7 But we speak God's wisdom in [a] mystery, that hidden [wisdom] which God had predetermined before the ages for our glory:

8 which none of the princes of this age knew, (for had they known, they would not have crucified the Lord of glory;)

9 but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has prepared for them that love him,

10 but God has revealed to us by [his] Spirit; for the Spirit searches all things, even the depths of God.

11 For who of men hath known the things of a man except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of God.

12 But *we* have received, not the spirit of the world, but the Spirit which [is] of God, that we may know the things which have been freely given to us of God:

13 which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual [things] by spiritual [means].

14 But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned;

15 but the spiritual discerns all things, and *he* is discerned of no one.

16 For who has known the mind of [the] Lord, who shall instruct him? But *we* have the mind of Christ.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 And *I*, brethren, have not been able to speak to you as to spiritual, but as to fleshly; as to babes in Christ.

2 I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able;

3 for ye are yet carnal. For whereas [there are] among you emulation and strife, are ye not carnal, and walk according to man?

4 For when one says, *I* am of Paul, and another, *I* of Apollos, are ye not men?

5 Who then is Apollos, and who Paul? Ministering servants, through whom ye have believed, and as the Lord has given to each.

6 *I* have planted; Apollos watered; but God has given the increase.

7 So that neither the planter is anything, nor the waterer; but God the giver of the increase.

8 But the planter and the waterer are one; but each shall receive his own reward according to his own labour.

9 For we are God's fellow-workmen; ye are God's husbandry, God's building.

10 According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it.

11 For other foundation can no man lay besides that which [is] laid, which is Jesus Christ.

12 Now if any one build upon [this] foundation, gold, silver, precious stones, wood, grass, straw,

13 the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire; and the fire shall try the work of each what it is.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 If the work of any one which he has built upon [the foundation] shall abide, he shall receive a reward.
15 If the work of any one shall be consumed, he shall suffer loss, but *he* shall be saved, but so as through [the] fire.
16 Do ye not know that ye are [the] temple of God, and [that] the Spirit of God dwells in you?
17 If any one corrupt the temple of God, *him* shall God destroy; for the temple of God is holy, and such are *ye*.
18 Let no one deceive himself: if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise.
19 For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness.
20 And again, [The] Lord knows the reasonings of the wise that they are vain.
21 So that let no one boast in men; for all things are yours.
22 Whether Paul, or Apollos, or Cephas, or [the] world, or life, or death, or things present, or things coming, all are yours;
23 and *ye* [are] Christ's, and Christ [is] God's.

1 PAUL TO THE CORINTHIANS CHAPTER 4

1 Let a man so account of us as servants of Christ, and stewards of [the] mysteries of God.
2 Here, further, it is sought in stewards, that a man be found faithful.
3 But for me it is the very smallest matter that I be examined of you or of man's day. Nor do I even examine myself.
4 For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord.
5 So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.
6 Now these things, brethren, I have transferred, in their application, to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not [letting your thoughts go] above what is written, that ye may not be puffed up one for [such a] one against another.
7 For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving?
8 Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that *we* also might reign with you.
9 For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men.
10 *We* [are] fools for Christ's sake, but *ye* prudent in Christ: *we* weak, but *ye* strong: *ye* glorious, but *we* in dishonour.
11 To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home,
12 and labour, working with our own hands. Railed at, we bless; persecuted, we suffer [it];
13 insulted, we entreat: we are become as [the] offscouring of the world, [the] refuse of all, until now.
14 Not [as] chiding do I write these things to you, but as my beloved children I admonish [you].
15 For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus *I* have begotten you through the glad tidings.
16 I entreat you therefore, be my imitators.
17 For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they [are] in Christ, according as I teach everywhere in every assembly.
18 But some have been puffed up, as if I were not coming to you;
19 but I will come quickly to you, if the Lord will; and I will know, not the word of those that are puffed up, but the power.
20 For the kingdom of God [is] not in word, but in power.
21 What will ye? that I come to you with a rod; or in love, and [in] a spirit of meekness?

1 PAUL TO THE CORINTHIANS CHAPTER 5

1 It is universally reported [that there is] fornication among you, and such fornication as [is] not even among the nations, so that one should have his father's wife.
2 And *ye* are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of you.
3 For *I*, [as] absent in body but present in spirit, have already judged as present,
4 [to deliver,] in the name of our Lord Jesus Christ (ye and my spirit being gathered together, with the power of our Lord Jesus Christ), him that has so wrought this:
5 to deliver him, [I say,] [being] such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6 Your boasting [is] not good. Do ye not know that a little leaven leavens the whole lump?
7 Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, has been sacrificed;
8 so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.
9 I have written to you in the epistle not to mix with fornicators;
10 not altogether with the fornicators of this world, or with the avaricious and rapacious, or idolaters, since [then] ye should go out of the world.
11 But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one not even to eat.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 For what have *I* [to do] with judging those outside also? *ye*, do not ye judge them that are within?
13 But those without God judges. Remove the wicked person from amongst yourselves.

1 PAUL TO THE CORINTHIANS CHAPTER 6

1 Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints?
2 Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments?
3 Do ye not know that we shall judge angels? and not then matters of this life?
4 If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly.
5 I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren!
6 But brother prosecutes his suit with brother, and that before unbelievers.
7 Already indeed then it is altogether a fault in you that ye have suits between yourselves. Why do ye not rather suffer wrong? why are ye not rather defrauded?
8 But *ye* do wrong, and defraud, and this [your] brethren.
9 Do ye not know that unrighteous [persons] shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men,
10 nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God.
11 And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.
12 All things are lawful to me, but all things do not profit; all things are lawful to me, but *I* will not be brought under the power of any.
13 Meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body.
14 And God has both raised up the Lord, and will raise us up from among [the dead] by his power.
15 Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot? Far be the thought.
16 Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh.
17 But he that [is] joined to the Lord is one Spirit.
18 Flee fornication. Every sin which a man may practise is without the body, but he that commits fornication sins against his own body.
19 Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own?
20 for ye have been bought with a price: glorify now then God in your body.

1 PAUL TO THE CORINTHIANS CHAPTER 7

1 But concerning the things of which ye have written [to me]: [It is] good for a man not to touch a woman;
2 but on account of fornications, let each have his own wife, and each [woman] have her own husband.
3 Let the husband render her due to the wife, and in like manner the wife to the husband.
4 The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife.
5 Defraud not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer, and again be together, that Satan tempt you not because of your incontinency.
6 But this I say, as consenting [to], not as commanding [it].
7 Now I wish all men to be even as myself: but every one has his own gift of God: one man thus, and another thus.
8 But I say to the unmarried and to the widows, It is good for them that they remain even as I.
9 But if they have not control over themselves, let them marry; for it is better to marry than to burn.
10 But to the married I enjoin, not *I*, but the Lord, Let not wife be separated from husband;
11 (but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband;) and let not husband leave wife.
12 But as to the rest, *I* say, not the Lord, If any brother have an unbelieving wife, and *she* consent to dwell with him, let him not leave her.
13 And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave [her] husband.
14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; since [otherwise] indeed your children are unclean, but now they are holy.
15 But if the unbeliever go away, let them go away; a brother or a sister is not bound in such [cases], but God has called us in peace.
16 For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife?
17 However, as the Lord has divided to each, as God has called each, so let him walk; and thus I ordain in all the assemblies.
18 Has any one been called circumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised.
19 Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments.
20 Let each abide in that calling in which he has been called.
21 Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use [it] rather.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 For the bondman that is called in [the] Lord is the Lord's freedman; in like manner [also] the freeman being called is Christ's bondman.

23 Ye have been bought with a price; do not be the bondmen of men.

24 Let each, wherein he is called, brethren, therein abide with God.

25 But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful.

26 I think then that this is good, on account of the present necessity, that [it is] good for a man to remain so as he is.

27 Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek a wife.

28 But if thou shouldest also marry, thou hast not sinned; and if the virgin marry, they have not sinned: but such shall have tribulation in the flesh; but I spare you.

29 But this I say, brethren, the time is straitened. For the rest, that they who have wives, be as not having [any]:

30 and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing;

31 and they that use the world, as not disposing of it as their own; for the fashion of this world passes.

32 But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord;

33 but he that has married cares for the things of the world, how he shall please his wife.

34 There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her husband.

35 But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without distraction.

36 But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them marry.

37 But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well.

38 So that he that marries himself does well; and he that does not marry does better.

39 A wife is bound for whatever time her husband lives; but if the husband be fallen asleep, she is free to be married to whom she will, only in [the] Lord.

40 But she is happier if she so remain, according to my judgment; but I think that *I* also have God's Spirit.

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 But concerning things sacrificed to idols, we know, (for we all have knowledge: knowledge puffs up, but love edifies.

2 If any one think he knows anything, he knows nothing yet as he ought to know [it].

3 But if any one love God, *he* is known of him):

4 -- concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there [is] no other God save one.

5 For and if indeed there are [those] called gods, whether in heaven or on earth, (as there are gods many, and lords many,)

6 yet to us [there is] one God, the Father, of whom all things, and *we* for him; and one Lord, Jesus Christ, by whom [are] all things, and *we* by him.

7 But knowledge [is] not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled.

8 But meat does not commend us to God; neither if we should not eat do we come short; nor if we should eat have we an advantage.

9 But see lest anywise this your right [to eat] itself be a stumbling-block to the weak.

10 For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol?

11 and the weak [one], the brother for whose sake Christ died, will perish through thy knowledge.

12 Now, thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ.

13 Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not *ye* my work in [the] Lord?

2 If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are *ye* in [the] Lord.

3 My defence to those who examine me is this:

4 Have we not a right to eat and to drink?

5 have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas?

6 Or *I* alone and Barnabas, have we not a right not to work?

7 Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the flock?

8 Do I speak these things as a man, or does not the law also say these things?

9 For in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the oxen,

10 or does he say [it] altogether for our sakes? For for our sakes it has been written, that the plougher should plough in hope, and he that treads out corn, in hope of partaking of [it].

11 If we have sown to you spiritual things, [is it a] great [thing] if *we* shall reap your carnal things?

12 If others partake of this right over you, should not rather *we*? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the Christ.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 Do ye not know that they who labour [at] sacred things eat of the [offerings offered in the] temple; they that attend at the altar partake with the altar?

14 So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings.

15 But *I* have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast.

16 For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for it is woe to me if I should not announce the glad tidings.

17 For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration.

18 What is the reward then that I have? That in announcing the glad tidings I make the glad tidings costless [to others], so as not to have made use, as belonging to me, of my right in [announcing] the glad tidings.

19 For being free from all, I have made myself bondman to all, that I might gain the most [possible].

20 And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law, in order that I might gain those under law:

21 to those without law, as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain [those] without law.

22 I became to the weak, [as] weak, in order that I might gain the weak. To all I have become all things, in order that at all events I might save some.

23 And I do all things for the sake of the glad tidings, that I may be fellow-partaker with them.

24 Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in order that ye may obtain.

25 But every one that contends [for a prize] is temperate in all things: *they* then indeed that they may receive a corruptible crown, but *we* an incorruptible.

26 *I* therefore thus run, as not uncertainly; so I combat, as not beating the air.

27 But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

1 PAUL TO THE CORINTHIANS CHAPTER 10

1 For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea;

2 and all were baptised unto Moses in the cloud and in the sea;

3 and all ate the same spiritual food,

4 and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: (now the rock was the Christ;)

5 yet God was not pleased with the most of them, for they were strewed in the desert.

6 But these things happened [as] types of us, that we should not be lusters after evil things, as they also lusted.

7 Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.

9 Neither let us tempt the Christ, as some of them tempted, and perished by serpents.

10 Neither murmur ye, as some of them murmured, and perished by the destroyer.

11 Now all these things happened to them [as] types, and have been written for our admonition, upon whom the ends of the ages are come.

12 So that let him that thinks that he stands take heed lest he fall.

13 No temptation has taken you but such as is according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye] should be able to bear [it].

14 Wherefore, my beloved, flee from idolatry.

15 I speak as to intelligent [persons]: do *ye* judge what I say.

16 The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the Christ?

17 Because we, [being] many, are one loaf, one body; for we all partake of that one loaf.

18 See Israel according to flesh: are not they who eat the sacrifices in communion with the altar?

19 What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?

20 But that what [the nations] sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons.

21 Ye cannot drink [the] Lord's cup, and [the] cup of demons: ye cannot partake of [the] Lord's table, and of [the] table of demons.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful, but all are not profitable; all things are lawful, but all do not edify.

24 Let no one seek his own [advantage], but that of the other.

25 Everything sold in the shambles eat, making no inquiry for conscience sake.

26 For the earth [is] the Lord's and its fulness.

27 But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake.

28 But if any one say to you, This is offered to holy purposes, do not eat, for his sake that pointed it out, and conscience sake;

29 but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience?

30 If *I* partake with thanksgiving, why am I spoken evil of for what *I* give thanks for?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31 Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory.

32 Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God.

33 Even as *I* also please all in all things; not seeking my own profit, but that of the many, that they may be saved.

1 PAUL TO THE CORINTHIANS CHAPTER 11

(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly army men) and Christians (mostly their women] often held services in the same building: the men in the crypt [cellar], the women upstairs. See photo documents in Appendix A.)

1 Be my imitators, even as *I* also [am] of Christ.

2 Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions.

3 But I wish you to know that the Christ is the head of every man, but woman's head [is] the man, and the Christ's head God.

4 Every man praying or prophesying, having [anything] on his head, puts his head to shame.

5 But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman].

6 For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered.

7 For man indeed ought not to have his head covered, being God's image and glory; but woman is man's glory.

8 For man is not of woman, but woman of man.

9 For also man was not created for the sake of the woman, but woman for the sake of the man.

10 Therefore ought the woman to have authority on her head, on account of the angels.

11 However, neither [is] woman without man, nor man without woman, in [the] Lord.

12 For as the woman [is] of the man, so also [is] the man by the woman, but all things of God.

13 Judge in yourselves: is it comely that a woman should pray to God uncovered?

14 Does not even nature itself teach you, that man, if he have long hair, it is a dishonour to him?

15 But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her] in lieu of a veil.

16 But if any one think to be contentious, *we* have no such custom, nor the assemblies of God.

17 But [in] prescribing [to you on] this [which I now enter on], I do not praise, [namely,] that ye come together, not for the better, but for the worse.

18 For first, when ye come together in assembly, I hear there exist divisions among you, and I partly give credit [to it].

19 For there must also be sects among you, that the approved may become manifest among you.

20 When ye come therefore together into one place, it is not to eat [the] Lord's supper.

21 For each one in eating takes his *own* supper before [others], and one is hungry and another drinks to excess.

22 Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this [point] I do not praise.

23 For *I* received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread,

24 and having given thanks broke [it], and said, This is my body, which [is] for you: this do in remembrance of me.

25 In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me.

26 For as often as ye shall eat this bread, and drink the cup, ye announce the death of the Lord, until he come.

27 So that whosoever shall eat the bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord.

28 But let a man prove himself, and thus eat of the bread, and drink of the cup.

29 For [the] eater and drinker eats and drinks judgment to himself, not distinguishing the body.

30 On this account many among you [are] weak and infirm, and a good many are fallen asleep.

31 But if we judged ourselves, so were we not judged.

32 But being judged, we are disciplined of [the] Lord, that we may not be condemned with the world.

33 So that, my brethren, when ye come together to eat, wait for one another.

34 If any one be hungry, let him eat at home, that ye may not come together for judgment. But the other things, whenever I come, I will set in order.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 But concerning spiritual [manifestations], brethren, I do not wish you to be ignorant.

2 Ye know that when ye were [of the] nations [ye were] led away to dumb idols, in whatever way ye might be led.

3 I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus; and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit.

4 But there are distinctions of gifts, but the same Spirit;

5 and there are distinctions of services, and the same Lord;

6 and there are distinctions of operations, but the same God who operates all things in all.

7 But to each the manifestation of the Spirit is given for profit.

8 For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit;

9 and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues.

11 But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases.

12 For even as the body is one and has many members, but all the members of the body, being many, are one body, so also [is] the Christ.

13 For also in [the power of] one Spirit *we* have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of one Spirit.

14 For also the body is not one member but many.

15 If the foot say, Because I am not a hand I am not of the body, is it on account of this not indeed of the body?

16 And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?

17 If the whole body [were] an eye, where the hearing? if all hearing, where the smelling?

18 But now God has set the members, each one of them in the body, according as it has pleased [him].

19 But if all were one member, where the body?

20 But now the members [are] many, and the body one.

21 The eye cannot say to the hand, I have not need of thee; or again, the head to the feet, I have not need of you.

22 But much rather, the members of the body which seem to be weaker are necessary;

23 and those [parts] of the body which we esteem to be the more void of honour, these we clothe with more abundant honour; and our uncomely [parts] have more abundant comeliness;

24 but our comely [parts] have not need. But God has tempered the body together, having given more abundant honour to [the part] that lacked;

25 that there might be no division in the body, but that the members might have the same concern one for another.

26 And if one member suffer, all the members suffer with [it]; and if one member be glorified, all the members rejoice with [it].

27 Now *ye* are Christ's body, and members in particular.

28 And God has set certain in the assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues.

29 [Are] all apostles? [are] all prophets? [are] all teachers? [are] all [in possession of] miraculous powers?

30 have all gifts of healings? do all speak with tongues? do all interpret?

31 But desire earnestly the greater gifts, and yet shew I unto you a way of more surpassing excellence.

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal.

2 And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3 And if I shall dole out all my goods in food, and if I deliver up my body that I may be burned, but have not love, I profit nothing.

4 Love has long patience, is kind; love is not emulous [of others]; love is not insolent and rash, is not puffed up,

5 does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not impute evil,

6 does not rejoice at iniquity but rejoices with the truth,

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away.

9 For we know in part, and we prophesy in part:

10 but when that which is perfect has come, that which is in part shall be done away.

11 When I was a child, I spoke as a child, I felt as a child, I reasoned as a child; when I became a man, I had done with what belonged to the child.

12 For we see now through a dim window obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known.

13 And now abide faith, hope, love; these three things; and the greater of these [is] love.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy.

2 For he that speaks with a tongue does not speak to men but to God: for no one hears; but in spirit he speaks mysteries.

3 But he that prophesies speaks to men [in] edification, and encouragement, and consolation.

4 He that speaks with a tongue edifies himself; but he that prophesies edifies [the] assembly.

5 Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification.

6 And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?

7 Even lifeless things giving a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped?

8 For also, if the trumpet give an uncertain sound, who shall prepare himself for war?

9 Thus also *ye* with the tongue, unless ye give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air.

10 There are, it may be, so many kinds of voices in the world, and none of undistinguishable sound.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for me.

12 Thus *ye* also, since ye are desirous of spirits, seek that ye may abound for the edification of the assembly.

13 Wherefore let him that speaks with a tongue pray that he may interpret.

14 For if I pray with a tongue, my spirit prays, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but I will sing also with the understanding.

16 Since otherwise, if thou blessest with [the] spirit, how shall he who fills the place of the simple [Christian] say Amen, at thy giving of thanks, since he does not know what thou sayest?

17 For *thou* indeed givest thanks well, but the other is not edified.

18 I thank God I speak in a tongue more than all of you:

19 but in [the] assembly I desire to speak five words with my understanding, that I may instruct others also, [rather] than ten thousand words in a tongue.

20 Brethren, be not children in [your] minds, but in malice be babes; but in [your] minds be grown [men].

21 It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord.

22 So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe.

23 If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are mad?

24 But if all prophesy, and some unbeliever or simple [person] come in, he is convicted of all, he is judged of all;

25 the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.

26 What is it then, brethren? whenever ye come together, each [of you] has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification.

27 If any one speak with a tongue, [let it be] two, or at the most three, and separately, and let one interpret;

28 but if there be no interpreter, let him be silent in [the] assembly, and let him speak to himself and to God.

29 And let two or three prophets speak, and let the others judge.

30 But if there be a revelation to another sitting [there], let the first be silent.

31 For ye can all prophesy one by one, that all may learn and all be encouraged.

32 And spirits of prophets are subject to prophets.

33 For God is not [a God] of disorder but of peace, as in all the assemblies of the saints.

34 Let [your] women be silent in the assemblies, for it is not permitted to them to speak; but to be in subjection, as the law also says.

35 But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in assembly.

36 Did the word of God go out from you, or did it come to you only?

37 If any one thinks himself to be a prophet or spiritual, let him recognise the things that I write to you, that it is [the] Lord's commandment.

38 But if any be ignorant, let him be ignorant.

39 So that, brethren, desire to prophesy, and do not forbid the speaking with tongues.

40 But let all things be done comelily and with order.

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, doctrines of salvation, or resurrection [rebirth, as it is called in India], were naturally a very attractive belief concept. Paul integrated the idea of resurrection deliberately into his new religion and called it the gospel, the good news.)

1 But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand,

2 by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless indeed ye have believed in vain.

3 For I delivered to you, in the first place, what also I had received, that Christ died for our sins, according to the scriptures;

4 and that he was buried; and that he was raised the third day, according to the scriptures;

5 and that he appeared to Cephas, then to the twelve.

6 Then he appeared to above five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep.

7 Then he appeared to James; then to all the apostles;

8 and last of all, as to an abortion, he appeared to *me* also.

9 For *I* am the least of the apostles, who am not fit to be called apostle, because I have persecuted the assembly of God.

10 But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not *I*, but the grace of God which [was] with me.

11 Whether, therefore, I or they, thus we preach, and thus ye have believed.

12 Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead?

13 But if there is not a resurrection of [those that are] dead, neither is Christ raised:

14 but if Christ is not raised, then, indeed, vain also [is] our preaching, and vain also your faith.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are not raised.

16 For if [those that are] dead are not raised, neither is Christ raised;

17 but if Christ be not raised, your faith [is] vain; ye are yet in your sins.

18 Then indeed also those who have fallen asleep in Christ have perished.

19 If in this life only we have hope in Christ, we are [the] most miserable of all men.

20 (But now Christ is raised from among [the] dead, first-fruits of those fallen asleep.

21 For since by man [came] death, by man also resurrection of [those that are] dead.

22 For as in the Adam all die, thus also in the Christ all shall be made alive.

23 But each in his own rank: [the] first-fruits, Christ; then those that are the Christ's at his coming.

24 Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annulled all rule and all authority and power.

25 For he must reign until he put all enemies under his feet.

26 [The] last enemy [that] is annulled [is] death.

27 For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to him.

28 But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.)

29 Since what shall the baptised for the dead do if [those that are] dead rise not at all? why also are they baptised for them?

30 Why do *we* also endanger ourselves every hour?

31 Daily I die, by your boasting which I have in Christ Jesus our Lord.

32 If, [to speak] after the manner of man, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise? let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake up righteously, and sin not; for some are ignorant of God: I speak to you as a matter of shame.

35 But some one will say, How are the dead raised? and with what body do they come?

36 Fool; what *thou* sowest is not quickened unless it die.

37 And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest:

38 and God gives to it a body as he has pleased, and to each of the seeds its own body.

39 Every flesh [is] not the same flesh, but one [is] of men, and another flesh of beasts, and another [flesh] of birds, and another of fishes.

40 And [there are] heavenly bodies, and earthly bodies: but different is the glory of the heavenly, different that of the earthly:

41 one [the] sun's glory, and another [the] moon's glory, and another [the] stars' glory; for star differs from star in glory.

42 Thus also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruptibility.

43 It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power.

44 It is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual [one].

45 Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit.

46 But that which is spiritual [was] not first, but that which is natural, then that which is spiritual:

47 the first man out of [the] earth, made of dust; the second man, out of heaven.

48 Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [ones].

49 And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one].

50 But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

51 Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed,

52 in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and *we* shall be changed.

53 For this corruptible must needs put on incorruptibility, and this mortal put on immortality.

54 But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has been swallowed up in victory.

55 Where, O death, [is] thy sting? where, O death, thy victory?

56 Now the sting of death [is] sin, and the power of sin the law;

57 but thanks to God, who gives us the victory by our Lord Jesus Christ.

58 So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in [the] Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 Now concerning the collection for the saints, as I directed the assemblies of Galatia, so do *ye* do also.

2 On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may be no collections when I come.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And when I am arrived, whomsoever ye shall approve, these I will send with letters to carry your bounty to Jerusalem:
4 and if it be suitable that *I* also should go, they shall go with me.
5 But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia.
6 But perhaps I will stay with you, or even winter with you, that *ye* may set me forward wheresoever I may go.
7 For I will not see you now in passing, for I hope to remain a certain time with you, if the Lord permit.
8 But I remain in Ephesus until Pentecost.
9 For a great door is opened to me and an effectual [one], and [the] adversaries many.
10 Now if Timotheus come, see that he may be with you without fear; for he works the work of the Lord, even as I.
11 Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren.
12 Now concerning the brother Apollos, I begged him much that he would go to you with the brethren; but it was not at all [his] will to go now; but he will come when he shall have good opportunity.
13 Be vigilant; stand fast in the faith; quit yourselves like men; be strong.
14 Let all things ye do be done in love.
15 But I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and they have devoted themselves to the saints for service,)
16 that *ye* should also be subject to such, and to every one joined in the work and labouring.
17 But I rejoice in the coming of Stephanas and Fortunatus and Achaicus; because *they* have supplied what was lacking on your part.
18 For they have refreshed my spirit and yours: own therefore such.
19 The assemblies of Asia salute you. Aquila and Priscilla, with the assembly in their house, salute you much in [the] Lord.
20 All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of [me] Paul with my own hand.
22 If any one love not the Lord [Jesus Christ] let him be Anathema Maranatha.
23 The grace of the Lord Jesus Christ [be] with you.
24 My love [be] with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."
2. 1 Corinthians
3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.
4. 2 Corinthians

The book is usually divided as follows:
• 1:1–11 – Greeting
• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.
• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.
• 10:1 – 13:10 – A polemic defense of his apostleship
• 13:11–13 – Closing greetings.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia.

2 Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

3 Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement;

4 who encourages us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.

5 Because, even as the sufferings of the Christ abound towards us, so through the Christ does our encouragement also abound.

6 But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which *we* also suffer,

7 (and our hope for you [is] sure;) or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are partakers of the sufferings, so also of the encouragement.

8 For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us] in Asia, that we were excessively pressed beyond [our] power, so as to despair even of living.

9 But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises the dead;

10 who has delivered us from so great a death, and does deliver; in whom we confide that he will also yet deliver;

11 ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for us.

12 For our boasting is this, the testimony of our conscience, that in simplicity and sincerity before God, (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you.

13 For we do not write other things to you but what ye well know and recognise; and I hope that ye will recognise to the end,

14 even as also ye have recognised us in part, that we are your boast, even as *ye* [are] ours in the day of the Lord Jesus.

15 And with this confidence I purposed to come to you previously, that ye might have a second favour;

16 and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judaea.

17 Having therefore this purpose, did I then use lightness? Or what I purpose, do I purpose according to flesh, that there should be with me yea yea, and nay nay?

18 Now God [is] faithful, that our word to you is not yea and nay.

19 For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become yea and nay, but yea *is* in him.

20 For whatever promises of God [there are], in him is the yea, and in him the amen, for glory to God by us.

21 Now he that establishes us with you in Christ, and has anointed us, [is] God,

22 who also has sealed us, and given the earnest of the Spirit in our hearts.

23 But I call God to witness upon my soul that to spare you I have not yet come to Corinth.

24 Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 But I have judged this with myself, not to come back to you in grief.

2 For if *I* grieve you, who also [is] it that gladdens me, if not he that is grieved through me?

3 And I have written this very [letter] [to you], that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is [that] of you all.

4 For out of much tribulation and distress of heart I wrote to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you.

5 But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge [you]) all of you.

6 Sufficient to such a one [is] this rebuke which [has been inflicted] by the many;

7 so that on the contrary ye should rather shew grace and encourage, lest perhaps such a one should be swallowed up with excessive grief.

8 Wherefore I exhort you to assure him of [your] love.

9 For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient.

10 But to whom ye forgive anything, *I* also; for I also, what I have forgiven, if I have forgiven anything, [it is] for your sakes in [the] person of Christ;

11 that we might not have Satan get an advantage against us, for we are not ignorant of *his* thoughts.

12 Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord,

13 I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.

14 But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.

15 For we are a sweet odour of Christ to God, in the saved and in those that perish:

16 to the one an odour from death unto death, but to the others an odour from life unto life; and who [is] sufficient for these things?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 For we do not, as the many, make a trade of the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 Do we begin again to commend ourselves? or do we need, as some, commendatory letters to you, or [commendatory] from you?

2 *Ye* are our letter, written in our hearts, known and read of all men,

3 being manifested to be Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on fleshy tables of [the] heart.

4 And such confidence have we through the Christ towards God:

5 not that we are competent of ourselves to think anything as of ourselves, but our competency [is] of God;

6 who has also made us competent, [as] ministers of [the] new covenant; not of letter, but of spirit. For the letter kills, but the Spirit quickens.

7 (But if the ministry of death, in letters, graven in stones, began with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is annulled;

8 how shall not rather the ministry of the Spirit subsist in glory?

9 For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory.

10 For also that [which was] glorified is not glorified in this respect, on account of the surpassing glory.

11 For if that annulled [was introduced] with glory, much rather that which abides [subsists] in glory.

12 Having therefore such hope, we use much boldness:

13 and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that annulled.

14 But their thoughts have been darkened, for unto this day the same veil remains in reading the old covenant, unremoved, which in Christ is annulled.

15 But unto this day, when Moses is read, the veil lies upon their heart.

16 But when it shall turn to [the] Lord, the veil is taken away.)

17 Now the Lord is the Spirit, but where the Spirit of [the] Lord [is, there is] liberty.

18 But *we* all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 Therefore, having this ministry, as we have had mercy shewn us, we faint not.

2 But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every conscience of men before God.

3 But if also our gospel is veiled, it is veiled in those that are lost;

4 in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of the Christ, who is [the] image of God, should not shine forth [for them].

5 For we do not preach ourselves, but Christ Jesus Lord, and ourselves your bondmen for Jesus' sake.

6 Because [it is] the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of the glory of God in [the] face of [Jesus] Christ.

7 But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us:

8 every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up;

9 persecuted, but not abandoned; cast down, but not destroyed;

10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body;

11 for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh;

12 so that death works in us, but life in you.

13 And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; *we* also believe, therefore also we speak;

14 knowing that he who has raised the Lord Jesus shall raise us also with Jesus, and shall present [us] with you.

15 For all things [are] for your sakes, that the grace abounding through the many may cause thanksgiving to abound to the glory of God.

16 Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day.

17 For our momentary [and] light affliction works for us in surpassing measure an eternal weight of glory;

18 while we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 For we know that if our earthly tabernacle house be destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

2 For indeed in this we groan, ardently desiring to have put on our house which [is] from heaven;

3 if indeed being also clothed we shall not be found naked.

4 For indeed we who are in the tabernacle groan, being burdened; while yet we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed up by life.

5 Now he that has wrought us for this very thing [is] God, who also has given to us the earnest of the Spirit.

6 Therefore [we are] always confident, and know that while present in the body we are absent from the Lord,

7 (for we walk by faith, not by sight;)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 we are confident, I say, and pleased rather to be absent from the body and present with the Lord.
9 Wherefore also we are zealous, whether present or absent, to be agreeable to him.
10 For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in the body, according to those he has done, whether [it be] good or evil.
11 Knowing therefore the terror of the Lord we persuade men, but have been manifested to God, and I hope also that we have been manifested in your consciences.
12 [For] we do not again commend ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart.
13 For whether we are beside ourselves, [it is] to God; or are sober, [it is] for you.
14 For the love of the Christ constrains us, having judged this: that one died for all, then all have died;
15 and he died for all, that they who live should no longer live to themselves, but to him who died for them and has been raised.
16 So that *we* henceforth know no one according to flesh; but if even we have known Christ according to flesh, yet now we know [him thus] no longer.
17 So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new:
18 and all things [are] of the God who has reconciled us to himself by [Jesus] Christ, and given to us the ministry of that reconciliation:
19 how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that reconciliation.
20 We are ambassadors therefore for Christ, God as [it were] beseeching by us, we entreat for Christ, Be reconciled to God.
21 Him who knew not sin he has made sin for us, that *we* might become God's righteousness in him.

2 PAUL TO THE CORINTHIANS CHAPTER 6

1 But [as] fellow-workmen, we also beseech that ye receive not the grace of God in vain:
2 (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well-accepted time; behold, now [the] day of salvation:)
3 giving no manner of offence in anything, that the ministry be not blamed;
4 but in everything commending ourselves as God's ministers, in much endurance, in afflictions, in necessities, in straits,
5 in stripes, in prisons, in riots, in labours, in watchings, in fastings,
6 in pureness, in knowledge, in longsuffering, in kindness, in [the] Holy Spirit, in love unfeigned,
7 in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left,
8 through glory and dishonour, through evil report and good report: as deceivers, and true;
9 as unknown, and well known; as dying, and behold, we live; as disciplined, and not put to death;
10 as grieved, but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.
11 Our mouth is opened to you, Corinthians, our heart is expanded.
12 Ye are not straitened in us, but ye are straitened in your affections;
13 but for an answering recompense, (I speak as to children,) let *your* heart also expand itself.
14 Be not diversely yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or what fellowship of light with darkness?
15 and what consent of Christ with Beliar, or what part for a believer along with an unbeliever?
16 and what agreement of God's temple with idols? for *ye* are [the] living God's temple; according as God has said, I will dwell among them, and walk among [them]; and I will be their God, and they shall be to me a people.
17 Wherefore come out from the midst of them, and be separated, saith [the] Lord, and touch not [what is] unclean, and *I* will receive you;
18 and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.
2 Receive us: we have injured no one, we have ruined no one, we have made gain of no one.
3 I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and live together.
4 Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction.
5 For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way; without combats, within fears.
6 But he who encourages those that are [brought] low, [even] God, encouraged us by the coming of Titus;
7 and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced.
8 For if also I grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for a time, grieved you.
9 Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured by us.
10 For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 For, behold, this same thing, your being grieved according to God, how much diligence it wrought in *you*, but [what] excusing [of yourselves], but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to be pure in the matter.

12 So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God.

13 For this reason we have been encouraged. And we the rather rejoiced in our encouragement more abundantly by reason of the joy of Titus, because his spirit has been refreshed by you all.

14 Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the] truth;

15 and his affections are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him.

16 I rejoice that in everything I am confident as to you.

2 PAUL TO THE CORINTHIANS CHAPTER 8

(The Collection of Money for the Church in Jerusalem. Jerusalem was the centre of the Jewish-Christian church under the leadership of Jesus' brother James "the Just"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into a Jewish Christianity and a Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see Temple Warning Inscription, Anhang A]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then brought to Rome [by Yosef bar Mattityahu, Titus Flavius Josephus], known as Paul's Fourth Journey. See: The Life of Titus Flavius Josephus, chapter 3, Paul's Travel Maps, Appendix B.)

1 But we make known to you, brethren, the grace of God bestowed in the assemblies of Macedonia;

2 that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their [free-hearted] liberality.

3 For according to [their] power, I bear witness, and beyond [their] power, [they were] willing of their own accord,

4 begging of us with much entreaty [to give effect to] the grace and fellowship of the service which [was to be rendered] to the saints.

5 And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will.

6 So that we begged Titus that, according as he had before begun, so he would also complete as to you this grace also;

7 but even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace also.

8 I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your love.

9 For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich, became poor, in order that *ye* by *his* poverty might be enriched.

10 And I give [my] opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago.

11 But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have.

12 For if the readiness be there, [a man is] accepted according to what he may have, not according to what he has not.

13 For [it is] not in order that there may be ease for others, and for you distress,

14 but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality.

15 According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.

16 But thanks [be] to God, who gives the same diligent zeal for you in the heart of Titus.

17 For he received indeed the entreaty, but, being full of zeal, he went of his own accord to you;

18 but we have sent with him the brother whose praise [is] in the glad tidings through all the assemblies;

19 and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of] our readiness;

20 avoiding this, that any one should blame us in this abundance [which is] administered by us;

21 for we provide for things honest, not only before [the] Lord, but also before men.

22 And we have sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you.

23 Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of assemblies, Christ's glory.

24 Shew therefore to them, before the assemblies, the proof of your love, and of our boasting about you.

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 For concerning the ministration which [is] for the saints, it is superfluous my writing to you.

2 For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass [of the brethren].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared;

4 lest haply, if Macedonians come with me and find you unprepared, *we*, that we say not *ye*, may be put to shame in this confidence.

5 I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing, that this may be ready thus as blessing, and not as got out of you.

6 But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in blessing:

7 each according as he is purposed in his heart; not grievingly, or of necessity; for God loves a cheerful giver.

8 But God is able to make every gracious gift abound towards you, that, having in every way always all-sufficiency, ye may abound to every good work:

9 according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever.

10 Now he that supplies seed to the sower and bread for eating shall supply and make abundant your sowing, and increase the fruits of your righteousness:

11 enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God.

12 Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God;

13 they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all;

14 and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which is] upon you.

15 Thanks [be] to God for his unspeakable free gift.

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am bold towards you;

2 but I beseech that present I may not be bold with the confidence with which I think to be daring towards some who think of us as walking according to flesh.

3 For walking in flesh, we do not war according to flesh.

4 For the arms of our warfare [are] not fleshly, but powerful according to God to [the] overthrow of strongholds;

5 overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ;

6 and having in readiness to avenge all disobedience when your obedience shall have been fulfilled.

7 Do ye look at what concerns appearance? If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of Christ, so also [are] we.

8 For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us] for building up and not for your overthrowing, I shall not be put to shame;

9 that I may not seem as if I was frightening you by letters:

10 because his letters, he says, [are] weighty and strong, but his presence in the body weak, and his speech naught.

11 Let such a one think this, that such as we are in word by letters [when] absent, such also present in deed.

12 For we dare not class ourselves or compare ourselves with some who commend themselves; but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.

13 Now *we* will not boast out of measure, but according to the measure of the rule which the God of measure has apportioned to us, to reach to you also.

14 For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;)

15 not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly

16 to announce the glad tidings to that [which is] beyond you, not to be boasting in another's rule of things made ready to hand.

17 But he that boasts, let him boast in the Lord.

18 For not *he* that commends himself is approved, but whom the Lord commends.

2 PAUL TO THE CORINTHIANS CHAPTER 11

1 Would that ye would bear with me [in] a little folly; but indeed bear with me.

2 For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent deceived Eve by his craft, [so] your thoughts should be corrupted from simplicity as to the Christ.

4 For if indeed he that comes preaches another Jesus, whom we have not preached, or ye get a different Spirit, which ye have not got, or a different glad tidings, which ye have not received, ye might well bear with [it].

5 For I reckon that in nothing I am behind those who are in surpassing degree apostles.

6 But if [I am] a simple person in speech, yet not in knowledge, but in everything making [the truth] manifest in all things to you.

7 Have I committed sin, abasing myself in order that *ye* might be exalted, because I gratuitously announced to you the glad tidings of God?

8 I spoiled other assemblies, receiving hire for ministry towards you.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 And being present with you and lacking, I did not lazily burden any one, (for the brethren who came from Macedonia supplied what I lacked,) and in everything I kept myself from being a burden to you, and will keep myself.

10 [The] truth of Christ is in me that this boasting shall not be stopped as to me in the regions of Achaia.

11 Why? because I do not love you? God knows.

12 But what I do, I will also do, that I may cut off the opportunity of those wishing [for] an opportunity, that wherein they boast they may be found even as we.

13 For such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 And [it is] not wonderful, for Satan himself transforms himself into an angel of light.

15 It is no great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.

16 Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that *I* also may boast myself some little.

17 What I speak I do not speak according to [the] Lord, but as in folly, in this confidence of boasting.

18 Since many boast according to flesh, *I* also will boast.

19 For ye bear fools readily, being wise.

20 For ye bear if any one bring you into bondage, if any one devour [you], if any one get [your money], if any one exalt himself, if any one beat you on the face.

21 I speak as to dishonour, as though *we* had been weak; but wherein any one is daring, (I speak in folly,) *I* also am daring.

22 Are they Hebrews? *I* also. Are they Israelites? *I* also. Are they seed of Abraham? *I* also.

23 Are they ministers of Christ? (I speak as being beside myself) *I* above measure [so]; in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abundant, in deaths oft.

24 From the Jews five times have I received forty [stripes], save one.

25 Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and day I passed in the deep:

26 in journeyings often, in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] nations, in perils in [the] city, in perils in [the] desert, in perils on [the] sea, in perils among false brethren;

27 in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, the crowd [of cares] pressing on me daily, the burden of all the assemblies.

29 Who is weak, and I am not weak? Who is stumbled, and I burn not?

30 If it is needful to boast, I will boast in the things which concern my infirmity.

31 The God and Father of the Lord Jesus knows -- he who is blessed for ever -- that I do not lie.

32 In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut up, wishing to take me;

33 and through a window in a basket I was let down by the wall, and escaped his hands.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 Well, it is not of profit to me to boast, for I will come to visions and revelations of [the] Lord.

2 I know a man in Christ, fourteen years ago, (whether in [the] body I know not, or out of the body I know not, God knows;) such [a one] caught up to [the] third heaven.

3 And I know such a man, (whether in [the] body or out of the body I know not, God knows;)

4 that he was caught up into paradise, and heard unspeakable things said which it is not allowed to man to utter.

5 Of such [a one] I will boast, but of myself I will not boast, unless in my weaknesses.

6 For if I shall desire to boast, I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may hear of me.

7 And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted.

8 For this I thrice besought the Lord that it might depart from me.

9 And he said to me, My grace suffices thee; for [my] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ may dwell upon me.

10 Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.

11 I have become a fool; *ye* have compelled me; for *I* ought to have been commended by you; for I have been nothing behind those who were in surpassing degree apostles, if also I am nothing.

12 The signs indeed of the apostle were wrought among you in all endurance, signs, and wonders, and works of power.

13 For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? Forgive me this injury.

14 Behold, this third time I am ready to come to you, and I will not be in laziness a charge; for I do not seek yours, but you; for the children ought not to lay up for the parents, but the parents for the children.

15 Now *I* shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved.

16 But be it so. *I* did not burden you, but being crafty I took you by guile.

17 Did I make gain of you by any of those whom I have sent to you?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?

19 Ye have long been supposing that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building up.

20 For I fear lest perhaps coming I find you not such as I wish, and that *I* be found by you such as ye do not wish: lest [there might be] strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances;

21 lest my God should humble me as to you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

2 PAUL TO THE CORINTHIANS CHAPTER 13

1 This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established.

2 I have declared beforehand, and I say beforehand as present the second time, and now absent, to those that have sinned before, and to all the rest, that if I come again I will not spare.

3 Since ye seek a proof of Christ speaking in me, (who is not weak towards you, but is powerful among you,

4 for if indeed he has been crucified in weakness, yet he lives by God's power; for indeed *we* are weak in him, but we shall live with him by God's power towards you,)

5 examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves, that Jesus Christ is in you, unless indeed ye be reprobates?

6 Now I hope that ye will know that *we* are not reprobates.

7 But we pray to God that ye may do nothing evil; not that *we* may appear approved, but that *ye* may do what is right, and *we* be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we rejoice when *we* may be weak and *ye* may be powerful. But this also we pray for, your perfecting.

10 On this account I write these things being absent, that being present I may not use severity according to the authority which the Lord has given me for building up, and not for overthrowing.

11 For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you.

12 Salute one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, like the filling of a sandwich, the Celts were squeezed out of the centre of Europe by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to Anatolia. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited Galatia on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54 AD or a bit earlier.)

1 Paul, apostle, not from men nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead,

2 and all the brethren with me, to the assemblies of Galatia.

3 Grace to you, and peace, from God [the] Father, and our Lord Jesus Christ,

4 who gave himself for our sins, so that he should deliver us out of the present evil world, according to the will of our God and Father;

5 to whom [be] glory to the ages of ages. Amen.

6 I wonder that ye thus quickly change, from him that called you in Christ's grace, to a different gospel,

7 which is not another [one]; but there are some that trouble you, and desire to pervert the glad tidings of the Christ.

8 But if even *we* or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be accursed.

9 As we have said before, now also again I say, If any one announce to you as glad tidings [anything] besides what ye have received, let him be accursed.

10 For do I now seek to satisfy men or God? or do I seek to please men? If I were yet pleasing men, I were not Christ's bondman.

11 But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man.

12 For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ.

13 For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it;

14 and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines of my fathers.

15 But when God, who set me apart [even] from my mother's womb, and called [me] by his grace,

16 was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood,

17 nor went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to Damascus.

18 Then after three years I went up to Jerusalem to make acquaintance with Peter, and I remained with him fifteen days;

19 but I saw none other of the apostles, but James the brother of the Lord.

20 Now what I write to you, behold, before God, I do not lie.

21 Then I came into the regions of Syria and Cilicia.

22 But I was unknown personally to the assemblies of Judaea which [are] in Christ;

23 only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which formerly he ravaged:

24 and they glorified God in me.

PAUL TO THE GALATIANS CHAPTER 2

1 Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with [me];

2 and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous [among them], lest in any way I run or had run in vain;

3 (but neither was Titus, who was with me, being a Greek, compelled to be circumcised;)

4 and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;

5 to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 But from those who were conspicuous as being somewhat -- whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous communicated nothing;

7 but, on the contrary, seeing that the glad tidings of the uncircumcision were confided to me, even as to Peter that of the circumcision,

8 (for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me towards the Gentiles,)

9 and recognising the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that *we* [should go] to the nations, and *they* to the circumcision;

10 only that we should remember the poor, which same thing also I was diligent to do.

11 But when Peter came to Antioch, I withstood him to [the] face, because he was to be condemned:

12 for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing those of [the] circumcision;

13 and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation.

14 But when I saw that they do not walk straightforwardly, according to the truth of the glad tidings, I said to Peter before all, If *thou*, being a Jew, livest as the nations and not as the Jews, how dost thou compel the nations to Judaize?

15 We, Jews by nature, and not sinners of [the] nations,

16 but knowing that a man is not justified on the principle of works of law [nor] but by the faith of Jesus Christ, *we* also have believed on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified.

17 Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin? Far be the thought.

18 For if the things I have thrown down, these I build again, I constitute myself a transgressor.

19 For *I*, through law, have died to law, that I may live to God.

20 I am crucified with Christ, and no longer live, *I*, but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me.

21 I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died for nothing.

PAUL TO THE GALATIANS CHAPTER 3

1 O senseless Galatians, who has bewitched you; to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among you]?

2 This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith?

3 Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh?

4 Have ye suffered so many things in vain, if indeed also in vain?

5 He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith?

6 Even as Abraham believed God, and it was reckoned to him as righteousness.

7 Know then that they that are on the principle of faith, these are Abraham's sons;

8 and the scripture, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed.

9 So that they who are on the principle of faith are blessed with believing Abraham.

10 For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them;

11 but that by law no one is justified with God [is] evident, because The just shall live on the principle of faith;

12 but the law is not on the principle of faith; but, He that shall have done these things shall live by them.

13 Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree,)

14 that the blessing of Abraham might come to the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.

15 Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds other dispositions to.

16 But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ.

17 Now I say this, A covenant confirmed beforehand by God, the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect.

18 For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it in grace to Abraham by promise.

19 Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in [the] hand of a mediator.

20 But a mediator is not of one, but God is one.

21 [Is] then the law against the promises of God? Far be the thought. For if a law had been given able to quicken, then indeed righteousness were on the principle of law;

22 but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe.

23 But before faith came, we were guarded under law, shut up to faith [which was] about to be revealed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

24 So that the law has been our tutor up to Christ, that we might be justified on the principle of faith.
25 But, faith having come, we are no longer under a tutor;
26 for ye are all God's sons by faith in Christ Jesus.
27 For ye, as many as have been baptised unto Christ, have put on Christ.
28 There is no Jew nor Greek; there is no bondman nor freeman; there is no male and female; for ye are all one in Christ Jesus:
29 but if *ye* [are] of Christ, then ye are Abraham's seed, heirs according to promise.

PAUL TO THE GALATIANS CHAPTER 4

1 Now I say, As long as the heir is a child, he differs nothing from a bondman, though he be lord of all;
2 but he is under guardians and stewards until the period fixed by the father.
3 So we also, when we were children, were held in bondage under the principles of the world;
4 but when the fulness of the time was come, God sent forth his Son, come of woman, come under law,
5 that he might redeem those under law, that we might receive sonship.
6 But because ye are sons, God has sent out the Spirit of his Son into our hearts, crying, Abba, Father.
7 So thou art no longer bondman, but son; but if son, heir also through God.
8 But then indeed, not knowing God, ye were in bondage to those who by nature are not gods;
9 but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage?
10 Ye observe days and months and times and years.
11 I am afraid of you, lest indeed I have laboured in vain as to you.
12 Be as *I* [am], for *I* also [am] as *ye*, brethren, I beseech you: ye have not at all wronged me.
13 But ye know that in weakness of the flesh I announced the glad tidings to you at the first;
14 and my temptation, which [was] in my flesh, ye did not slight nor reject with contempt; but ye received me as an angel of God, as Christ Jesus.
15 What then [was] your blessedness? for I bear you witness that, if possible, plucking out your own eyes ye would have given [them] to me.
16 So I have become your enemy in speaking the truth to you?
17 They are not rightly zealous after you, but desire to shut you out [from us], that ye may be zealous after them.
18 But [it is] right to be zealous at all times in what is right, and not only when I am present with you --
19 my children, of whom I again travail in birth until Christ shall have been formed in you:
20 and I should wish to be present with you now, and change my voice, for I am perplexed as to you.
21 Tell me, ye who are desirous of being under law, do ye not listen to the law?
22 For it is written that Abraham had two sons; one of the maid servant, and one of the free woman.
23 But he [that was] of the maid servant was born according to flesh, and he [that was] of the free woman through the promise.
24 Which things have an allegorical sense; for these are two covenants: one from mount Sinai, gendering to bondage, which is Hagar.
25 For Hagar is mount Sinai in Arabia, and corresponds to Jerusalem which [is] now, for she is in bondage with her children;
26 but the Jerusalem above is free, which is our mother.
27 For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than [those] of her that has a husband.
28 But *ye*, brethren, after the pattern of Isaac, are children of promise.
29 But as then he that was born according to flesh persecuted him [that was born] according to Spirit, so also [it is] now.
30 But what says the scripture? Cast out the maid servant and her son; for the son of the maid servant shall not inherit with the son of the free woman.
31 So then, brethren, we are not maid servant's children, but [children] of the free woman.

PAUL TO THE GALATIANS CHAPTER 5

1 Christ has set us free in freedom; stand fast therefore, and be not held again in a yoke of bondage.
2 Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you nothing.
3 And I witness again to every man [who is] circumcised, that he is debtor to do the whole law.
4 Ye are deprived of all profit from the Christ as separated [from him], as many as are justified by law; ye have fallen from grace.
5 For we, by [the] Spirit, on the principle of faith, await the hope of righteousness.
6 For in Christ Jesus neither circumcision has any force, nor uncircumcision; but faith working through love.
7 Ye ran well; who has stopped you that ye should not obey the truth?
8 The persuasibleness [is] not of him that calls you.
9 A little leaven leavens the whole lump.
10 *I* have confidence as to you in [the] Lord, that ye will have no other mind; and he that is troubling you shall bear the guilt [of it], whosoever he may be.
11 But *I*, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of the cross has been done away.
12 I would that they would even cut themselves off who throw you into confusion.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 For *ye* have been called to liberty, brethren; only [do] not [turn] liberty into an opportunity to the flesh, but by love serve one another.

14 For the whole law is fulfilled in one word, in Thou shalt love thy neighbour as thyself;

15 but if ye bite and devour one another, see that ye are not consumed one of another.

16 But I say, Walk in [the] Spirit, and ye shall no way fulfil flesh's lust.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye desire;

18 but if ye are led by the Spirit, ye are not under law.

19 Now the works of the flesh are manifest, which are fornication, uncleanness, licentiousness,

20 idolatry, sorcery, hatred, strifes, jealousies, angers, contentions, disputes, schools of opinion,

21 envyings, murders, drunkennesses, revels, and things like these; as to which I tell you beforehand, even as I also have said before, that they who do such things shall not inherit God's kingdom.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity,

23 meekness, self-control: against such things there is no law.

24 But they that [are] of the Christ have crucified the flesh with the passions and the lusts.

25 If we live by the Spirit, let us walk also by the Spirit.

26 Let us not become vain-glorious, provoking one another, envying one another.

PAUL TO THE GALATIANS CHAPTER 6

1 Brethren, if even a man be taken in some fault, ye who are spiritual restore such a one in a spirit of meekness, considering thyself lest *thou* also be tempted.

2 Bear one another's burdens, and thus fulfil the law of the Christ.

3 For if any man reputes himself to be something, being nothing, he deceives himself;

4 but let each prove his own work, and then he will have his boast in what belongs to himself alone, and not in what belongs to another.

5 For each shall bear his own burden.

6 Let him that is taught in the word communicate to him that teaches in all good things.

7 Be not deceived: God is not mocked; for whatever a man shall sow, that also shall he reap.

8 For he that sows to his own flesh, shall reap corruption from the flesh; but he that sows to the Spirit, from the Spirit shall reap eternal life:

9 but let us not lose heart in doing good; for in due time, if we do not faint, we shall reap.

10 So then, as we have occasion, let us do good towards all, and specially towards those of the household of faith.

11 See how long a letter I have written to you with my own hand.

12 As many as desire to have a fair appearance in [the] flesh, these compel you to be circumcised, only that they may not be persecuted because of the cross of Christ.

13 For neither do they that are circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh.

14 But far be it from me to boast save in the cross of our Lord Jesus Christ, through whom [the] world is crucified to me, and I to the world.

15 For [in Christ Jesus] neither is circumcision anything, nor uncircumcision; but new creation.

16 And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God.

17 For the rest let no one trouble me, for *I* bear in my body the brands of the Lord Jesus.

18 The grace of our Lord Jesus Christ [be] with your spirit, brethren. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in the Book of Acts, chapter 19.)

1 Paul, apostle of Jesus Christ by God's will, to the saints and faithful in Christ Jesus who are at Ephesus.

2 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

3 Blessed [be] the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ;

4 according as he has chosen us in him before [the] world's foundation, that we should be holy and blameless before him in love;

5 having marked us out beforehand for adoption through Jesus Christ to himself, according to the good pleasure of his will,

6 to [the] praise of [the] glory of his grace, wherein he has taken us into favour in the Beloved:

7 in whom we have redemption through his blood, the forgiveness of offences, according to the riches of his grace;

8 which he has caused to abound towards us in all wisdom and intelligence,

9 having made known to us the mystery of his will, according to his good pleasure which he purposed in himself

10 for [the] administration of the fulness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth; in him,

11 in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the counsel of his own will,

12 that we should be to [the] praise of his glory who have pre-trusted in the Christ:

13 in whom *ye* also [have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 who is [the] earnest of our inheritance to the redemption of the acquired possession to [the] praise of his glory.
15 Wherefore *I* also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye have] towards all the saints,
16 do not cease giving thanks for you, making mention [of you] at my prayers,
17 that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him,
18 being enlightened in the eyes of your heart, so that ye should know what is the hope of his calling, [and] what the riches of the glory of his inheritance in the saints,
19 and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength,
20 [in] which he wrought in the Christ [in] raising him from among [the] dead, and he set him down at his right hand in the heavenlies,
21 above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come;
22 and has put all things under his feet, and gave him [to be] head over all things to the assembly,
23 which is his body, the fulness of him who fills all in all:

PAUL TO THE EPHESIANS CHAPTER 2

1 and *you*, being dead in your offences and sins --
2 in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who now works in the sons of disobedience:
3 among whom *we* also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do, and were children, by nature, of wrath, even as the rest:
4 but God, being rich in mercy, because of his great love wherewith he loved us,
5 (we too being dead in offences,) has quickened us with the Christ, (ye are saved by grace,)
6 and has raised [us] up together, and has made [us] sit down together in the heavenlies in Christ Jesus,
7 that he might display in the coming ages the surpassing riches of his grace in kindness towards us in Christ Jesus.
8 For ye are saved by grace, through faith; and this not of yourselves; it is God's gift:
9 not on the principle of works, that no one might boast.
10 For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.
11 Wherefore remember that *ye*, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the] flesh done with the hand;
12 that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world:
13 but now in Christ Jesus *ye* who once were afar off are become nigh by the blood of the Christ.
14 For *he* is our peace, who has made both one, and has broken down the middle wall of enclosure,
15 having annulled the enmity in his flesh, the law of commandments in ordinances, that he might form the two in himself into one new man, making peace;
16 and might reconcile both in one body to God by the cross, having by it slain the enmity;
17 and, coming, he has preached the glad tidings of peace to you who [were] afar off, and [the glad tidings of] peace to those [who were] nigh.
18 For through him we have both access by one Spirit to the Father.
19 So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints, and of the household of God,
20 being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone,
21 in whom all [the] building fitted together increases to a holy temple in the Lord;
22 in whom *ye* also are built together for a habitation of God in [the] Spirit.

PAUL TO THE EPHESIANS CHAPTER 3

1 For this reason *I* Paul, prisoner of the Christ Jesus for you nations,
2 (if indeed ye have heard of the administration of the grace of God which has been given to me towards you,
3 that by revelation the mystery has been made known to me, (according as I have written before briefly,
4 by which, in reading it, ye can understand my intelligence in the mystery of the Christ,)
5 which in other generations has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets in [the power of the] Spirit,
6 that [they who are of] the nations should be joint heirs, and a joint body, and joint partakers of [his] promise in Christ Jesus by the glad tidings;
7 of which I am become minister according to the gift of the grace of God given to me, according to the working of his power.
8 To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ,
9 and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things,
10 in order that now to the principalities and authorities in the heavenlies might be made known through the assembly the all-various wisdom of God,
11 according to [the] purpose of the ages, which he purposed in Christ Jesus our Lord,
12 in whom we have boldness and access in confidence by the faith of him.
13 Wherefore I beseech [you] not to faint through my tribulations for you, which is your glory.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 For this reason I bow my knees to the Father [of our Lord Jesus Christ],
15 of whom every family in [the] heavens and on earth is named,
16 in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man;
17 that the Christ may dwell, through faith, in your hearts, being rooted and founded in love,
18 in order that ye may be fully able to apprehend with all the saints what [is] the breadth and length and depth and height;
19 and to know the love of the Christ which surpasses knowledge; that ye may be filled [even] to all the fulness of God.
20 But to him that is able to do far exceedingly above all which we ask or think, according to the power which works in us,
21 to him be glory in the assembly in Christ Jesus unto all generations of the age of ages. Amen).

PAUL TO THE EPHESIANS CHAPTER 4

1 *I*, the prisoner in [the] Lord, exhort you therefore to walk worthy of the calling wherewith ye have been called,
2 with all lowliness and meekness, with long-suffering, bearing with one another in love;
3 using diligence to keep the unity of the Spirit in the uniting bond of peace.
4 [There is] one body and one Spirit, as ye have been also called in one hope of your calling;
5 one Lord, one faith, one baptism;
6 one God and Father of all, who is over all, and through all, and in us all.
7 But to each one of us has been given grace according to the measure of the gift of the Christ.
8 Wherefore he says, Having ascended up on high, he has led captivity captive, and has given gifts to men.
9 But that he ascended, what is it but that he also descended into the lower parts of the earth?
10 He that descended is the same who has also ascended up above all the heavens, that he might fill all things;
11 and *he* has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers,
12 for the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying of the body of Christ;
13 until we all arrive at the unity of the faith and of the knowledge of the Son of God, at [the] full-grown man, at [the] measure of the stature of the fulness of the Christ;
14 in order that we may be no longer babes, tossed and carried about by every wind of *that* teaching [which is] in the sleight of men, in unprincipled cunning with a view to systematized error;
15 but, holding the truth in love, we may grow up to him in all things, who is the head, the Christ:
16 from whom the whole body, fitted together, and connected by every joint of supply, according to [the] working in [its] measure of each one part, works for itself the increase of the body to its self-building up in love.
17 This I say therefore, and testify in [the] Lord, that ye should no longer walk as [the rest of] the nations walk in [the] vanity of their mind,
18 being darkened in understanding, estranged from the life of God by reason of the ignorance which is in them, by reason of the hardness of their hearts,
19 who having cast off all feeling, have given themselves up to lasciviousness, to work all uncleanness with greedy unsatisfied lust.
20 But *ye* have not thus learnt the Christ,
21 if ye have heard him and been instructed in him according as [the] truth is in Jesus;
22 [namely] your having put off according to the former conversation the old man which corrupts itself according to the deceitful lusts;
23 and being renewed in the spirit of your mind;
24 and [your] having put on the new man, which according to God is created in truthful righteousness and holiness.
25 Wherefore, having put off falsehood, speak truth every one with his neighbour, because we are members one of another.
26 Be angry, and do not sin; let not the sun set upon your wrath,
27 neither give room for the devil.
28 Let the stealer steal no more, but rather let him toil, working what is honest with [his] hands, that he may have to distribute to him that has need.
29 Let no corrupt word go out of your mouth, but if [there be] any good one for needful edification, that it may give grace to those that hear [it].
30 And do not grieve the Holy Spirit of God, with which ye have been sealed for [the] day of redemption.
31 Let all bitterness, and heat of passion, and wrath, and clamour, and injurious language, be removed from you, with all malice;
32 and be to one another kind, compassionate, forgiving one another, so as God also in Christ has forgiven you.

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translations can be found in The Grand Bible.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 Be ye therefore imitators of God, as beloved children,
2 and walk in love, even as the Christ loved us, and delivered himself up for us, an offering and sacrifice to God for a sweet-smelling savour.
3 But fornication and all uncleanness or unbridled lust, let it not be even named among you, as it becomes saints;
4 and filthiness and foolish talking, or jesting, which are not convenient; but rather thanksgiving.
5 For this ye are [well] informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in the kingdom of the Christ and God.
6 Let no one deceive you with vain words, for on account of these things the wrath of God comes upon the sons of disobedience.
7 Be not ye therefore fellow-partakers with them;
8 for ye were once darkness, but now light in [the] Lord; walk as children of light,
9 (for the fruit of the light [is] in all goodness and righteousness and truth,)
10 proving what is agreeable to the Lord;
11 and do not have fellowship with the unfruitful works of darkness, but rather also reprove [them],
12 for the things that are done by them in secret it is shameful even to say.
13 But all things having their true character exposed by the light are made manifest; for that which makes everything manifest is light.
14 Wherefore he says, Wake up, [thou] that sleepest, and arise up from among the dead, and the Christ shall shine upon thee.
15 See therefore how ye walk carefully, not as unwise but as wise,
16 redeeming the time, because the days are evil.
17 For this reason be not foolish, but understanding what [is] the will of the Lord.
18 And be not drunk with wine, in which is debauchery; but be filled with the Spirit,
19 speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord;
20 giving thanks at all times for all things to him [who is] God and [the] Father in the name of our Lord Jesus Christ,
21 submitting yourselves to one another in [the] fear of Christ.
22 Wives, [submit yourselves] to your own husbands, as to the Lord,
23 for a husband is head of the wife, as also the Christ [is] head of the assembly. *He* [is] Saviour of the body.
24 But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything.
25 Husbands, love your own wives, even as the Christ also loved the assembly, and has delivered himself up for it,
26 in order that he might sanctify it, purifying [it] by the washing of water by [the] word,
27 that *he* might present the assembly to himself glorious, having no spot, or wrinkle, or any of such things; but that it might be holy and blameless.
28 So ought men also to love their own wives as their own bodies: he that loves his own wife loves himself.
29 For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ the assembly:
30 for we are members of his body; [we are of his flesh, and of his bones.]
31 Because of this a man shall leave his father and mother, and shall be united to his wife, and the two shall be one flesh.
32 This mystery is great, but *I* speak as to Christ, and as to the assembly.
33 But *ye* also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may fear the husband.

PAUL TO THE EPHESIANS CHAPTER 6

1 Children, obey your parents in [the] Lord, for this is just.
2 Honour thy father and thy mother, which is the first commandment with a promise,
3 that it may be well with thee, and that thou mayest be long-lived on the earth.
4 And [ye] fathers, do not provoke your children to anger, but bring them up in [the] discipline and admonition of [the] Lord.
5 Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart as to the Christ;
6 not with eye-service as men-pleasers; but as bondmen of Christ, doing the will of God from [the] soul,
7 serving with good will as to the Lord, and not to men;
8 knowing that whatever good each shall do, this he shall receive of [the] Lord, whether bond or free.
9 And, masters, do the same things towards them, giving up threatening, knowing that both their and your Master is in heaven, and there is no acceptance of persons with him.
10 For the rest, brethren, be strong in [the] Lord, and in the might of his strength.
11 Put on the panoply of God, that ye may be able to stand against the artifices of the devil:
12 because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness, against spiritual [power] of wickedness in the heavenlies.
13 For this reason take [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all things, to stand.
14 Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness,
15 and shod your feet with [the] preparation of the glad tidings of peace:
16 besides all [these], having taken the shield of faith with which ye will be able to quench all the inflamed darts of the wicked one.
17 Have also the helmet of salvation, and the sword of the Spirit, which is God's word;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing with all perseverance and supplication for all the saints;

19 and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the glad tidings,

20 for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.

21 But in order that *ye* also may know what concerns me, how I am getting on, Tychicus, the beloved brother and faithful minister in [the] Lord, shall make all things known to you;

22 whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.

23 Peace to the brethren, and love with faith, from God [the] Father and [the] Lord Jesus Christ.

24 Grace with all them that love our Lord Jesus Christ in incorruption.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.
Philippians contains the following letter fragments:
Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]
Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.
Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his second missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)

1 Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers;

2 grace to you, and peace from God our Father and [the] Lord Jesus Christ.

3 I thank my God for my whole remembrance of you,

4 constantly in my every supplication, making the supplication for you all with joy,

5 because of your fellowship with the gospel, from the first day until now;

6 having confidence of this very thing, that he who has begun in you a good work will complete it unto Jesus Christ's day:

7 as it is righteous for me to think this as to you all, because ye have *me* in your hearts, and that both in my bonds and in the defence and confirmation of the glad tidings ye are all participators in my grace.

8 For God is my witness how I long after you all in [the] bowels of Christ Jesus.

9 And this I pray, that your love may abound yet more and more in full knowledge and all intelligence,

10 that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for Christ's day,

11 being complete as regards the fruit of righteousness, which [is] by Jesus Christ, to God's glory and praise.

12 But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings,

13 so that my bonds have become manifest [as being] in Christ in all the praetorium and to all others;

14 and that the most of the brethren, trusting in [the] Lord through my bonds, dare more abundantly to speak the word of God fearlessly.

15 Some indeed also for envy and strife, but some also for good will, preach the Christ.

16 These indeed out of love, knowing that I am set for the defence of the glad tidings;

17 but those out of contention, announce the Christ, not purely, supposing to arouse tribulation for my bonds.

18 What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea, also I will rejoice;

19 for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the Spirit of Jesus Christ;

20 according to my earnest expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or by death.

21 For for me to live [is] Christ, and to die gain;

22 but if to live in flesh [is my lot], this is for me worth the while: and what I shall choose I cannot tell.

23 But I am pressed by both, having the desire for departure and being with Christ, [for] [it is] very much better,

24 but remaining in the flesh [is] more necessary for your sakes;

25 and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy in faith;

26 that your boasting may abound in Christ Jesus through me by my presence again with you.

27 Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul, labouring together in the same conflict with the faith of the glad tidings;

28 and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your salvation, and that from God;

29 because to you has been given, as regards Christ, not only the believing on him but the suffering for him also,

30 having the same conflict which ye have seen in me, and now hear of in me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PAUL TO THE PHILIPPIANS CHAPTER 2

1 If then [there be] any comfort in Christ, if any consolation of love, if any fellowship of [the] Spirit, if any bowels and compassions,

2 fulfil my joy, that ye may think the same thing, having the same love, joined in soul, thinking one thing;

3 [let] nothing [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves;

4 regarding not each his own [qualities], but each those of others also.

5 For let this mind be in you which [was] also in Christ Jesus;

6 who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with God;

7 but emptied himself, taking a bondman's form, taking his place in [the] likeness of men;

8 and having been found in figure as a man, humbled himself, becoming obedient even unto death, and [that the] death of [the] cross.

9 Wherefore also God highly exalted him, and granted him a name, that which is above every name,

10 that at the name of Jesus every knee should bow, of heavenly and earthly and infernal [beings],

11 and every tongue confess that Jesus Christ [is] Lord to God [the] Father's glory.

12 So that, my beloved, even as ye have always obeyed, not as in my presence only, but now much rather in my absence, work out your own salvation with fear and trembling,

13 for it is God who works in you both the willing and the working according to [his] good pleasure.

14 Do all things without murmurings and reasonings,

15 that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation; among whom ye appear as lights in [the] world,

16 holding forth [the] word of life, so as to be a boast for me in Christ's day, that I have not run in vain nor laboured in vain.

17 But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in common with you all.

18 In like manner do *ye* also rejoice, and rejoice with me.

19 But I hope in [the] Lord Jesus to send Timotheus to you shortly, that *I* also may be refreshed, knowing how ye get on.

20 For I have no one like-minded who will care with genuine feeling how ye get on.

21 For all seek their own things, not the things of Jesus Christ.

22 But ye know the proof of him, that, as a child a father, he has served with me in the work of the glad tidings.

23 Him therefore I hope to send immediately, as soon as I shall see how it goes with me:

24 but I trust in [the] Lord that I myself also shall soon come;

25 but I have thought it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but your messenger and minister to my need,

26 since he had a longing desire after you all, and was distressed because ye had heard that he was sick;

27 for he was also sick close to death, but God had mercy on him, and not indeed on him alone, but also on me, that I might not have sorrow upon sorrow.

28 I have sent him therefore the more diligently, that seeing him ye might again rejoice, and that *I* might be the less sorrowful.

29 Receive him therefore in [the] Lord with all joy, and hold such in honour;

30 because for the sake of the work he drew near even to death, venturing his life that he might fill up what lacked in your ministration toward me.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 For the rest, my brethren, rejoice in [the] Lord: to write the same things to you, to me [is] not irksome, and for you safe.

2 See to dogs, see to evil workmen, see to the concision.

3 For *we* are the circumcision, who worship by [the] Spirit of God, and boast in Christ Jesus, and do not trust in flesh.

4 Though *I* have [my] trust even in flesh; if any other think to trust in flesh, *I* rather:

5 as to circumcision, [I received it] the eighth day; of [the] race of Israel, of [the] tribe of Benjamin, Hebrew of Hebrews; as to [the] law, a Pharisee;

6 as to zeal, persecuting the assembly; as to righteousness which [is] in [the] law, found blameless;

7 but what things were gain to me these I counted, on account of Christ, loss.

8 But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all, and count them to be filth, that I may gain Christ;

9 and that I may be found in him, not having my righteousness, which [would be] on the principle of law, but that which is by faith of Christ, the righteousness which [is] of God through faith,

10 to know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death,

11 if any way I arrive at the resurrection from among [the] dead.

12 Not that I have already obtained [the prize], or am already perfected; but I pursue, if also I may get possession [of it], seeing that also I have been taken possession of by Christ [Jesus].

13 Brethren, *I* do not count to have got possession myself; but one thing -- forgetting the things behind, and stretching out to the things before,

14 I pursue, [looking] towards [the] goal, for the prize of the calling on high of God in Christ Jesus.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also God shall reveal to you.

16 But whereto we have attained, [let us] walk in the same steps.

17 Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have us for a model;

18 (for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the cross of Christ:

19 whose end [is] destruction, whose god [is] the belly, and [their] glory in their shame, who mind earthly things:)

20 for *our* commonwealth has its existence in [the] heavens, from which also we await the Lord Jesus Christ [as] Saviour,

21 who shall transform our body of humiliation into conformity to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 So that, my brethren, beloved and longed for, my joy and crown, thus stand fast in [the] Lord, beloved.

2 I exhort Euodia, and exhort Syntyche, to be of the same mind in [the] Lord;

3 yea, I ask thee also, true yokefellow, assist them, who have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.

4 Rejoice in [the] Lord always: again I will say, Rejoice.

5 Let your gentleness be known of all men. The Lord [is] near.

6 Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God;

7 and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus.

8 For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if any praise, think on these things.

9 What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you.

10 But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely ye did also think [of me], but lacked opportunity.

11 Not that I speak as regards privation, for as to me *I* have learnt in those circumstances in which I am, to be satisfied in myself.

12 I know both how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound and to suffer privation.

13 I have strength for all things in him that gives me power.

14 But ye have done well in taking part in my affliction.

15 And know also *ye*, O Philippians, that in [the] beginning of the gospel, when I came out of Macedonia, no assembly communicated [anything] to me in [the] way of giving and receiving save *ye* alone;

16 for also in Thessalonica once and even twice ye sent to me for my need.

17 Not that I seek gift, but I seek fruit abounding to your account.

18 But I have all things in full supply and abound; I am full, having received of Epaphroditus the things [sent] from you, an odour of sweet savour, an acceptable sacrifice, agreeable to God.

19 But my God shall abundantly supply all your need according to his riches in glory in Christ Jesus.

20 But to our God and Father [be] glory to the ages of ages. Amen.

21 Salute every saint in Christ Jesus. The brethren who [are] with me salute you.

22 All the saints salute you, and specially those of the household of Caesar.

23 The grace of the Lord Jesus Christ [be] with your spirit. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by Paul's disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he showed keen interest in his disciple's foundation.)

1 Paul, apostle of Christ Jesus, by God's will, and Timotheus the brother,

2 to the holy and faithful brethren in Christ which [are] in Colosse. Grace to you and peace from God our Father [and Lord Jesus Christ].

3 We give thanks to the God and Father of our Lord Jesus Christ continually [when] praying for you,

4 having heard of your faith in Christ Jesus, and the love which ye have towards all the saints,

5 on account of the hope which [is] laid up for you in the heavens; of which ye heard before in the word of the truth of the glad tidings,

6 which are come to you, as [they are] in all the world, [and] are bearing fruit and growing, even as also among you, from the day ye heard [them] and knew indeed the grace of God, in truth:

7 even as ye learned from Epaphras our beloved fellow-bondman, who is a faithful minister of Christ for you,

8 who has also manifested to us your love in [the] Spirit.

9 For this reason *we* also, from the day we heard [of your faith and love], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiritual understanding,

10 [so as] to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by the true knowledge of God;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 strengthened with all power according to the might of his glory unto all endurance and longsuffering with joy;
12 giving thanks to the Father, who has made us fit for sharing the portion of the saints in light,
13 who has delivered us from the authority of darkness, and translated [us] into the kingdom of the Son of his love:
14 in whom we have redemption, the forgiveness of sins;
15 who is image of the invisible God, firstborn of all creation;
16 because by him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been created by him and for him.
17 And *he* is before all, and all things subsist together by him.
18 And *he* is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that *he* might have the first place in all things:
19 for in him all the fulness [of the Godhead] was pleased to dwell,
20 and by him to reconcile all things to itself, having made peace by the blood of his cross -- by him, whether the things on the earth or the things in the heavens.
21 And you, who once were alienated and enemies in mind by wicked works, yet now has it reconciled
22 in the body of his flesh through death; to present you holy and unblamable and irreproachable before it,
23 if indeed ye abide in the faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation which [is] under heaven, of which *I* Paul became minister.
24 Now, I rejoice in sufferings for you, and I fill up that which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly;
25 of which *I* became minister, according to the dispensation of God which [is] given me towards you to complete the word of God,
26 the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints;
27 to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory:
28 whom *we* announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.
29 Whereunto also I toil, combating according to his working, which works in me in power.

PAUL TO THE COLOSSIANS CHAPTER 2

1 For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh;
2 to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge of the mystery of God;
3 in which are hid all the treasures of wisdom and of knowledge.
4 And I say this to the end that no one may delude you by persuasive speech.
5 For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of your faith in Christ.
6 As therefore ye have received the Christ, Jesus the Lord, walk in him,
7 rooted and built up in him, and assured in the faith, even as ye have been taught, abounding in it with thanksgiving.
8 See that there be no one who shall lead *you* away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ.
9 For in him dwells all the fulness of the Godhead bodily;
10 and ye are complete in him, who is the head of all principality and authority,
11 in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ;
12 buried with him in baptism, in which ye have been also raised with [him] through faith of the working of God who raised him from among the dead.
13 And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us all the offences;
14 having effaced the handwriting in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross;
15 having spoiled principalities and authorities, he made a show of them publicly, leading them in triumph by it.
16 Let none therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths,
17 which are a shadow of things to come; but the body [is] of Christ.
18 Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels, entering into things which he has not seen, vainly puffed up by the mind of his flesh,
19 and not holding fast the head, from whom all the body, ministered to and united together by the joints and bands, increases with the increase of God.
20 If ye have died with Christ from the elements of the world, why as [if] alive in [the] world do ye subject yourselves to ordinances?
21 Do not handle, do not taste, do not touch,
22 (things which are all for destruction in the using [of them]:) according to the injunctions and teachings of men,
23 (which have indeed an appearance of wisdom in voluntary worship, and humility, and harsh treatment of the body, not in a certain honour,) to [the] satisfaction of the flesh.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

PAUL TO THE COLOSSIANS CHAPTER 3

1 If therefore ye have been raised with the Christ, seek the things [which are] above, where the Christ is, sitting at [the] right hand of God:

2 have your mind on the things [that are] above, not on the things [that are] on the earth;

3 for ye have died, and your life is hid with the Christ in God.

4 When the Christ is manifested who [is] our life, then shall *ye* also be manifested with him in glory.

5 Put to death therefore your members which [are] upon the earth, fornication, uncleanness, vile passions, evil lust, and unbridled desire, which is idolatry.

6 On account of which things the wrath of God comes upon the sons of disobedience.

7 In which *ye* also once walked when ye lived in these things.

8 But now, put off, *ye* also, all [these] things, wrath, anger, malice, blasphemy, vile language out of your mouth.

9 Do not lie to one another, having put off the old man with his deeds,

10 and having put on the new, renewed into full knowledge according to [the] image of him that has created him;

11 wherein there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ [is] everything, and in all.

12 Put on therefore, as [the] elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering;

13 forbearing one another, and forgiving one another, if any should have a complaint against any; even as the Christ has forgiven you, so also [do] *ye*.

14 And to all these [add] love, which is the bond of perfectness.

15 And let the peace of Christ preside in your hearts, to which also ye have been called in one body, and be thankful.

16 Let the word of the Christ dwell in you richly, in all wisdom teaching and admonishing one another, in psalms, hymns, spiritual songs, singing with grace in your hearts to God.

17 And everything, whatever ye may do in word or in deed, [do] all things in [the] name of [the] Lord Jesus, giving thanks to God the Father by him.

18 Wives, be subject to [your] husbands, as is fitting in [the] Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things, for this is well-pleasing in [the] Lord.

21 Fathers, do not vex your children, to the end that they be not disheartened.

22 Bondmen, obey in all things your masters according to flesh; not with eye-services, as men-pleasers, but in simplicity of heart, fearing the Lord.

23 Whatsoever ye do, labour at it heartily, as [doing it] to the Lord, and not to men;

24 knowing that of [the] Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ.

25 For he that does a wrong shall receive the wrong he has done, and there is no respect of persons.

PAUL TO THE COLOSSIANS CHAPTER 4

1 Masters, give to bondmen what is just and fair, knowing that *ye* also have a Master in [the] heavens.

2 Persevere in prayer, watching in it with thanksgiving;

3 praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound,

4 to the end that I may make it manifest as I ought to speak.

5 Walk in wisdom towards those without, redeeming opportunities.

6 [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.

7 Tychicus, the beloved brother and faithful minister and fellow-bondman in [the] Lord, will make known to you all that concerns me;

8 whom I have sent to you for this very purpose, that he might know your state, and that he might encourage your hearts:

9 with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you everything here.

10 Aristarchus my fellow-captive salutes you, and Mark, Barnabas's cousin, concerning whom ye have received orders, (if he come to you, receive him,)

11 and Jesus called Justus, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who have been a consolation to me.

12 Epaphras, who is [one] of you, [the] bondman of Christ Jesus, salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete in all [the] will of God.

13 For I bear him witness that he labours much for you, and them in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, salutes you, and Demas.

15 Salute the brethren in Laodicea, and Nymphas, and the assembly which [is] in his house.

16 And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that *ye* also read that from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord, to the end that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.

2 We give thanks to God always for you all, making mention of you at our prayers,

3 remembering unceasingly your work of faith, and labour of love, and enduring constancy of hope, of our Lord Jesus Christ, before our God and Father;

4 knowing, brethren beloved by God, your election.

5 For our glad tidings were not with you in word only, but also in power, and in [the] Holy Spirit, and in much assurance; even as ye know what we were among you for your sakes:

6 and *ye* became our imitators, and of the Lord, having accepted the word in much tribulation with joy of [the] Holy Spirit,

7 so that ye became models to all that believe in Macedonia and in Achaia:

8 for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but in every place your faith which [is] towards God has gone abroad, so that we have no need to say anything;

9 for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God,

10 and to await his Son from the heavens, whom he raised from among the dead, Jesus, our deliverer from the coming wrath.

1 PAUL TO THE TESSALONIANS CHAPTER 2

1 For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been in vain;

2 but, having suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving.

3 For our exhortation [was] not of deceit, nor of uncleanness, nor in guile;

4 but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who proves our hearts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness;
6 nor seeking glory from men, neither from you nor from others, when we might have been a charge as Christ's apostles;
7 but have been gentle in the midst of you, as a nurse would cherish her own children.
8 Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us.
9 For ye remember, brethren, our labour and toil: working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God.
10 *Ye* [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe:
11 as ye know how, as a father his own children, we used to exhort each one of you, and comfort and testify,
12 that ye should walk worthy of God, who calls you to his own kingdom and glory.
13 And for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you who believe.
14 For *ye*, brethren, have become imitators of the assemblies of God which are in Judaea in Christ Jesus; for *ye* also have suffered the same things of your own countrymen as also *they* of the Jews,
15 who have both slain the Lord Jesus and the prophets, and have driven us out by persecution, and do not please God, and [are] against all men,
16 forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.
17 But we, brethren, having been bereaved of you and separated for a little moment in person, not in heart, have used more abundant diligence to see your face with much desire;
18 wherefore we have desired to come to you, even I Paul, both once and twice, and Satan has hindered us.
19 For what [is] our hope, or joy, or crown of boasting? [are] not *ye* also before our Lord Jesus at his coming?
20 for ye are our glory and joy.

1 PAUL TO THE TESSALONIANS CHAPTER 3

1 Wherefore, being no longer able to refrain ourselves, we thought good to be left alone in Athens,
2 and sent Timotheus, our brother and fellow-workman under God in the glad tidings of Christ, to confirm you and encourage [you] concerning your faith,
3 that no one might be moved by these afflictions. (For yourselves know that we are set for this;
4 for also, when we were with you, we told you beforehand we are about to be in tribulation, even as also it came to pass, and ye know.)
5 For this reason *I* also, no longer able to refrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing.
6 But Timotheus having just come to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us, desiring much to see us, even as we also you;
7 for this reason we have been comforted in you, brethren, in all our distress and tribulation, through your faith,
8 because now we live if *ye* stand firm in [the] Lord.
9 For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God,
10 night and day beseeching exceedingly to the end that we may see your face, and perfect what is lacking in your faith?
11 But our God and Father himself, and our Lord Jesus, direct our way to you.
12 But you, may the Lord make to exceed and abound in love toward one another, and toward all, even as we also towards you,
13 in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all his saints.

1 PAUL TO THE TESSALONIANS CHAPTER 4

1 For the rest, then, brethren, we beg you and exhort you in [the] Lord Jesus, even as ye have received from us how ye ought to walk and please God, even as ye also do walk, that ye would abound still more.
2 For ye know what charges we gave you through the Lord Jesus.
3 For this is [the] will of God, [even] your sanctification, that ye should abstain from fornication;
4 that each of you know how to possess his own vessel in sanctification and honour,
5 (not in passionate desire, even as the nations who know not God,)
6 not overstepping the rights of and wronging his brother in the matter, because the Lord [is] the avenger of all these things, even as we also told you before, and have fully testified.
7 For God has not called us to uncleanness, but in sanctification.
8 He therefore that [in this] disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you.
9 Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one another.
10 For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, brethren, to abound still more,
11 and to seek earnestly to be quiet and mind your own affairs, and work with your [own] hands, even as we charged you,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 that ye may walk reputably towards those without, and may have need of no one.
13 But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the rest who have no hope.
14 For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus.
15 (For this we say to you in [the] word of [the] Lord, that *we*, the living, who remain to the coming of the Lord, are in no way to anticipate those who have fallen asleep;
16 for the Lord himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise first;
17 then *we*, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we shall be always with [the] Lord.
18 So encourage one another with these words.)

1 PAUL TO THE TESSALONIANS CHAPTER 5
1 But concerning the times and the seasons, brethren, ye have no need that ye should be written to,
2 for ye know perfectly well yourselves, that the day of [the] Lord so comes as a thief by night.
3 When they may say, Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and they shall in no wise escape.
4 But *ye*, brethren, are not in darkness, that the day should overtake you as a thief:
5 for all *ye* are sons of light and sons of day; we are not of night nor of darkness.
6 So then do not let us sleep as the rest do, but let us watch and be sober;
7 for they that sleep sleep by night, and they that drink drink by night;
8 but *we* being of [the] day, let us be sober, putting on [the] breastplate of faith and love, and as helmet [the] hope of salvation;
9 because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ,
10 who has died for us, that whether we may be watching or sleep, we may live together with him.
11 Wherefore encourage one another, and build up each one the other, even as also ye do.
12 But we beg you, brethren, to know those who labour among you, and take the lead among you in [the] Lord, and admonish you,
13 and to regard them exceedingly in love on account of their work. Be in peace among yourselves.
14 But we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the weak, be patient towards all.
15 See that no one render to any evil for evil, but pursue always what is good towards one another and towards all;
16 rejoice always;
17 pray unceasingly;
18 in everything give thanks, for this is [the] will of God in Christ Jesus towards you;
19 quench not the Spirit;
20 do not lightly esteem prophecies;
21 but prove all things, hold fast the right;
22 hold aloof from every form of wickedness.
23 Now the God of peace himself sanctify you wholly: and your whole spirit, and soul, and body be preserved blameless at the coming of our Lord Jesus Christ.
24 He [is] faithful who calls you, who will also perform [it].
25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.
27 I adjure you by the Lord that the letter be read to all the [holy] brethren.
28 The grace of our Lord Jesus Christ [be] with you.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ.

2 Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

3 We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another abounds;

4 so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sustaining;

5 a manifest token of the righteous judgment of God, to the end that ye should be counted worthy of the kingdom of God, for the sake of which ye also suffer;

6 if at least [it is a] righteous thing with God to render tribulation to those that trouble you,

7 and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with [the] angels of his power,

8 in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ;

9 who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from the glory of his might,

10 when he shall have come to be glorified in his saints, and wondered at in all that have believed, (for our testimony to you has been believed,) in that day.

11 To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all [the] good pleasure of [his] goodness and [the] work of faith with power,

12 so that the name of our Lord Jesus [Christ] may be glorified in you and *ye* in him, according to the grace of our God, and of [the] Lord Jesus Christ.

2 PAUL TO THE TESSALONIANS CHAPTER 2

1 Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him,

2 that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as [if it were] by us, as that the day of the Lord is present.

3 Let not any one deceive you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been revealed, the son of perdition;

4 who opposes and exalts himself on high against all called God, or object of veneration; so that he himself sits down in the temple of God, shewing himself that he is God.

5 Do ye not remember that, being yet with you, I said these things to you?

6 And now ye know that which restrains, that he should be revealed in his own time.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 For the mystery of lawlessness already works; only [there is] he who restrains now until he be gone,
8 and then the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of his mouth, and shall annul by the appearing of his coming;
9 whose coming is according to the working of Satan in all power and signs and wonders of falsehood,
10 and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved.
11 And for this reason God sends to them a working of error, that they should believe what is false,
12 that all might be judged who have not believed the truth, but have found pleasure in unrighteousness.
13 But we ought to give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and belief of [the] truth:
14 whereto he has called you by our glad tidings, to [the] obtaining of [the] glory of our Lord Jesus Christ.
15 So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter.
16 But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation and good hope by grace,
17 encourage your hearts, and establish you in every good work and word.

2 PAUL TO THE TESSALONIANS CHAPTER 3

1 For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you;
2 and that we may be delivered from bad and evil men, for faith [is] not [the portion] of all.
3 But the Lord is faithful, who shall establish you and keep [you] from evil.
4 But we trust in the Lord as to you, that the things which we enjoin, ye both do and will do.
5 But the Lord direct your hearts into the love of God, and into the patience of the Christ.
6 Now we enjoin you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother walking disorderly and not according to the instruction which he received from us.
7 For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among you;
8 nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to any one of you:
9 not that we have not the right, but that we might give ourselves as an example to you, in order to your imitating us.
10 For also when we were with you we enjoined you this, that if any man does not like to work, neither let him eat.
11 For we hear that [there are] some walking among you disorderly, not working at all, but busybodies.
12 Now such we enjoin and exhort in [the] Lord Jesus Christ, that working quietly they eat their own bread.
13 But *ye*, brethren, do not faint in well-doing.
14 But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed of himself;
15 and do not esteem him as an enemy, but admonish [him] as a brother.
16 But the Lord of peace himself give you peace continually in every way. The Lord [be] with you all.
17 The salutation by the hand of me, Paul, which is [the] mark in every letter; so I write.
18 The grace of our Lord Jesus Christ [be] with you all.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of "good shepherds" and are therefore collectively called Pastoral Epistles. According to the decision of a so-called Bible Commission in 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul and the Gospels that were written two decades later. In reality, there was never a gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 Paul, apostle of Jesus Christ, according to [the] command of God our Saviour, and of Christ Jesus our hope,

2 to Timotheus, [my] true child in faith: grace, mercy, peace, from God our Father and Christ Jesus our Lord.

3 Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other doctrines,

4 nor to turn their minds to fables and interminable genealogies, which bring questionings rather than [further] God's dispensation, which [is] in faith.

5 But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned faith;

6 which [things] some having missed, have turned aside to vain discourse,

7 desiring to be law-teachers, not understanding either what they say or concerning what they [so] strenuously affirm.

8 Now we know that the law [is] good if any one uses it lawfully,

9 knowing this, that law has not its application to a righteous person, but to [the] lawless and insubordinate, to [the] impious and sinful, to [the] unholy and profane, to smiters of fathers and smiters of mothers; to murderers,

10 fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching,

11 according to the glad tidings of the glory of the blessed God, with which *I* have been entrusted.

12 [And] I thank Christ Jesus our Lord, who has given me power, that he has counted me faithful, appointing to ministry him

13 who before was a blasphemer and persecutor, and an insolent overbearing [man]: but mercy was shewn me because I did it ignorantly, in unbelief.

14 But the grace of our Lord surpassingly over-abounded with faith and love, which [is] in Christ Jesus.

15 Faithful [is] the word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I* am [the] first.

16 But for this reason mercy was shewn me, that in me, [the] first, Jesus Christ might display the whole long-suffering, for a delineation of those about to believe on him to life eternal.

17 Now to the King of the ages, [the] incorruptible, invisible, only God, honour and glory to the ages of ages. Amen.

18 This charge, [my] child Timotheus, I commit to thee, according to the prophecies as to thee preceding, in order that thou mightest war by them the good warfare,

19 maintaining faith and a good conscience; which [last] some, having put away, have made shipwreck as to faith;

20 of whom is Hymenaeus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

1 PAUL TO TIMOTHY CHAPTER 2

1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men;

2 for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety and gravity;

3 for this is good and acceptable before our Saviour God,

4 who desires that all men should be saved and come to [the] knowledge of [the] truth.

5 For God is one, and [the] mediator of God and men one, [the] man Christ Jesus,

6 who gave himself a ransom for all, the testimony [to be rendered] in its own times;

7 to which *I* have been appointed a herald and apostle, (I speak [the] truth, I do not lie,) a teacher of [the] nations in faith and truth.

8 I will therefore that the men pray in every place, lifting up pious hands, without wrath or reasoning.

9 In like manner also that the women in decent deportment and dress adorn themselves with modesty and discretion, not with plaited [hair] and gold, or pearls, or costly clothing,

10 but, what becomes women making profession of the fear of God, by good works.

11 Let a woman learn in quietness in all subjection;

12 but I do not suffer a woman to teach nor to exercise authority over man, but to be in quietness;

13 for Adam was formed first, then Eve:

14 and Adam was not deceived; but the woman, having been deceived, was in transgression.

15 But she shall be preserved in childbearing, if they continue in faith and love and holiness with discretion.

1 PAUL TO TIMOTHY CHAPTER 3

1 The word [is] faithful: if any one aspires to exercise oversight, he desires a good work.

2 The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to teach;

3 not given to excesses from wine, not a striker, but mild, not addicted to contention, not fond of money,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 conducting his own house well, having [his] children in subjection with all gravity;
5 (but if one does not know how to conduct his own house, how shall he take care of the assembly of God?)
6 not a novice, that he may not, being inflated, fall into [the] fault of the devil.
7 But it is necessary that he should have also a good testimony from those without, that he may fall not into reproach and [the] snare of the devil.
8 Ministers, in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means,
9 holding the mystery of the faith in a pure conscience.
10 And let these be first proved, then let them minister, being without charge [against them].
11 [The] women in like manner grave, not slanderers, sober, faithful in all things.
12 Let [the] ministers be husbands of one wife, conducting [their] children and their own houses well:
13 for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith which [is] in Christ Jesus.
14 These things I write to thee, hoping to come to thee more quickly;
15 but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is [the] assembly of [the] living God, [the] pillar and base of the truth.
16 And confessedly the mystery of piety is great. God has been manifested in flesh, has been justified in [the] Spirit, has appeared to angels, has been preached among [the] nations, has been believed on in [the] world, has been received up in glory.

1 PAUL TO TIMOTHY CHAPTER 4

1 But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons
2 speaking lies in hypocrisy, cauterised as to their own conscience,
3 forbidding to marry, [bidding] to abstain from meats, which God has created for receiving with thanksgiving for them who are faithful and know the truth.
4 For every creature of God [is] good, and nothing [is] to be rejected, being received with thanksgiving;
5 for it is sanctified by God's word and freely addressing [him].
6 Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which thou hast fully followed up.
7 But profane and old wives' fables avoid, but exercise thyself unto piety;
8 for bodily exercise is profitable for a little, but piety is profitable for everything, having promise of life, of the present one, and of that to come.
9 The word [is] faithful and worthy of all acceptation;
10 for, for this we labour and suffer reproach, because we hope in a living God, who is preserver of all men, specially of those that believe.
11 Enjoin and teach these things.
12 Let no one despise thy youth, but be a model of the believers, in word, in conduct, in love, in faith, in purity.
13 Till I come, give thyself to reading, to exhortation, to teaching.
14 Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elderhood.
15 Occupy thyself with these things; be wholly in them, that thy progress may be manifest to all.
16 Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

1 PAUL TO TIMOTHY CHAPTER 5

1 Rebuke not an elder sharply, but exhort [him] as a father, younger [men] as brethren,
2 elder women as mothers, younger women as sisters, with all purity.
3 Honour widows who are really widows;
4 but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side to [their] parents; for this is acceptable in the sight of God.
5 Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night and day.
6 But she that lives in habits of self-indulgence is dead [while] living.
7 And these things enjoin, that they may be irreproachable.
8 But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the unbeliever.
9 Let a widow be put upon the list, being of not less than sixty years, [having been] wife of one man,
10 borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every good work.
11 But younger widows decline; for when they grow wanton against Christ, they desire to marry,
12 being guilty, because they have cast off their first faith.
13 And, at the same time, they learn also [to be] idle, going about to people's houses; and not only idle, but also gossipers and meddlers, speaking things not becoming.
14 I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect of reproach.
15 For already some have turned aside after Satan.
16 If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and teaching;

18 for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman [is] worthy of his hire.

19 Against an elder receive not an accusation unless where there are two or three witnesses.

20 Those that sin convict before all, that the rest also may have fear.

21 I testify before God and Christ Jesus and the elect angels, that thou keep these things without prejudice, doing nothing by favour.

22 Lay hands quickly on no man, nor partake in others' sins. Keep thyself pure.

23 Drink no longer only water, but use a little wine on account of thy stomach and thy frequent illnesses.

24 Of some men the sins are manifest beforehand, going before to judgment, and some also they follow after.

25 In like manner good works also are manifest beforehand, and those that are otherwise cannot be hid.

1 PAUL TO TIMOTHY CHAPTER 6

1 Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching be not blasphemed.

2 And they that have believing masters, let them not despise [them] because they are brethren; but let them the rather serve them with subjection, because they are faithful and beloved, who profit by the good and ready service [rendered]. These things teach and exhort.

3 If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which [is] according to piety,

4 he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions,

5 constant quarrellings of men corrupted in mind and destitute of the truth, holding gain to be [the end of] piety.

6 But piety with contentment *is* great gain.

7 For we have brought nothing into the world: [it is] [manifest] that neither can we carry anything out.

8 But having sustenance and covering, we will be content with these.

9 But those who desire to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men into destruction and ruin.

10 For the love of money is [the] root of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows.

11 But *thou*, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness of spirit.

12 Strive earnestly [in] the good conflict of faith. Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses.

13 I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession,

14 that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ;

15 which in its own time the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship;

16 who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might. Amen.

17 Enjoin on those rich in the present age not to be high-minded, nor to trust on the uncertainty of riches; but in the God who affords us all things richly for [our] enjoyment;

18 to do good, to be rich in good works, to be liberal in distributing, disposed to communicate [of their substance],

19 laying by for themselves a good foundation for the future, that they may lay hold of [what is] really life.

20 O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named knowledge,

21 of which some having made profession, have missed the faith. Grace [be] with thee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

1 Paul, apostle of Jesus Christ by God's will, according to promise of life, the [life] which [is] in Christ Jesus,

2 to Timotheus, [my] beloved child: grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.

3 I am thankful to God, whom I serve from [my] forefathers with pure conscience, how unceasingly I have the remembrance of thee in my supplications night and day,

4 earnestly desiring to see thee, remembering thy tears, that I may be filled with joy;

5 calling to mind the unfeigned faith which [has been] in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also.

6 For which cause I put thee in mind to rekindle the gift of God which is in thee by the putting on of my hands.

7 For God has not given us a spirit of cowardice, but of power, and of love, and of wise discretion.

8 Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but suffer evil along with the glad tidings, according to the power of God;

9 who has saved us, and has called us with a holy calling, not according to our works, but according to [his] own purpose and grace, which [was] given to us in Christ Jesus before [the] ages of time,

10 but has been made manifest now by the appearing of our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by the glad tidings;

11 to which *I* have been appointed a herald and apostle and teacher of [the] nations.

12 For which cause also I suffer these things; but I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep for that day the deposit I have entrusted to him.

13 Have an outline of sound words, which [words] thou hast heard of me, in faith and love which [are] in Christ Jesus.

14 Keep, by the Holy Spirit which dwells in us, the good deposit entrusted.

15 Thou knowest this, that all who [are] in Asia, of whom is Phygellus and Hermogenes, have turned away from me.

16 The Lord grant mercy to the house of Onesiphorus, for he has often refreshed me, and has not been ashamed of my chain;

17 but being in Rome sought me out very diligently, and found [me] --

18 the Lord grant to him to find mercy from [the] Lord in that day -- and how much service he rendered in Ephesus *thou* knowest best.

2 PAUL TO TIMOTHY CHAPTER 2

1 Thou therefore, my child, be strong in the grace which [is] in Christ Jesus.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And the things thou hast heard of me in the presence of many witnesses, these entrust to faithful men, such as shall be competent to instruct others also.

3 Take thy share in suffering as a good soldier of Jesus Christ.

4 No one going as a soldier entangles himself with the affairs of life, that he may please him who has enlisted him as a soldier.

5 And if also any one contend [in the games], he is not crowned unless he contend lawfully.

6 The husbandman must labour before partaking of the fruits.

7 Think of what I say, for the Lord will give thee understanding in all things.

8 Remember Jesus Christ raised from among [the] dead, of [the] seed of David, according to my glad tidings,

9 in which I suffer even unto bonds as an evil-doer: but the word of God is not bound.

10 For this cause I endure all things for the sake of the elect, that *they* also may obtain the salvation which [is] in Christ Jesus with eternal glory.

11 The word [is] faithful; for if we have died together with [him], we shall also live together;

12 if we endure, we shall also reign together; if we deny, *he* also will deny us;

13 if we are unfaithful, *he* abides faithful, for he cannot deny himself.

14 Of these things put in remembrance, testifying earnestly before the Lord not to have disputes of words, profitable for nothing, to the subversion of the hearers.

15 Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth.

16 But profane, vain babblings shun, for they will advance to greater impiety,

17 and their word will spread as a gangrene; of whom is Hymenaeus and Philetus;

18 [men] who as to the truth have gone astray, saying that the resurrection has taken place already; and overthrow the faith of some.

19 Yet the firm foundation of God stands, having this seal, [The] Lord knows those that are his; and, Let every one who names the name of [the] Lord withdraw from iniquity.

20 But in a great house there are not only gold and silver vessels, but also wooden and earthen; and some to honour, and some to dishonour.

21 If therefore one shall have purified himself from these, [in separating himself from them], he shall be a vessel to honour, sanctified, serviceable to the Master, prepared for every good work.

22 But youthful lusts flee, and pursue righteousness, faith, love, peace, with those that call upon the Lord out of a pure heart.

23 But foolish and senseless questionings avoid, knowing that they beget contentions.

24 And a bondman of [the] Lord ought not to contend, but be gentle towards all; apt to teach; forbearing;

25 in meekness setting right those who oppose, if God perhaps may sometime give them repentance to acknowledgment of [the] truth,

26 and that they may awake up out of the snare of the devil, [who are] taken by him, for *his* will.

2 PAUL TO TIMOTHY CHAPTER 3

1 But this know, that in [the] last days difficult times shall be there;

2 for men shall be lovers of self, lovers of money, boastful, arrogant, evil speakers, disobedient to parents, ungrateful, profane,

3 without natural affection, implacable, slanderers, of unsubdued passions, savage, having no love for what is good,

4 traitors, headlong, of vain pretensions, lovers of pleasure rather than lovers of God;

5 having a form of piety but denying the power of it: and from these turn away.

6 For of these are they who are getting into houses, and leading captive silly women, laden with sins, led by various lusts,

7 always learning, and never able to come to [the] knowledge of [the] truth.

8 Now in the same manner in which Jannes and Jambres withstood Moses, thus these also withstand the truth; men corrupted in mind, found worthless as regards the faith.

9 But they shall not advance farther; for their folly shall be completely manifest to all, as that of those also became.

10 But *thou* hast been thoroughly acquainted with my teaching, conduct, purpose, faith, longsuffering, love, endurance,

11 persecutions, sufferings: what [sufferings] happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all.

12 And all indeed who desire to live piously in Christ Jesus will be persecuted.

13 But wicked men and juggling impostors shall advance in evil, leading and being led astray.

14 But *thou*, abide in those things which thou hast learned, and [of which] thou hast been fully persuaded, knowing of whom thou hast learned [them];

15 and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in Christ Jesus.

16 Every scripture [is] divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness;

17 that the man of God may be complete, fully fitted to every good work.

2 PAUL TO TIMOTHY CHAPTER 4

1 I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 proclaim the word; be urgent in season [and] out of season, convict, rebuke, encourage, with all longsuffering and doctrine.

3 For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to themselves teachers, having an itching ear;

4 and they will turn away their ear from the truth, and will have turned aside to fables.

5 But *thou*, be sober in all things, bear evils, do [the] work of an evangelist, fill up the full measure of thy ministry.

6 For *I* am already being poured out, and the time of my release is come.

7 I have combated the good combat, I have finished the race, I have kept the faith.

8 Henceforth the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing.

9 Use diligence to come to me quickly;

10 for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to me for ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the parchments.

14 Alexander the smith did many evil things against me. The Lord will render to him according to his works.

15 Against whom be *thou* also on thy guard, for he has greatly withstood our words.

16 At my first defence no man stood with me, but all deserted me. May it not be imputed to them.

17 But the Lord stood with [me], and gave me power, that through me the proclamation might be fully made, and all [those of] the nations should hear; and I was delivered out of the lion's mouth.

18 The Lord shall deliver me from every wicked work, and shall preserve [me] for his heavenly kingdom; to whom [be] glory for the ages of ages. Amen.

19 Salute Prisca and Aquila, and the house of Onesiphorus.

20 Erastus remained in Corinth, but Trophimus I left behind in Miletus sick.

21 Use diligence to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and the brethren all.

22 The Lord Jesus Christ [be] with your spirit. Grace [be] with you.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 4:10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Paul, bondman of God, and apostle of Jesus Christ according to [the] faith of God's elect, and knowledge of [the] truth which [is] according to piety;

2 in [the] hope of eternal life, which God, who cannot lie, promised before the ages of time,

3 but has manifested in its own due season his word, in [the] proclamation with which *I* have been entrusted, according to [the] commandment of our Saviour God;

4 to Titus, my own child according to [the] faith common [to us]: Grace and peace from God [the] Father, and Christ Jesus our Saviour.

5 For this cause I left thee in Crete, that thou mightest go on to set right what remained [unordered], and establish elders in each city, as *I* had ordered thee:

6 if any one be free from all charge [against him], husband of one wife, having believing children not accused of excess or unruly.

7 For the overseer must be free from all charge [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means;

8 but hospitable, a lover of goodness, discreet, just, pious, temperate,

9 clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers.

10 For there are many and disorderly vain speakers and deceivers of people's minds, specially those of [the] circumcision,

11 who must have their mouths stopped, who subvert whole houses, teaching things which ought not [to be taught] for the sake of base gain.

12 One of themselves, a prophet of their own, has said, Cretans are always liars, evil wild beasts, lazy gluttons.

13 This testimony is true; for which cause rebuke them severely, that they may be sound in the faith,

14 not turning [their] minds to Jewish fables and commandments of men turning away from the truth.

15 All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure; but both their mind and their conscience are defiled.

16 They profess to know God, but in works deny [him], being abominable, and disobedient, and found worthless as to every good work.

PAUL TO TITUS CHAPTER 2

1 But do *thou* speak the things that become sound teaching;

2 that the elder men be sober, grave, discreet, sound in faith, in love, in patience;

3 that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not slanderers, not enslaved to much wine, teachers of what is right;

4 that they may admonish the young women to be attached to [their] husbands, to be attached to [their] children,

5 discreet, chaste, diligent in home work, good, subject to their own husbands, that the word of God may not be evil spoken of.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 The younger men in like manner exhort to be discreet:
7 in all things affording thyself as a pattern of good works; in teaching uncorruptedness, gravity,
8 a sound word, not to be condemned; that he who is opposed may be ashamed, having no evil thing to say about us:
9 bondmen to be subject to their own masters, to make themselves acceptable in everything; not gainsaying;
10 not robbing [their masters], but shewing all good fidelity, that they may adorn the teaching which [is] of our Saviour God in all things.
11 For the grace of God which carries with it salvation for all men has appeared,
12 teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things,
13 awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ;
14 who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works.
15 These things speak, and exhort, and rebuke with all authority. Let no one despise thee.

PAUL TO TITUS CHAPTER 3

1 Put them in mind to be subject to rulers, to authorities, to be obedient to rule, to be ready to do every good work,
2 to speak evil of no one, not to be contentious, [to be] mild, shewing all meekness towards all men.
3 For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another.
4 But when the kindness and love to man of our Saviour God appeared,
5 not on the principle of works which [have been done] in righteousness which *we* had done, but according to his own mercy he saved us through [the] washing of regeneration and renewal of [the] Holy Spirit,
6 which he poured out on us richly through Jesus Christ our Saviour;
7 that, having been justified by *his* grace, we should become heirs according to [the] hope of eternal life.
8 The word [is] faithful, and I desire that thou insist strenuously on these things, that they who have believed God may take care to pay diligent attention to good works. These things are good and profitable to men.
9 But foolish questions, and genealogies, and strifes, and contentions about the law, shun; for they are unprofitable and vain.
10 An heretical man after a first and second admonition have done with,
11 knowing that such a one is perverted, and sins, being self-condemned.
12 When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there.
13 Zenas the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to them;
14 and let ours also learn to apply themselves to good works for necessary wants, that they may not be unfruitful.
15 All with me salute thee. Salute those who love us in [the] faith. Grace [be] with you all.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman,

2 and to the sister Apphia and to Archippus our fellow-soldier, and to the assembly which [is] in thine house.

3 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

4 I thank my God, always making mention of thee at my prayers,

5 hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all the saints,

6 in such sort that thy participation in the faith should become operative in the acknowledgment of every good thing which is in us towards Christ [Jesus].

7 For we have great thankfulness and encouragement through thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore having much boldness in Christ to enjoin thee what is fitting,

9 for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.

10 I exhort thee for *my* child, whom I have begotten in [my] bonds, Onesimus,

11 once unserviceable to thee, but now serviceable to thee and to me:

12 whom I have sent back to thee: [but do *thou* receive] him, that is, *my* bowels:

13 whom *I* was desirous of keeping with myself, that for thee he might minister to me in the bonds of the glad tidings;

14 but I have wished to do nothing without thy mind, that thy good might not be as of necessity but of willingness:

15 for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess him fully for ever;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 not any longer as a bondman, but above a bondman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord?
17 If therefore thou holdest me to be a partner [with thee], receive him as me;
18 but if he have wronged thee anything or owe anything [to thee], put this to my account.
19 *I* Paul have written [it] with mine own hand; *I* will repay [it]: that I say not to thee that thou owest even thine own self also to me.
20 Yea, brother, *I* would have profit of *thee* in [the] Lord: refresh my bowels in Christ.
21 Being confident of thine obedience, I have written to thee, knowing that thou wilt do even more than I say.
22 But withal prepare me also a lodging; for I hope that I shall be granted to you through your prayers.
23 Epaphras salutes thee, my fellow-prisoner in Christ Jesus;
24 Mark, Aristarchus, Demas, Luke, my fellow-workmen.
25 The grace of our Lord Jesus Christ [be] with your spirit.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

(The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62 AD, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood.)

1 God having spoken in many parts and in many ways formerly to the fathers in the prophets,

2 at the end of these days has spoken to us in [the person of the] Son, whom he has established heir of all things, by whom also he made the worlds;

3 who being [the] effulgence of his glory and [the] expression of his substance, and upholding all things by the word of his power, having made [by himself] the purification of sins, set himself down on the right hand of the greatness on high,

4 taking a place by so much better than the angels, as he inherits a name more excellent than they.

5 For to which of the angels said he ever, *Thou* art my Son: this day have *I* begotten thee? and again, *I* will be to him for father, and *he* shall be to me for son?

6 and again, when he brings in the firstborn into the habitable world, he says, And let all God's angels worship him.

7 And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire;

8 but as to the Son, Thy throne, O God, [is] to the age of the age, and a sceptre of uprightness [is] the sceptre of thy kingdom.

9 Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions.

10 And, *Thou* in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.

11 They shall perish, but *thou* continuest still; and they all shall grow old as a garment,

12 and as a covering shalt thou roll them up, and they shall be changed; but *thou* art the Same, and thy years shall not fail.

13 But as to which of the angels said he ever, Sit at my right hand until I put thine enemies [as] footstool of thy feet?

14 Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

PAUL TO THE HEBREWS CHAPTER 2

1 For this reason we should give heed more abundantly to the things [we have] heard, lest in any way we should slip away.

2 For if the word which was spoken by angels was firm, and every transgression and disobedience received just retribution,

3 how shall *we* escape if we have been negligent of so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those who have heard;

4 God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Spirit, according to his will?

5 For he has not subjected to angels the habitable world which is to come, of which we speak;

6 but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man that thou visitest him?

7 Thou hast made him some little inferior to the angels; thou hast crowned him with glory and honour, [and hast set him over the works of thy hands;]

8 thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to *him*,

9 but we see Jesus, who [was] made some little inferior to angels on account of the suffering of death, crowned with glory and honour; so that by the grace of God he should taste death for every thing.

10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings.

11 For both he that sanctifies and those sanctified [are] all of one; for which cause he is not ashamed to call them brethren,

12 saying, I will declare thy name to my brethren; in [the] midst of [the] assembly will I sing thy praises.

13 And again, I will trust in him. And again, Behold, I and the children which God has given me.

14 Since therefore the children partake of blood and flesh, he also, in like manner, took part in the same, that through death he might annul him who has the might of death, that is, the devil;

15 and might set free all those who through fear of death through the whole of their life were subject to bondage.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16 For he does not indeed take hold of angels [by the hand], but he takes hold of the seed of Abraham.

17 Wherefore it behoved him in all things to be made like to [his] brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people;

18 for, in that himself has suffered, being tempted, he is able to help those that are being tempted.

PAUL TO THE HEBREWS CHAPTER 3

1 Wherefore, holy brethren, partakers of [the] heavenly calling, consider the Apostle and High Priest of our confession, Jesus,

2 who is faithful to him that has constituted him, as Moses also in all his house.

3 For *he* has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house.

4 For every house is built by some one; but he who has built all things [is] God.

5 And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after;

6 but Christ, as Son over his house, whose house are *we*, if indeed we hold fast the boldness and the boast of hope firm to the end.

7 Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice,

8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness;

9 where your fathers tempted [me], by proving [me], and saw my works forty years.

10 Wherefore I was wroth with this generation, and said, They always err in heart; and *they* have not known my ways;

11 so I swore in my wrath, If they shall enter into my rest.

12 See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from [the] living God.

13 But encourage yourselves each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of sin.

14 For we are become companions of the Christ if indeed we hold the beginning of the assurance firm to the end;

15 in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation;

16 (for who was it, who, having heard, provoked? but [was it] not all who came out of Egypt by Moses?

17 And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to those who had not hearkened to the word?

19 And we see that they could not enter in on account of unbelief;)

PAUL TO THE HEBREWS CHAPTER 4

1 Let us therefore fear, lest, a promise being left of entering into his rest, any one of you might seem to have failed [of it].

2 For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit *them*, not being mixed with faith in those who heard.

3 For we enter into the rest who have believed; as he said, As I have sworn in my wrath, If they shall enter into my rest; although the works had been completed from [the] foundation of [the] world.

4 For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works:

5 and in this again, If they shall enter into my rest.

6 Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the word,

7 again he determines a certain day, saying, in David, 'To-day,' after so long a time; (according as it has been said before), To-day, if ye will hear his voice, harden not your hearts.

8 For if Jesus had brought them into rest, he would not have spoken afterwards about another day.

9 There remains then a sabbatism to the people of God.

10 For he that has entered into his rest, he also has rested from his works, as God did from his own.

11 Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not hearkening to the word.

12 For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of [the] heart.

13 And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.

14 Having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession.

15 For we have not a high priest not able to sympathise with our infirmities, but tempted in all things in like manner, sin apart.

16 Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

PAUL TO THE HEBREWS CHAPTER 5

1 For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices for sins;

2 being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity;

3 and, on account of this [infirmity], he ought, even as for the people, so also for himself, to offer for sins.

4 And no one takes the honour to himself but [as] called by God, even as Aaron also.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, *Thou* art my Son, *I* have to-day begotten thee.

6 Even as also in another [place] he says, *Thou* [art] a priest for ever according to the order of Melchisedec.

7 Who in the days of his flesh, having offered up both supplications and entreaties to him who was able to save him out of death, with strong crying and tears; (and having been heard because of his piety;)

8 though he were Son, he learned obedience from the things which he suffered;

9 and having been perfected, became to all them that obey him, author of eternal salvation;

10 addressed by God [as] high priest according to the order of Melchisedec.

11 Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are become dull in hearing.

12 For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and] not of solid food.

13 For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe;

14 but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

PAUL TO THE HEBREWS CHAPTER 6

1 Wherefore, leaving the word of the beginning of the Christ, let us go on [to what belongs] to full growth, not laying again a foundation of repentance from dead works and faith in God,

2 of [the] doctrine of washings, and of imposition of hands, and of resurrection of [the] dead, and of eternal judgment;

3 and this will we do if God permit.

4 For it is impossible to renew again to repentance those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of [the] Holy Spirit,

5 and have tasted the good word of God, and [the] works of power of [the] age to come,

6 and have fallen away, crucifying for themselves [as they do] the Son of God, and making a show of [him].

7 For ground which drinks the rain which comes often upon it, and produces useful herbs for those for whose sakes also it is tilled, partakes of blessing from God;

8 but bringing forth thorns and briars, it is found worthless and nigh to a curse, whose end [is] to be burned.

9 But we are persuaded concerning you, beloved, better things, and connected with salvation, even if we speak thus.

10 For God [is] not unrighteous to forget your work, and the love which ye have shewn to his name, having ministered to the saints, and [still] ministering.

11 But we desire earnestly that each one of you shew the same diligence to the full assurance of hope unto the end;

12 that ye be not sluggish, but imitators of those who through faith and patience have been inheritors of the promises.

13 For God, having promised to Abraham, since he had no greater to swear by, swore by himself,

14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee;

15 and thus, having had long patience, he got the promise.

16 For men indeed swear by a greater, and with them the oath is a term to all dispute, as making matters sure.

17 Wherein God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose, intervened by an oath,

18 that by two unchangeable things, in which [it was] impossible that God should lie, we might have a strong encouragement, who have fled for refuge to lay hold on the hope set before us,

19 which we have as anchor of the soul, both secure and firm, and entering into that within the veil,

20 where Jesus is entered as forerunner for us, become for ever a high priest according to the order of Melchisedec.

PAUL TO THE HEBREWS CHAPTER 7

1 For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him;

2 to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is King of peace;

3 without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated to the Son of God, abides a priest continually.

4 Now consider how great this [personage] was, to whom [even] the patriarch Abraham gave a tenth out of the spoils.

5 And they indeed from among the sons of Levi, who receive the priesthood, have commandment to take tithes from the people according to the law, that is from their brethren, though these are come out of the loins of Abraham:

6 but he who has no genealogy from them has tithed Abraham, and blessed him who had the promises.

7 But beyond all gainsaying, the inferior is blessed by the better.

8 And here dying men receive tithes; but there [one] of whom the witness is that he lives;

9 and, so to speak, through Abraham, Levi also, who received tithes, has been made to pay tithes.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with *it*, what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron?

12 For, the priesthood being changed, there takes place of necessity a change of law also.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 For he, of whom these things are said, belongs to a different tribe, of which no one has [ever] been attached to the service of the altar.

14 For it is clear that our Lord has sprung out of Juda, as to which tribe Moses spake nothing as to priests.

15 And it is yet more abundantly evident, since a different priest arises according to the similitude of Melchisedec,

16 who has been constituted not according to law of fleshly commandment, but according to power of indissoluble life.

17 For it is borne witness, *Thou* art a priest for ever according to the order of Melchisedec.

18 For there is a setting aside of the commandment going before for its weakness and unprofitableness,

19 (for the law perfected nothing,) and the introduction of a better hope by which we draw nigh to God.

20 And by how much [it was] not without the swearing of an oath;

21 (for they are become priests without the swearing of an oath, but he with the swearing of an oath, by him who said, as to him, The Lord has sworn, and will not repent [of it], *Thou* [art] priest for ever [according to the order of Melchisedec];)

22 by so much Jesus became surety of a better covenant.

23 And they have been many priests, on account of being hindered from continuing by death;

24 but he, because of his continuing for ever, has the priesthood unchangeable.

25 Whence also he is able to save completely those who approach by him to God, always living to intercede for them.

26 For such a high priest became us, holy, harmless, undefiled, separated from sinners, and become higher than the heavens:

27 who has not day by day need, as the high priests, first to offer up sacrifices for his own sins, then [for] those of the people; for this he did once for all [in] having offered up himself.

28 For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which [is] after the law, a Son perfected for ever.

PAUL TO THE HEBREWS CHAPTER 8

1 Now a summary of the things of which we are speaking [is], We have such a one high priest who has sat down on [the] right hand of the throne of the greatness in the heavens;

2 minister of the holy places and of the true tabernacle, which the Lord has pitched, [and] not man.

3 For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may offer.

4 If then indeed he were upon earth, he would not even be a priest, there being those who offer the gifts according to the law,

5 (who serve the representation and shadow of heavenly things, according as Moses was oracularly told [when] about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn to thee in the mountain.)

6 But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established on the footing of better promises.

7 For if that first was faultless, place had not been sought for a second.

8 For finding fault, he says to them, Behold, days come, saith the Lord, and I will consummate a new covenant as regards the house of Israel, and as regards the house of Juda;

9 not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they* did not continue in my covenant, and *I* did not regard them, saith [the] Lord.

10 Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and *they* shall be to me for people.

11 And they shall not teach each his fellow-citizen, and each his brother, saying, Know the Lord; because all shall know me in themselves, from [the] little one [among them] unto [the] great among them.

12 Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses I will never remember any more.

13 In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.

PAUL TO THE HEBREWS CHAPTER 9

1 The first therefore also indeed had ordinances of service, and the sanctuary, a worldly one.

2 For a tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy;

3 but after the second veil a tabernacle which is called Holy of holies,

4 having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted, and the tables of the covenant;

5 and above over it the cherubim of glory shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.

6 Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the services;

7 but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors of the people:

8 the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle has [its] standing;

9 the which [is] an image for the present time, according to which both gifts and sacrifices, unable to perfect as to conscience him that worshipped, are offered,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 [consisting] only of meats and drinks and divers washings, ordinances of flesh, imposed until [the] time of setting things right.

11 But Christ being come high priest of the good things to come, by the better and more perfect tabernacle not made with hand, (that is, not of this creation,)

12 nor by blood of goats and calves, but by his own blood, has entered in once for all into the [holy of] holies, having found an eternal redemption.

13 For if the blood of goats and bulls, and a heifer's ashes sprinkling the defiled, sanctifies for the purity of the flesh,

14 how much rather shall the blood of the Christ, who by the eternal Spirit offered himself spotless to God, purify your conscience from dead works to worship [the] living God?

15 And for this reason he is mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance.

16 (For where [there is] a testament, the death of the testator must needs come in.

17 For a testament [is] of force when men are dead, since it is in no way of force while the testator is alive.)

18 Whence neither the first was inaugurated without blood.

19 For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people,

20 saying, This [is] the blood of the covenant which God has enjoined to you.

21 And the tabernacle too and all the vessels of service he sprinkled in like manner with blood;

22 and almost all things are purified with blood according to the law, and without blood-shedding there is no remission.

23 [It was] necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these.

24 For the Christ is not entered into holy places made with hand, figures of the true, but into heaven itself, now to appear before the face of God for us:

25 nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own;

26 since he had [then] been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for [the] putting away of sin by his sacrifice.

27 And forasmuch as it is the portion of men once to die, and after this judgment;

28 thus the Christ also, having been once offered to bear the sins of many, shall appear to those that look for him the second time without sin for salvation.

PAUL TO THE HEBREWS CHAPTER 10

1 For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those who approach.

2 Since, would they not indeed have ceased being offered, on account of the worshippers once purged having no longer any conscience of sins?

3 But in these [there is] a calling to mind of sins yearly.

4 For blood of bulls and goats [is] incapable of taking away sins.

5 Wherefore coming into the world he says, Sacrifice and offering thou willedst not; but thou hast prepared me a body.

6 Thou tookest no pleasure in burnt-offerings and sacrifices for sin.

7 Then I said, Lo, I come (in [the] roll of the book it is written of me) to do, O God, thy will.

8 Above, saying Sacrifices and offerings and burnt-offerings and sacrifices for sin thou willedst not, neither tookest pleasure in (which are offered according to the law);

9 then he said, Lo, I come to do thy will. He takes away the first that he may establish the second;

10 by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest stands daily ministering, and offering often the same sacrifices, which can never take away sins.

12 But *he*, having offered one sacrifice for sins, sat down in perpetuity at [the] right hand of God,

13 waiting from henceforth until his enemies be set [for the] footstool of his feet.

14 For by one offering he has perfected in perpetuity the sanctified.

15 And the Holy Spirit also bears us witness [of it]; for after what was said:

16 This [is] the covenant which I will establish towards them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their understandings;

17 and their sins and their lawlessnesses I will never remember any more.

18 But where there [is] remission of these, [there is] no longer a sacrifice for sin.

19 Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus,

20 the new and living way which he has dedicated for us through the veil, that is, his flesh,

21 and [having] a great priest over the house of God,

22 let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water.

23 Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has promised;)

24 and let us consider one another for provoking to love and good works;

25 not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and by so much the more as ye see the day drawing near.

26 For where we sin wilfully after receiving the knowledge of the truth, there no longer remains any sacrifice for sins,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries.

28 Any one that has disregarded Moses' law dies without mercy on [the testimony of] two or three witnesses:

29 of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common, and has insulted the Spirit of grace?

30 For we know him that said, To me [belongs] vengeance; *I* will recompense, saith the Lord: and again, The Lord shall judge his people.

31 [It is] a fearful thing falling into [the] hands of [the] living God.

32 But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings;

33 on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them.

34 For ye both sympathised with prisoners and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better substance, and an abiding one.

35 Cast not away therefore your confidence, which has great recompense.

36 For ye have need of endurance in order that, having done the will of God, ye may receive the promise.

37 For yet a very little while he that comes will come, and will not delay.

38 But the just shall live by faith; and, if he draw back, my soul does not take pleasure in him.

39 But *we* are not drawers back to perdition, but of faith to saving [the] soul.

PAUL TO THE HEBREWS CHAPTER 11

1 Now faith is [the] substantiating of things hoped for, [the] conviction of things not seen.

2 For in [the power of] this the elders have obtained testimony.

3 By faith we apprehend that the worlds were framed by [the] word of God, so that that which is seen should not take its origin from things which appear.

4 By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, having died, he yet speaks.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his] translation he has the testimony that he had pleased God.

6 But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of them who seek him out.

7 By faith, Noah, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.

8 By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where he was going.

9 By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] of the same promise;

10 for he waited for the city which has foundations, of which God is [the] artificer and constructor.

11 By faith also Sarah herself received strength for [the] conception of seed, and [that] beyond a seasonable age; since she counted him faithful who promised.

12 Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.

13 All these died in faith, not having received the promises, but having seen them from afar off and embraced [them], and confessed that they were strangers and sojourners on the earth.

14 For they who say such things shew clearly that they seek [their] country.

15 And if they had called to mind that from whence they went out, they had had opportunity to have returned;

16 but now they seek a better, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he has prepared for them a city.

17 By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself the promises offered up his only begotten [son],

18 as to whom it had been said, In Isaac shall thy seed be called:

19 counting that God [was] able to raise [him] even from among [the] dead, whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff.

22 By faith Joseph [when] dying called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.

23 By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction of the king.

24 By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter;

25 choosing rather to suffer affliction along with the people of God than to have [the] temporary pleasure of sin;

26 esteeming the reproach of the Christ greater riches than the treasures of Egypt, for he had respect to the recompense.

27 By faith he left Egypt, not fearing the wrath of the king; for he persevered, as seeing him who is invisible.

28 By faith he celebrated the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.

29 By faith they passed through the Red sea as through dry land; of which the Egyptians having made trial were swallowed up.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 By faith the walls of Jericho fell, having been encircled for seven days.

31 By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in peace.

32 And what more do I say? For the time would fail me telling of Gideon, and Barak, and Samson, and Jephthah, and David and Samuel, and of the prophets:

33 who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths,

34 quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weakness, became mighty in war, made [the] armies of strangers give way.

35 Women received their dead again by resurrection; and others were tortured, not having accepted deliverance, that they might get a better resurrection;

36 and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment.

37 They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil treated,

38 (of whom the world was not worthy,) wandering in deserts and mountains, and [in] dens and caverns of the earth.

39 And these all, having obtained witness through faith, did not receive the promise,

40 God having foreseen some better thing for us, that they should not be made perfect without us.

PAUL TO THE HEBREWS CHAPTER 12

1 Let *us* also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, run with endurance the race that lies before us,

2 looking stedfastly on Jesus the leader and completer of faith: who, in view of the joy lying before him, endured [the] cross, having despised [the] shame, and is set down at the right hand of the throne of God.

3 For consider well him who endured so great contradiction from sinners against himself, that ye be not weary, fainting in your minds.

4 Ye have not yet resisted unto blood, wrestling against sin.

5 And ye have quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the] Lord, nor faint [when] reproved by him;

6 for whom [the] Lord loves he chastens, and scourges every son whom he receives.

7 Ye endure for chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not?

8 But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons.

9 Moreover we have had the fathers of our flesh as chasteners, and we reverenced [them]; shall we not much rather be in subjection to the Father of spirits, and live?

10 For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.

11 But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields [the] peaceful fruit of righteousness to those exercised by it.

12 Wherefore lift up the hands that hang down, and the failing knees;

13 and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed.

14 Pursue peace with all, and holiness, without which no one shall see the Lord:

15 watching lest [there be] any one who lacks the grace of God; lest any root of bitterness springing up trouble [you], and many be defiled by it;

16 lest [there be] any fornicator, or profane person, as Esau, who for one meal sold his birthright;

17 for ye know that also afterwards, desiring to inherit the blessing, he was rejected, (for he found no place for repentance) although he sought it earnestly with tears.

18 For ye have not come to [the mount] that might be touched and was all on fire, and to obscurity, and darkness, and tempest,

19 and trumpet's sound, and voice of words; which they that heard, excusing themselves, declined [the] word being addressed to them any more:

20 (for they were not able to bear what was enjoined: And if a beast should touch the mountain, it shall be stoned;

21 and, so fearful was the sight, Moses said, I am exceedingly afraid and full of trembling;)

22 but ye have come to mount Zion; and to [the] city of [the] living God, heavenly Jerusalem; and to myriads of angels,

23 the universal gathering; and to [the] assembly of the firstborn [who are] registered in heaven; and to God, judge of all; and to [the] spirits of just [men] made perfect;

24 and to Jesus, mediator of a new covenant; and to [the] blood of sprinkling, speaking better than Abel.

25 See that ye refuse not him that speaks. For if those did not escape who had refused him who uttered the oracles on earth, much more we who turn away from him [who does so] from heaven:

26 whose voice then shook the earth; but now he has promised, saying, Yet once will *I* shake not only the earth, but also the heaven.

27 But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken may remain.

28 Wherefore let us, receiving a kingdom not to be shaken, have grace, by which let us serve God acceptably with reverence and fear.

29 For also our God [is] a consuming fire.

PAUL TO THE HEBREWS CHAPTER 13

1 Let brotherly love abide.

2 Be not forgetful of hospitality; for by it some have unawares entertained angels.

3 Remember prisoners, as bound with [them]; those that are evil-treated, as being yourselves also in [the] body.

4 [Let] marriage [be held] every way in honour, and the bed [be] undefiled; for fornicators and adulterers will God judge.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 [Let your] conversation [be] without love of money, satisfied with [your] present circumstances; for *he* has said, I will not leave thee, neither will I forsake thee.

6 So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?

7 Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith.

8 Jesus Christ [is] the same yesterday, and to-day, and to the ages [to come].

9 Be not carried away with various and strange doctrines; for [it is] good that the heart be confirmed with grace, not meats; those who have walked in which have not been profited by [them].

10 We have an altar of which they have no right to eat who serve the tabernacle;

11 for of those beasts whose blood is carried [as sacrifices for sin] into the [holy of] holies by the high priest, of these the bodies are burned outside the camp.

12 Wherefore also Jesus, that he might sanctify the people by his own blood, suffered without the gate:

13 therefore let us go forth to him without the camp, bearing his reproach:

14 for we have not here an abiding city, but we seek the coming one.

15 By him therefore let us offer [the] sacrifice of praise continually to God, that is, [the] fruit of [the] lips confessing his name.

16 But of doing good and communicating [of your substance] be not forgetful, for with such sacrifices God is well pleased.

17 Obey your leaders, and be submissive; for *they* watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.

18 Pray for us: for we persuade ourselves that we have a good conscience, in all things desirous to walk rightly.

19 But I much more beseech [you] to do this, that I may the more quickly be restored to you.

20 But the God of peace, who brought again from among [the] dead our Lord Jesus, the great shepherd of the sheep, in [the power of the] blood of [the] eternal covenant,

21 perfect you in every good work to the doing of his will, doing in you what is pleasing before him through Jesus Christ; to whom [be] glory for the ages of ages. Amen.

22 But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.

23 Know that our brother Timotheus is set at liberty; with whom, if he should come soon, I will see you.

24 Salute all your leaders, and all the saints. They from Italy salute you.

25 Grace [be] with you all. Amen.

GENERAL EPISTLES

or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES

The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

JAMES CHAPTER 1

(The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. The order in which the letters appear in today's New Testament was already common in ancient times. The order also reflects the historical importance of the authors: James [the eldest brother of Jesus and for over 25 years the first bishop of the early Jesus movement], 1 and 2 Peter, 1, 2, and 3 John, Jude [actually Didymus Judas Thomas, younger brother of Jesus], and the two additional names each mean "twin," i.e. He was the twin brother of one of his brothers. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament as it is full of heavenly Wisdom.)

1 James, bondman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the dispersion, greeting.

2 Count it all joy, my brethren, when ye fall into various temptations,

3 knowing that the proving of your faith works endurance.

4 But let endurance have [its] perfect work, that ye may be perfect and complete, lacking in nothing.

5 But if any one of you lack wisdom, let him ask of God, who gives to all freely and reproaches not, and it shall be given to him:

6 but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about;

7 for let not that man think that he shall receive anything from the Lord;

8 [he is] a double-minded man, unstable in all his ways.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 But let the brother of low degree glory in his elevation,
10 and the rich in his humiliation, because as [the] grass's flower he will pass away.
11 For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the comeliness of its look has perished: thus the rich also shall wither in his goings.
12 Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He has promised to them that love him.
13 Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one.
14 But every one is tempted, drawn away, and enticed by his own lust;
15 then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.
16 Do not err, my beloved brethren.
17 Every good gift and every perfect gift comes down from above, from the Father of lights, with whom is no variation nor shadow of turning.
18 According to his own will begat he us by the word of truth, that we should be a certain first-fruits of *his* creatures.
19 So that, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;
20 for man's wrath does not work God's righteousness.
21 Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to save your souls.
22 But be ye doers of [the] word and not hearers only, beguiling yourselves.
23 For if any man be a hearer of [the] word and not a doer, *he* is like to a man considering his natural face in a mirror:
24 for he has considered himself and is gone away, and straightway he has forgotten what he was like.
25 But *he* that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not a forgetful hearer but a doer of [the] work, *he* shall be blessed in his doing.
26 If any one think himself to be religious, not bridling his tongue, but deceiving his heart, this man's religion is vain.
27 Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

JAMES CHAPTER 2

1 My brethren, do not have the faith of our Lord Jesus Christ, [Lord] of glory, with respect of persons:
2 for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile apparel,
3 and ye look upon him who wears the splendid apparel, and say, Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool:
4 have ye not made a difference among yourselves, and become judges having evil thoughts?
5 Hear, my beloved brethren: Has not God chosen the poor as to the world, rich in faith, and heirs of the kingdom, which he has promised to them that love him?
6 But *ye* have despised the poor [man]. Do not the rich oppress you, and [do not] *they* drag you before [the] tribunals?
7 And [do not] *they* blaspheme the excellent name which has been called upon you?
8 If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.
9 But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.
10 For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of [breaking] all.
11 For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost not commit adultery, but killest, thou art become transgressor of [the] law.
12 So speak ye, and so act, as those that are to be judged by [the] law of liberty;
13 for judgment [will be] without mercy to him that has shewn no mercy. Mercy glories over judgment.
14 What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith save him?
15 Now if a brother or a sister is naked and destitute of daily food,
16 and one from amongst you say to them, Go in peace, be warmed and filled; but give not to them the needful things for the body, what [is] the profit?
17 So also faith, if it have not works, is dead by itself.
18 But some one will say, *Thou* hast faith and *I* have works. Shew me thy faith without works, and *I* from my works will shew thee my faith.
19 *Thou* believest that God is one. Thou doest well. The demons even believe, and tremble.
20 But wilt thou know, O vain man, that faith without works is dead?
21 Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?
22 Thou seest that faith wrought with his works, and that by works faith was perfected.
23 And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he was called Friend of God.
24 Ye see that a man is justified on the principle of works, and not on the principle of faith only.
25 But was not in like manner also Rahab the harlot justified on the principle of works, when she had received the messengers and put [them] forth by another way?
26 For as the body without a spirit is dead, so also faith without works is dead.

JAMES CHAPTER 3

1 Be not many teachers, my brethren, knowing that we shall receive greater judgment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 For we all often offend. If any one offend not in word, *he* [is] a perfect man, able to bridle the whole body too.

3 Behold, we put the bits in the mouths of the horses, that they may obey us, and we turn round their whole bodies.

4 Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will.

5 Thus also the tongue is a little member, and boasts great things. See how little a fire, how large a wood it kindles!

6 and the tongue [is] fire, the world of unrighteousness; the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell.

7 For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species;

8 but the tongue can no one among men tame; [it is] an unsettled evil, full of death-bringing poison.

9 Therewith bless we the Lord and Father, and therewith curse we men made after [the] likeness of God.

10 Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.

11 Does the fountain, out of the same opening, pour forth sweet and bitter?

12 Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water.

13 Who [is] wise and understanding among you; let him shew out of a good conversation his works in meekness of wisdom;

14 but if ye have bitter emulation and strife in your hearts, do not boast and lie against the truth.

15 This is not the wisdom which comes down from above, but earthly, natural, devilish.

16 For where emulation and strife [are], there [is] disorder and every evil thing.

17 But the wisdom from above first is pure, then peaceful, gentle, yielding, full of mercy and good fruits, unquestioning, unfeigned.

18 But [the] fruit of righteousness in peace is sown for them that make peace.

JAMES CHAPTER 4

1 Whence [come] wars and whence fightings among you? [Is it] not thence, -- from your pleasures, which war in your members?

2 Ye lust and have not: ye kill and are full of envy, and cannot obtain; ye fight and war; ye have not because ye ask not.

3 Ye ask and receive not, because ye ask evilly, that ye may consume [it] in your pleasures.

4 Adulteresses, know ye not that friendship with the world is enmity with God? Whoever therefore is minded to be [the] friend of the world is constituted enemy of God.

5 Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us desire enviously?

6 But he gives more grace. Wherefore he says, God sets himself against [the] proud, but gives grace to [the] lowly.

7 Subject yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse [your] hands, sinners, and purify [your] hearts, ye double-minded.

9 Be wretched, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.

10 Humble yourselves before [the] Lord, and he shall exalt you.

11 Speak not against one another, brethren. He that speaks against [his] brother, or judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not doer of [the] law, but judge.

12 One is the lawgiver and judge, who is able to save and to destroy: but who art *thou* who judgest thy neighbour?

13 Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year there, and traffic and make gain,

14 ye who do not know what will be on the morrow, ([for] what [is] your life? It is even a vapour, appearing for a little while, and then disappearing,)

15 instead of your saying, If the Lord should [so] will and we should live, we will also do this or that.

16 But now ye glory in your vauntings: all such glorying is evil.

17 To him therefore who knows how to do good, and does it not, to him it is sin.

JAMES CHAPTER 5

1 Go to now, ye rich, weep, howling over your miseries that [are] coming upon [you].

2 Your wealth is become rotten, and your garments moth-eaten.

3 Your gold and silver is eaten away, and their canker shall be for a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure in [the] last days.

4 Behold, the wages of your labourers, who have harvested your fields, wrongfully kept back by you, cry, and the cries of those that have reaped are entered into the ears of [the] Lord of sabaoth.

5 Ye have lived luxuriously on the earth and indulged yourselves; ye have nourished your hearts [as] in a day of slaughter;

6 ye have condemned, ye have killed the just; he does not resist you.

7 Have patience, therefore, brethren, till the coming of the Lord. Behold, the labourer awaits the precious fruit of the earth, having patience for it until it receive [the] early and [the] latter rain.

8 *Ye* also have patience: stablish your hearts, for the coming of the Lord is drawn nigh.

9 Complain not one against another, brethren, that ye be not judged. Behold, the judge stands before the door.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 Take [as] an example, brethren, of suffering and having patience, the prophets, who have spoken in the name of [the] Lord.

11 Behold, we call them blessed who have endured. Ye have heard of the endurance of Job, and seen the end of the Lord; that the Lord is full of tender compassion and pitiful.

12 But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, that ye do not fall under judgment.

13 Does any one among you suffer evil? let him pray. Is any happy? let him sing psalms.

14 Is any sick among you? let him call to [him] the elders of the assembly, and let them pray over him, anointing him with oil in the name of [the] Lord;

15 and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sins, it shall be forgiven him.

16 Confess therefore your offences to one another, and pray for one another, that ye may be healed. [The] fervent supplication of the righteous [man] has much power.

17 Elias was a man of like passions to us, and he prayed with prayer that it should not rain; and it did not rain upon the earth three years and six months;

18 and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth.

19 My brethren, if any one among you err from the truth, and one bring him back,

20 let him know that he that brings back a sinner from [the] error of his way shall save a soul from death and shall cover a multitude of sins.

THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 PETER CHAPTER 1

(The apostle Peter, known by his civil name Simon or Symeon [Acts 15:14; 2 Peter 1:1], was the son of a certain John and came from Bethsaida on the Sea of Galilee [John 1:42-44]. Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Caiaphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is through his indecisive, inactive, and his misogynistic character, it is doubtful whether he ever truly held a leadership position. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ["circumcised"] for the rest of their lives. After the Council of Jerusalem [around 50 AD], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)

1 Peter, apostle of Jesus Christ, to [the] sojourners of [the] dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 elect according to [the] foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto [the] obedience and sprinkling of [the] blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed [be] the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

living hope through [the] resurrection of Jesus Christ from among [the] dead,
4 to an incorruptible and undefiled and unfading inheritance, reserved in [the] heavens for you,
5 who are kept guarded by [the] power of God through faith for salvation ready to be revealed in [the] last time.
6 Wherein ye exult, for a little while at present, if needed, put to grief by various trials,
7 that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour in [the] revelation of Jesus Christ:
8 whom, having not seen, ye love; on whom [though] not now looking, but believing, ye exult with joy unspeakable and filled with [the] glory,
9 receiving the end of your faith, [the] salvation of [your] souls.
10 Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched out;
11 searching what, or what manner of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the glories after these.
12 To whom it was revealed, that not to themselves but to you they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by [the] Holy Spirit, sent from heaven, which angels desire to look into.
13 Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect stedfastness in the grace [which will be] brought to you at [the] revelation of Jesus Christ;
14 as children of obedience, not conformed to [your] former lusts in your ignorance;
15 but as he who has called you is holy, be ye also holy in all [your] conversation;
16 because it is written, Be ye holy, for *I* am holy.
17 And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear,
18 knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down from [your] fathers,
19 but by precious blood, as of a lamb without blemish and without spot, [the blood] of Christ,
20 foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end of times for your sakes,
21 who by him do believe on God, who has raised him from among [the] dead and given him glory, that your faith and hope should be in God.
22 Having purified your souls by obedience to the truth to unfeigned brotherly love, love one another out of a pure heart fervently;
23 being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.
24 Because all flesh [is] as grass, and all its glory as [the] flower of grass. The grass has withered and [its] flower has fallen;
25 but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.

1 PETER CHAPTER 2

1 Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings,
2 as newborn babes desire earnestly the pure mental milk of the word, that by it ye may grow up to salvation,
3 if indeed ye have tasted that the Lord [is] good.
4 To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious,
5 yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ.
6 Because it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him shall not be put to shame.
7 To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,
8 and a stone of stumbling and rock of offence; [who] stumble at the word, being disobedient to which also they have been appointed.
9 But *ye* [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light;
10 who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.
11 Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts, which war against the soul;
12 having your conversation honest among the Gentiles, that [as to that] in which they speak against you as evildoers, they may through [your] good works, [themselves] witnessing [them], glorify God in [the] day of visitation.
13 Be in subjection [therefore] to every human institution for the Lord's sake; whether to [the] king as supreme,
14 or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well.
15 Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men;
16 as free, and not as having liberty as a cloak of malice, but as God's bondmen.
17 Shew honour to all, love the brotherhood, fear God, honour the king.
18 Servants, [be] subject with all fear to your masters, not only to the good and gentle, but also to the ill-tempered.
19 For this [is] acceptable, if one, for conscience sake towards God, endure griefs, suffering unjustly.
20 For what glory [is it], if sinning and being buffeted ye shall bear [it]? but if, doing good and suffering, ye shall bear [it], this is acceptable with God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

21 For to this have ye been called; for Christ also has suffered for you, leaving you a model that ye should follow in his steps:
22 who did no sin, neither was guile found in his mouth;
23 who, [when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into the hands of him who judges righteously;
24 who himself bore our sins in his body on the tree, in order that, being dead to sins, we may live to righteousness: by whose stripes ye have been healed.
25 For ye were going astray as sheep, but have now returned to the shepherd and overseer of your souls.

1 PETER CHAPTER 3

1 Likewise, wives, [be] subject to your own husbands, that, even if any are disobedient to the word, they may be gained without [the] word by the conversation of the wives,
2 having witnessed your pure conversation [carried out] in fear;
3 whose adorning let it not be that outward one of tressing of hair, and wearing gold, or putting on apparel;
4 but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God is of great price.
5 For thus also the holy women who have hoped in God heretofore adorned themselves, being subject to their own husbands;
6 as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing good, and not fearing with any kind of consternation.
7 [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.
8 Finally, [be] all of one mind, sympathising, full of brotherly love, tender hearted, humble minded;
9 not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because ye have been called to this, that ye should inherit blessing.
10 For he that will love life and see good days, let him cause his tongue to cease from evil and his lips that they speak no guile.
11 And let him avoid evil, and do good; let him seek peace and pursue it;
12 because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do evil.
13 And who shall injure you if ye have become imitators of that which [is] good?
14 But if also ye should suffer for righteousness' sake, blessed [are ye]; but be not afraid of their fear, neither be troubled;
15 but sanctify [the] Lord the Christ in your hearts, and [be] always prepared to [give] an answer [to] every one that asks you to give an account of the hope that [is] in you, but with meekness and fear;
16 having a good conscience, that [as to that] in which they speak against you as evildoers, they may be ashamed who calumniate your good conversation in Christ.
17 For [it is] better, if the will of God should will it, to suffer [as] well-doers than [as] evildoers;
18 for Christ indeed has once suffered for sins, [the] just for [the] unjust, that he might bring us to God; being put to death in flesh, but made alive in [the] Spirit,
19 in which also going he preached to the spirits [which are] in prison,
20 heretofore disobedient, when the longsuffering of God waited in [the] days of Noah while the ark was preparing, into which few, that is, eight souls, were saved through water:
21 which figure also now saves you, [even] baptism, not a putting away of [the] filth of flesh, but [the] demand as before God of a good conscience, by [the] resurrection of Jesus Christ,
22 who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

1 PETER CHAPTER 4

1 Christ, then, having suffered for us in [the] flesh, do *ye* also arm yourselves with the same mind; for he that has suffered in [the] flesh has done with sin,
2 no longer to live the rest of [his] time in [the] flesh to men's lusts, but to God's will.
3 For the time past [is] sufficient [for us] to have wrought the will of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries.
4 Wherein they think it strange that ye run not with [them] to the same sink of corruption, speaking injuriously [of you];
5 who shall render account to him who is ready to judge [the] living and [the] dead.
6 For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [the] flesh, but live, as regards God, after [the] Spirit.
7 But the end of all things is drawn nigh: be sober therefore, and be watchful unto prayers;
8 but before all things having fervent love among yourselves, because love covers a multitude of sins;
9 hospitable one to another, without murmuring;
10 each according as he has received a gift, ministering it to one another, as good stewards of [the] various grace of God.
11 If any one speak -- as oracles of God; if any one minister -- as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.
12 Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was happening to you;
13 but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with exultation.
14 If ye are reproached in [the] name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God rests upon

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

you: [on their part he is blasphemed, but on your part he is glorified.]

15 Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people's matters;

16 but if as a christian, let him not be ashamed, but glorify God in this name.

17 For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey not the glad tidings of God?

18 And if the righteous is difficultly saved, where shall the impious and [the] sinner appear?

19 Wherefore also let them who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

1 PETER CHAPTER 5

1 The elders which [are] among you I exhort, who [am their] fellow-elder and witness of the sufferings of the Christ, who also [am] partaker of the glory about to be revealed:

2 shepherd the flock of God which [is] among you, exercising oversight, not by necessity, but willingly; not for base gain, but readily;

3 not as lording it over your possessions, but being models for the flock.

4 And when the chief shepherd is manifested ye shall receive the unfading crown of glory.

5 Likewise [ye] younger, be subject to [the] elder, and all of you bind on humility towards one another; for God sets himself against [the] proud, but to [the] humble gives grace.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in [the due] time;

7 having cast all your care upon him, for he cares about you.

8 Be vigilant, watch. Your adversary [the] devil as a roaring lion walks about seeking whom he may devour.

9 Whom resist, stedfast in faith, knowing that the selfsame sufferings are accomplished in your brotherhood which [is] in [the] world.

10 But the God of all grace who has called you to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall make perfect, stablish, strengthen, ground:

11 to him [be] the glory and the might for the ages of the ages. Amen.

12 By Silvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is [the] true grace of God in which ye stand.

13 She that is elected with [you] in Babylon salutes you, and Marcus my son.

14 Salute one another with a kiss of love. Peace be with you all who [are] in Christ.

THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 PETER CHAPTER 1

(This letter is intended for a Gentile Christian readership [Greeks and Romans] (1:1; 2:1; 20f.). The occasion for this was the emergence of false teachers who abused Christian freedom as a pretext for a life of depravity and described the apostles' teachings about the Second Coming of Christ as lies and deception [2 Peter 3:3f.]. Thus, the apostle warns believers against the activities of the false teachers and points to the seriousness of Christ's Second Coming.)

1 Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through [the] righteousness of our God and Saviour Jesus Christ:

2 Grace and peace be multiplied to you in [the] knowledge of God and of Jesus our Lord.

3 As his divine power has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue,

4 through which he has given to us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the world through lust.

5 But for this very reason also, using therewith all diligence, in your faith have also virtue, in virtue knowledge,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 in knowledge temperance, in temperance endurance, in endurance godliness,
7 in godliness brotherly love, in brotherly love love:
8 for these things existing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus Christ;
9 for he with whom these things are not present is blind, short-sighted, and has forgotten the purging of his former sins.
10 Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these things ye will never fall;
11 for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.
12 Wherefore I will be careful to put you always in mind of these things, although knowing [them] and established in the present truth.
13 But I account it right, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance,
14 knowing that the putting off of my tabernacle is speedily [to take place], as also our Lord Jesus Christ has manifested to me;
15 but I will use diligence, that after my departure ye should have also, at any time, [in your power] to call to mind these things.
16 For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of *his* majesty.
17 For he received from God [the] Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom *I* have found my delight;
18 and this voice *we* heard uttered from heaven, being with him on the holy mountain.
19 And we have the prophetic word [made] surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in your hearts;
20 knowing this first, that [the scope of] no prophecy of scripture is had from its own particular interpretation,
21 for prophecy was not ever uttered by [the] will of man, but holy men of God spake under the power of [the] Holy Spirit.

2 PETER CHAPTER 2

1 But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that bought them, bringing upon themselves swift destruction;
2 and many shall follow their dissolute ways, through whom the way of the truth shall be blasphemed.
3 And through covetousness, with well-turned words, will they make merchandise of you: for whom judgment of old is not idle, and their destruction slumbers not.
4 For if God spared not [the] angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness [to be] kept for judgment;
5 and spared not [the] old world, but preserved Noe, [the] eighth, a preacher of righteousness, having brought in [the] flood upon [the] world of [the] ungodly;
6 and having reduced [the] cities of Sodom and Gomorrha to ashes, condemned [them] with an overthrow, setting [them as] an example to those that should [afterwards] live an ungodly life;
7 and saved righteous Lot, distressed with the abandoned conversation of the godless,
8 (for the righteous man through seeing and hearing, dwelling among them, tormented [his] righteous soul day after day with [their] lawless works,)
9 [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be] punished;
10 and specially those who walk after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear speaking injuriously of dignities:
11 when angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge.
12 But these, as natural animals without reason, made to be caught and destroyed, speaking injuriously in things they are ignorant of, shall also perish in their own corruption,
13 receiving [the] reward of unrighteousness; accounting ephemeral indulgence pleasure; spots and blemishes, rioting in their own deceits, feasting with you;
14 having eyes full of adultery, and that cease not from sin, alluring unestablished souls; having a heart practised in covetousness, children of curse;
15 having left [the] straight way they have gone astray, having followed in the path of Balaam [the son] of Bosor, who loved [the] reward of unrighteousness;
16 but had reproof of his own wickedness -- [the] dumb ass speaking with man's voice forbad the folly of the prophet.
17 These are springs without water, and mists driven by storm, to whom the gloom of darkness is reserved [for ever].
18 For [while] speaking great highflown words of vanity, they allure with [the] lusts of [the] flesh, by dissoluteness, those who have just fled those who walk in error,
19 promising them liberty, while they themselves are slaves of corruption; for by whom a man is subdued, by him is he also brought into slavery.
20 For if after having escaped the pollutions of the world through [the] knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first.
21 For it were better for them not to have known the way of righteousness, than having known [it] to turn back from the holy commandment delivered to them.
22 But that [word] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 PETER CHAPTER 3

1 This, a second letter, beloved, I already write to you, in [both] which I stir up, in the way of putting you in remembrance, your pure mind,

2 to be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour by your apostles;

3 knowing this first, that there shall come at [the] close of the days mockers with mocking, walking according to their own lusts,

4 and saying, Where is the promise of his coming? for from the time the fathers fell asleep all things remain thus from [the] beginning of [the] creation.

5 For this is hidden from them through their own wilfulness, that heavens were of old, and an earth, having its subsistence out of water and in water, by the word of God,

6 through which [waters] the then world, deluged with water, perished.

7 But the present heavens and the earth by his word are laid up in store, kept for fire unto a day of judgment and destruction of ungodly men.

8 But let not this one thing be hidden from you, beloved, that one day with [the] Lord [is] as a thousand years, and a thousand years as one day.

9 [The] Lord does not delay his promise, as some account of delay, but is longsuffering towards you, not willing that any should perish, but that all should come to repentance.

10 But the day of [the] Lord will come as a thief, in which the heavens will pass away with a rushing noise, and [the] elements, burning with heat, shall be dissolved, and [the] earth and the works in it shall be burnt up.

11 All these things then being to be dissolved, what ought ye to be in holy conversation and godliness,

12 waiting for and hastening the coming of the day of God, by reason of which [the] heavens, being on fire, shall be dissolved, and [the] elements, burning with heat, shall melt?

13 But, according to his promise, we wait for new heavens and a new earth, wherein dwells righteousness.

14 Wherefore, beloved, as ye wait for these things, be diligent to be found of him in peace, without spot and blameless;

15 and account the longsuffering of our Lord [to be] salvation; according as our beloved brother Paul also has written to you according to the wisdom given to him,

16 as also in all [his] epistles, speaking in them of these things; among which some things are hard to be understood, which the untaught and ill-established wrest, as also the other scriptures, to their own destruction.

17 *Ye* therefore, beloved, knowing [these] things before, take care lest, being led away along with the error of the wicked, ye should fall from your own stedfastness:

18 but grow in grace, and in [the] knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and to [the] day of eternity. Amen

THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.

There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 JOHN CHAPTER 1

(The author of this and the following two letters calls himself only "the presbyter," the elder. This letter is addressed to "the chosen lady and her children." However, this does not refer to a Christian widow, but rather to a Christian community in Asia Minor. The apostle wishes to exhort them to adhere to the teachings of Jesus Christ and to ward off any contact with false teachers.)

1 That which was from [the] beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the word of life;

2 (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which was with the Father, and has been manifested to us:)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 that which we have seen and heard we report to you, that *ye* also may have fellowship with us; and our fellowship [is] indeed with the Father, and with his Son Jesus Christ.
4 And these things write we to you that your joy may be full.
5 And this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth.
7 But if we walk in the light as *he* is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and righteous to forgive us [our] sins, and cleanse us from all unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 JOHN CHAPTER 2
1 My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron with the Father, Jesus Christ [the] righteous;
2 and *he* is the propitiation for our sins; but not for ours alone, but also for the whole world.
3 And hereby we know that we know him, if we keep his commandments.
4 He that says, I know him, and does not keep his commandments, is a liar, and the truth is not in him;
5 but whoever keeps his word, in him verily the love of God is perfected. Hereby we know that we are in him.
6 He that says he abides in him ought, even as *he* walked, himself also [so] to walk.
7 Beloved, I write no new commandment to you, but an old commandment, which ye have had from the beginning. The old commandment is the word which ye heard.
8 Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the true light already shines.
9 He who says he is in the light, and hates his brother, is in the darkness until now.
10 He that loves his brother abides in light, and there is no occasion of stumbling in him.
11 But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.
12 I write to you, children, because [your] sins are forgiven you for his name's sake.
13 I write to you, fathers, because ye have known him [that is] from the beginning. I write to you, young men, because ye have overcome the wicked [one]. I write to you, little children, because ye have known the Father.
14 I have written to you, fathers, because ye have known him [that is] from the beginning. I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the wicked [one].
15 Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him;
16 because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
17 And the world is passing, and its lust, but he that does the will of God abides for eternity.
18 Little children, it is [the] last hour, and, according as ye have heard that antichrist comes, even now there have come many antichrists, whence we know that it is [the] last hour.
19 They went out from among us, but they were not of us; for if they had been of us, they would have surely remained with us, but that they might be made manifest that none are of us.
20 And *ye* have [the] unction from the holy [one], and ye know all things.
21 I have not written to you because ye do not know the truth, but because ye know it, and that no lie is of the truth.
22 Who is the liar but he who denies that Jesus is the Christ? *He* is the antichrist who denies the Father and the Son.
23 Whoever denies the Son has not the Father either; he who confesses the Son has the Father also.
24 As for *you* let that which ye have heard from the beginning abide in you: if what ye have heard from the beginning abides in you, *ye* also shall abide in the Son and in the Father.
25 And this is the promise which *he* has promised us, life eternal.
26 These things have I written to you concerning those who lead you astray:
27 and *yourselves*, the unction which ye have received from him abides in you, and ye have not need that any one should teach you; but as the same unction teaches you as to all things, and is true and is not a lie, and even as it has taught you, ye shall abide in him.
28 And now, children, abide in him, that if he be manifested we may have boldness, and not be put to shame from before him at his coming.
29 If ye know that he is righteous, know that every one who practises righteousness is begotten of him.

1 JOHN CHAPTER 3
1 See what love the Father has given to us, that we should be called [the] children of God. For this reason the world knows us not, because it knew him not.
2 Beloved, now are we children of God, and what we shall be has not yet been manifested; we know that if it is manifested we shall be like him, for we shall see him as he is.
3 And every one that has this hope in him purifies himself, even as *he* is pure.
4 Every one that practises sin practises also lawlessness; and sin is lawlessness.
5 And ye know that *he* has been manifested that he might take away our sins; and in him sin is not.
6 Whoever abides in him, does not sin: whoever sins, has not seen him or known him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 Children, let no man lead you astray; he that practises righteousness is righteous, even as *he* is righteous.
8 He that practises sin is of the devil; for from [the] beginning the devil sins. To this end the Son of God has been manifested, that he might undo the works of the devil.
9 Whoever has been begotten of God does not practise sin, because his seed abides in him, and he cannot sin, because he has been begotten of God.
10 In this are manifest the children of God and the children of the devil. Whoever does not practise righteousness is not of God, and he who does not love his brother.
11 For this is the message which ye have heard from the beginning, that we should love one another:
12 not as Cain was of the wicked one, and slew his brother; and on account of what slew he him? because his works were wicked, and those of his brother righteous.
13 Do not wonder, brethren, if the world hate you.
14 *We* know that we have passed from death to life, because we love the brethren. He who does not love [his] brother abides in death.
15 Every one that hates his brother is a murderer, and ye know that no murderer has eternal life abiding in him.
16 Hereby we have known love, because *he* has laid down his life for us; and *we* ought for the brethren to lay down [our] lives.
17 But whoso may have the world's substance, and see his brother having need, and shut up his bowels from him, how abides the love of God in him?
18 Children, let us not love with word, nor with tongue, but in deed and in truth.
19 And hereby we shall know that we are of the truth, and shall persuade our hearts before him --
20 that if our heart condemn us, God is greater than our heart and knows all things.
21 Beloved, if our heart condemn us not, we have boldness towards God,
22 and whatsoever we ask we receive from him, because we keep his commandments, and practise the things which are pleasing in his sight.
23 And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as he has given us commandment.
24 And he that keeps his commandments abides in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given to us.

1 JOHN CHAPTER 4

1 Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world.
2 Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God;
3 and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that [power] of the antichrist, [of] which ye have heard that it comes, and now it is already in the world.
4 *Ye* are of God, children, and have overcome them, because greater is he that [is] in you than he that [is] in the world.
5 *They* are of the world; for this reason they speak [as] of the world, and the world hears them.
6 *We* are of God; he that knows God hears us; he who is not of God does not hear us. From this we know the spirit of truth and the spirit of error.
7 Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God.
8 He that loves not has not known God; for God is love.
9 Herein as to us has been manifested the love of God, that God has sent his only begotten Son into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.
11 Beloved, if God has so loved us, we also ought to love one another.
12 No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us.
13 Hereby we know that we abide in him and he in us, that he has given to us of his Spirit.
14 And *we* have seen, and testify, that the Father has sent the Son [as] Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God.
16 And *we* have known and have believed the love which God has to us. God is love, and he that abides in love abides in God, and God in him.
17 Herein has love been perfected with us that we may have boldness in the day of judgment, that even as *he* is, *we* also are in this world.
18 There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made perfect in love.
19 *We* love because *he* has first loved us.
20 If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen?
21 And this commandment have we from him, That he that loves God love also his brother.

1 JOHN CHAPTER 5

1 Every one that believes that Jesus is the Christ is begotten of God; and every one that loves him that has begotten loves also him that is begotten of him.
2 Hereby know we that we love the children of God, when we love God and keep his commandments.
3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.
4 For all that has been begotten of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith.
5 Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 This is he that came by water and blood, Jesus [the] Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the truth.
7 For they that bear witness are three:
8 the Spirit, and the water, and the blood; and the three agree in one.
9 If we receive the witness of men, the witness of God is greater. For this is the witness of God [which] he has witnessed concerning his Son.
10 He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son.
11 And this is the witness, that God has given to us eternal life; and this life is in his Son.
12 He that has the Son has life: he that has not the Son of God has not life.
13 These things have I written to you that ye may know that ye have eternal life who believe on the name of the Son of God.
14 And this is the boldness which we have towards him, that if we ask him anything according to his will he hears us.
15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions which we have asked of him.
16 If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request.
17 Every unrighteousness is sin; and there is a sin not to death.
18 We know that every one begotten of God does not sin, but he that has been begotten of God keeps himself, and the wicked [one] does not touch him.
19 We know that we are of God, and the whole world lies in the wicked [one].
20 And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and eternal life.
21 Children, keep yourselves from idols.

THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 JOHN CHAPTER 1

1 The elder to [the] elect lady and her children, whom *I* love in truth, and not *I* only but also all who have known the truth,
2 for the truth's sake which abides in us and shall be with us to eternity.
3 Grace shall be with you, mercy, peace from God [the] Father, and from [the] Lord Jesus Christ, the Son of the Father, in truth and love.
4 I rejoiced greatly that I have found of thy children walking in truth, as we have received commandment from the Father.
5 And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from [the] beginning, that we should love one another.
6 And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it.
7 For many deceivers have gone out into the world, they who do not confess Jesus Christ coming in flesh -- this is the deceiver and the antichrist.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 See to yourselves, that we may not lose what we have wrought, but may receive full wages.
9 Whosoever goes forward and abides not in the doctrine of the Christ has not God. He that abides in the doctrine, *he* has both the Father and the Son.
10 If any one come to you and bring not this doctrine, do not receive him into [the] house, and greet him not;
11 for he who greets him partakes in his wicked works.
12 Having many things to write to you, I would not with paper and ink; but hope to come to you, and to speak mouth to mouth, that our joy may be full.
13 The children of thine elect sister greet thee.

THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 JOHN CHAPTER 1

(This letter is addressed to a highly deserving Gaius, of whom nothing else is known. The apostle turns to this confidant because the domineering Bishop Diotrephes had not disclosed his earlier letter to the congregation. He encourages him to continue his loving practice of hospitality, especially toward missionaries passing through.)

1 The elder to the beloved Gaius, whom I love in truth.
2 Beloved, I desire that in all things thou shouldest prosper and be in health, even as thy soul prospers.
3 For I rejoiced exceedingly when [the] brethren came and bore testimony to thy [holding fast the] truth, even as *thou* walkest in truth.
4 I have no greater joy than these things that I hear of my children walking in the truth.
5 Beloved, thou doest faithfully [in] whatever thou mayest have wrought towards the brethren and that strangers,
6 (who have witnessed of thy love before [the] assembly,) in setting forward whom on their journey worthily of God, thou wilt do well;
7 for for the name have they gone forth, taking nothing of those of the nations.
8 *We* therefore ought to receive such, that we may be fellow-workers with the truth.
9 I wrote something to the assembly; but Diotrephes, who loves to have the first place among them, receives us not.
10 For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with wicked words; and not content with these, neither does he himself receive the brethren; and those who would he prevents, and casts [them] out of the assembly.
11 Beloved, do not imitate what is evil, but what is good. He that does good is of God. He that does evil has not seen God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Demetrius has witness borne to him by all, and by the truth itself; and *we* also bear witness, and thou knowest that our witness is true.

13 I had many things to write to thee, but I will not with ink and pen write to thee;

14 but I hope soon to see thee, and we will speak mouth to mouth.

15 Peace [be] to thee. The friends greet thee. Greet the friends by name.

THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

JUDE CHAPTER 1

(In his letter, Jude [Didymus Judas Thomas] assumes that his readers have a great knowledge of the Old Testament and Jewish tradition. Therefore, it can be assumed that he addressed the letter to predominantly Jewish-Christian congregations, most likely within the sphere of influence of the apostle James the Just. He displays the same adherence to the law as Jesus and James. Heretics abused Christian freedom from Old Testament law and indulged in the greatest licentiousness and debauchery.)

1 Jude, bondman of Jesus Christ, and brother of James, to the called ones beloved in God [the] Father and preserved in Jesus Christ:

2 Mercy to you, and peace, and love be multiplied.

3 Beloved, using all diligence to write to you of our common salvation, I have been obliged to write to you exhorting [you] to contend earnestly for the faith once delivered to the saints.

4 For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly [persons], turning the grace of our God into dissoluteness, and denying our only Master and Lord Jesus Christ.

5 But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of [the] land of Egypt, in the second place destroyed those who had not believed.

6 And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps in eternal chains under gloomy darkness, to [the] judgment of [the] great day;

7 as Sodom and Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire.

8 Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignities.

9 But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, [The] Lord rebuke thee.

10 But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.

11 Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your love-feasts, feasting together [with you] without fear, pasturing themselves; clouds without water, carried along by [the] winds; autumnal trees, without fruit, twice dead, rooted up;

13 raging waves of the sea, foaming out their own shames; wandering stars, to whom has been reserved the gloom of darkness for eternity.

14 And Enoch, [the] seventh from Adam, prophesied also as to these, saying, Behold, [the] Lord has come amidst his holy myriads,

15 to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard [things] which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their lusts; and their mouth speaks swelling words, admiring persons for the sake of profit.

17 But *ye*, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ,

18 that they said to you, that at [the] end of the time there should be mockers, walking after their own lusts of ungodlinesses.

19 These are they who set [themselves] apart, natural [men], not having [the] Spirit.

20 But *ye*, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

21 keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference,

23 but others save with fear, snatching [them] out of the fire; hating even the garment spotted by the flesh.

24 But to him that is able to keep you without stumbling, and to set [you] with exultation blameless before his glory,

25 to the only God our Saviour, through Jesus Christ our Lord, [be] glory, majesty, might, and authority, from before the whole age, and now, and to all the ages. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or "revelation". The author names himself as "John", but modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

(Content and Purpose of the Book of Revelation: Revelation [Greek: Apocalypse, full title: The Revelation of Jesus Christ through John] was initially intended for the churches in Asia Minor to encourage them to maintain their faith and remain steadfast in the face of tribulation and danger. No other book of the Bible has been subject to as many diverse interpretations as Revelation. This book appears to be a collection of individual passages written by a group of authors and then assembled. It is as if the authors were commissioned to imagine the most gruesome scenarios and let them flow from their pens onto parchment, demonstrating to believers what could happen if they abandoned Paul's new religion and its doctrine; depicted in a kind of Hieronymus Bosch painting with monstrous, apocalyptic scenes of chaos and nightmare in written form.)

1 Revelation of Jesus Christ, which God gave to him, to shew to his bondmen what must shortly take place; and he signified [it], sending by his angel, to his bondman John,

2 who testified the word of God, and the testimony of Jesus Christ, all things that he saw.

3 Blessed [is] he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time [is] near.

4 John to the seven assemblies which [are] in Asia: Grace to you and peace from [him] who is, and who was, and who is to come; and from the seven Spirits which [are] before his throne;

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood,

6 and made us a kingdom, priests to his God and Father: to him [be] the glory and the might to the ages of ages. Amen.

7 Behold, he comes with the clouds, and every eye shall see him, and they which have pierced him, and all the tribes of the land shall wail because of him. Yea. Amen.

8 I am the Alpha and the Omega, saith [the] Lord God, he who is, and who was, and who is to come, the Almighty.

9 I John, your brother and fellow-partaker in the tribulation and kingdom and patience, in Jesus, was in the island called Patmos, for the word of God, and for the testimony of Jesus.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 I became in [the] Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet,
11 saying, What thou seest write in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
12 And I turned back to see the voice which spoke with me; and having turned, I saw seven golden lamps,
13 and in the midst of the [seven] lamps [one] like [the] Son of man, clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle:
14 his head and hair white like white wool, as snow; and his eyes as a flame of fire;
15 and his feet like fine brass, as burning in a furnace; and his voice as the voice of many waters;
16 and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power.
17 And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; *I* am the first and the last,
18 and the living one: and I became dead, and behold, I am living to the ages of ages, and have the keys of death and of hades.
19 Write therefore what thou hast seen, and the things that are, and the things that are about to be after these.
20 The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps. -- The seven stars are angels of the seven assemblies; and the seven lamps are seven assemblies.

REVELATION CHAPTER 2

1 To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:
2 I know thy works and [thy] labour, and thine endurance, and that thou canst not bear evil [men]; and thou hast tried them who say that themselves [are] apostles and are not, and hast found them liars;
3 and endurest, and hast borne for my name's sake, and hast not wearied:
4 but I have against thee, that thou hast left thy first love.
5 Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee, and I will remove thy lamp out of its place, except thou shalt repent.
6 But this thou hast, that thou hatest the works of the Nicolaitanes, which *I* also hate.
7 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of God.
8 And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived:
9 I know thy tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan.
10 Fear nothing [of] what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give to thee the crown of life.
11 He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise be injured of the second death.
12 And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword:
13 I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas my faithful witness [was], who was slain among you, where Satan dwells.
14 But I have a few things against thee: that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idol sacrifices and commit fornication.
15 So thou also hast those who hold the doctrine of Nicolaitanes in like manner.
16 Repent therefore: but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.
17 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he that receives [it].
18 And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:
19 I know thy works, and love, and faith, and service, and thine endurance, and thy last works [to be] more than the first.
20 But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices.
21 And I gave her time that she should repent, and she will not repent of her fornication.
22 Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works,
23 and her children will I kill with death; and all the assemblies shall know that *I* am he that searches [the] reins and [the] hearts; and I will give to you each according to your works.
24 But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden;
25 but what ye have hold fast till I shall come.
26 And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations,
27 and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father;
28 and I will give to him the morning star.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 He that has an ear, let him hear what the Spirit says to the assemblies.

REVELATION CHAPTER 3

1 And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things that remain, which are about to die, for I have not found thy works complete before my God.

3 Remember therefore how thou hast received and heard, and keep [it] and repent. If therefore thou shalt not watch, I will come [upon thee] as a thief, and thou shalt not know at what hour I shall come upon thee.

4 But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy.

5 He that overcomes, *he* shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.

6 He that has an ear, let him hear what the Spirit says to the assemblies.

7 And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open:

8 I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name.

9 Behold, I make them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that *I* have loved thee.

10 Because thou hast kept the word of my patience, *I* also will keep thee out of the hour of trial, which is about to come upon the whole habitable world, to try them that dwell upon the earth.

11 I come quickly: hold fast what thou hast, that no one take thy crown.

12 He that overcomes, him will I make a pillar in the temple of my God, and he shall go no more at all out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven, from my God, and my new name.

13 He that has an ear, let him hear what the Spirit says to the assemblies.

14 And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

16 Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth.

17 Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that *thou* art the wretched and the miserable, and poor, and blind, and naked;

18 I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayest see.

19 I rebuke and discipline as many as I love; be zealous therefore and repent.

20 Behold, I stand at the door and am knocking; if any one hear my voice and open the door, I will come in unto him and sup with him, and he with me.

21 He that overcomes, to him will I give to sit with me in my throne; as *I* also have overcome, and have sat down with my Father in his throne.

22 He that has an ear, let him hear what the Spirit says to the assemblies.

REVELATION CHAPTER 4

1 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things.

2 Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the throne one sitting,

3 and he [that was] sitting like in appearance to a stone [of] jasper and a sardius, and a rainbow round the throne like in appearance to an emerald.

4 And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their heads golden crowns.

5 And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, which are the seven Spirits of God;

6 and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around the throne, four living creatures, full of eyes, before and behind;

7 and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of a man, and the fourth living creature like a flying eagle.

8 And the four living creatures, each one of them having respectively six wings; round and within they are full of eyes; and they cease not day and night saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

9 And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne, who lives to the ages of ages,

10 the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne, saying,

11 Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for *thou* hast created all things, and for thy will they were, and they have been created.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

REVELATION CHAPTER 5

1 And I saw on the right hand of him that sat upon the throne a book, written within and on the back, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the book, and to break its seals?

3 And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard it.

4 And *I* wept much because no one had been found worthy to open the book nor to regard it.

5 And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.

6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God [which are] sent into all the earth:

7 and it came and took [it] out of the right hand of him that sat upon the throne.

8 And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having each a harp and golden bowls full of incenses, which are the prayers of the saints.

9 And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed to God, by thy blood, out of every tribe, and tongue, and people, and nation,

10 and made them to our God kings and priests; and they shall reign over the earth.

11 And I saw, and I heard [the] voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands;

12 saying with a loud voice, Worthy is the Lamb that has been slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in the heaven and upon the earth and under the earth, and [those that are] upon the sea, and all things in them, heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages of ages.

14 And the four living creatures said, Amen; and the elders fell down and did homage.

REVELATION CHAPTER 6

1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come [and see].

2 And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was given to him, and he went forth conquering and that he might conquer.

3 And when it opened the second seal, I heard the second living creature saying, Come [and see].

4 And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the earth, and that they should slay one another; and there was given to him a great sword.

5 And when it opened the third seal, I heard the third living creature saying, Come [and see]. And I saw: and behold, a black horse, and he that sat upon it having a balance in his hand.

6 And I heard as a voice in the midst of the four living creatures saying, A choenix of wheat for a denarius, and three choenixes of barley for a denarius: and do not injure the oil and the wine.

7 And when it opened the fourth seal, I heard [the voice of] the fourth living creature saying, Come [and see].

8 And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death, and hades followed with him; and authority was given to him over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.

9 And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held;

10 and they cried with a loud voice, saying, How long, O sovereign Ruler, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?

11 And there was given to them, to each one a white robe; and it was said to them that they should rest yet a little while, until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled.

12 And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood,

13 and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs.

14 And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places.

15 And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains;

16 and they say to the mountains and to the rocks, Fall on us, and have us hidden from [the] face of him that sits upon the throne, and from the wrath of the Lamb;

17 because the great day of his wrath is come, and who is able to stand?

REVELATION CHAPTER 7

1 And after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, nor upon any tree.

2 And I saw another angel ascending from [the] sunrising, having [the] seal of [the] living God; and he cried with a loud voice to the four angels to whom it had been given to hurt the earth and the sea,

3 saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of our God upon their foreheads.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons of Israel:

5 out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve thousand; out of [the] tribe of Gad, twelve thousand;

6 out of [the] tribe of Aser, twelve thousand; out of [the] tribe of Nepthalim, twelve thousand; out of [the] tribe of Manasseh, twelve thousand;

7 out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thousand; out of [the] tribe of Issachar, twelve thousand;

8 out of [the] tribe of Zabulun, twelve thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve thousand sealed.

9 After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palm branches in their hands.

10 And they cry with a loud voice, saying, Salvation to our God who sits upon the throne, and to the Lamb.

11 And all the angels stood around the throne, and the elders, and the four living creatures, and fell before the throne upon their faces, and worshipped God,

12 saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages. Amen.

13 And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they?

14 And I said to him, My lord, *thou* knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall spread his tabernacle over them.

16 They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning heat;

17 because the Lamb which is in the midst of the throne shall shepherd them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

REVELATION CHAPTER 8

1 And when it opened the seventh seal, there was silence in the heaven about half an hour.

2 And I saw the seven angels who stand before God, and seven trumpets were given to them.

3 And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give [efficacy] to the prayers of all saints at the golden altar which [was] before the throne.

4 And the smoke of the incense went up with the prayers of the saints, out of the hand of the angel before God.

5 And the angel took the censer, and filled it from the fire of the altar, and cast [it] on the earth: and there were voices, and thunders and lightnings, and an earthquake.

6 And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets.

7 And the first sounded [his] trumpet: and there was hail and fire, mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded [his] trumpet: and as a great mountain burning with fire was cast into the sea, and the third part of the sea became blood;

9 and the third part of the creatures which were in the sea which had life died; and the third part of the ships were destroyed.

10 And the third angel sounded [his] trumpet: and there fell out of the heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter.

12 And the fourth angel sounded [his] trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same.

13 And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

REVELATION CHAPTER 9

1 And the fifth angel sounded [his] trumpet: and I saw a star out of the heaven fallen to the earth; and there was given to it the key of the pit of the abyss.

2 And it opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.

3 And out of the smoke came forth locusts on the earth, and power was given to them as the scorpions of the earth have power;

4 and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who have not the seal of God on their foreheads:

5 and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a scorpion when it strikes a man.

6 And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flees from them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And the likenesses of the locusts [were] like to horses prepared for war; and upon their heads as crowns like gold, and their faces as faces of men;
8 and they had hair as women's hair, and their teeth were as of lions,
9 and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses running to war;
10 and they have tails like scorpions, and stings; and their power [was] in their tails to hurt men five months.
11 They have a king over them, the angel of the abyss: his name in Hebrew, Abaddon, and in Greek he has [for] name Apollyon.
12 The first woe has passed. Behold, there come yet two woes after these things.
13 And the sixth angel sounded [his] trumpet: and I heard a voice from the four horns of the golden altar which [is] before God,
14 saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the great river Euphrates.
15 And the four angels were loosed, who are prepared for the hour and day and month and year, that they might slay the third part of men;
16 and the number of the hosts of horse [was] twice ten thousand times ten thousand. I heard their number.
17 And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire and smoke and brimstone.
18 By these three plagues were the third part of men killed, by the fire and the smoke and the brimstone which goes out of their mouths.
19 For the power of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads, and with them they injure.
20 And the rest of men who were not killed with these plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor hear nor walk.
21 And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

REVELATION CHAPTER 10

1 And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of fire,
2 and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth,
3 and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered their own voices.
4 And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.
5 And the angel whom I saw stand on the sea and on the earth lifted up his right hand to the heaven,
6 and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no longer delay;
7 but in the days of the voice of the seventh angel, when he is about to sound the trumpet, the mystery of God also shall be completed, as he has made known the glad tidings to his own bondmen the prophets.
8 And the voice which I heard out of the heaven [was] again speaking with me, and saying, Go, take the little book which is opened in the hand of the angel who is standing on the sea and on the earth.
9 And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.
10 And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made bitter.
11 And it was said to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

REVELATION CHAPTER 11

1 And there was given to me a reed like a staff, saying, Rise, and measure the temple of God, and the altar, and them that worship in it.
2 And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two months.
3 And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed in sackcloth.
4 These are the two olive trees and the two lamps which stand before the Lord of the earth;
5 and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed.
6 These have power to shut the heaven that no rain may fall during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague.
7 And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:
8 and their body [shall be] on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified.
9 And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, the two prophets, tormented them that dwell upon the earth.

11 And after the three days and a half [the] spirit of life from God came into them, and they stood upon their feet; and great fear fell upon those beholding them.

12 And I heard a great voice out of the heaven saying to them, Come up here; and they went up to the heaven in the cloud, and their enemies beheld them.

13 And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were filled with fear, and gave glory to the God of the heaven.

14 The second woe has passed; behold, the third woe comes quickly.

15 And the seventh angel sounded [his] trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, and he shall reign to the ages of ages.

16 And the twenty-four elders, who sit on their thrones before God, fell upon their faces, and worshipped God,

17 saying, We give thee thanks, Lord God Almighty, [He] who is, and who was, that thou hast taken thy great power and hast reigned.

18 And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy those that destroy the earth.

19 And the temple of God in the heaven was opened, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

REVELATION CHAPTER 12

1 And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

2 and being with child she cried, [being] in travail, and in pain to bring forth.

3 And another sign was seen in the heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems;

4 and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might devour her child.

5 And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was caught up to God and to his throne.

6 And the woman fled into the wilderness, where she has there a place prepared of God, that they should nourish her there a thousand two hundred [and] sixty days.

7 And there was war in the heaven: Michael and his angels went to war with the dragon. And the dragon fought, and his angels;

8 and he prevailed not, nor was their place found any more in the heaven.

9 And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan, he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.

10 And I heard a great voice in the heaven saying, Now is come the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before our God day and night:

11 and *they* have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death.

12 Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.

13 And when the dragon saw that he had been cast out into the earth, he persecuted the woman which bore the male [child].

14 And there were given to the woman the two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there a time, and times, and half a time, from [the] face of the serpent.

15 And the serpent cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away by a river.

16 And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth.

17 And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

REVELATION CHAPTER 13

1 And I stood upon the sand of the sea; and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy.

2 And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne, and great authority;

3 and one of his heads [was] as slain to death, and his wound of death had been healed: and the whole earth wondered after the beast.

4 And they did homage to the dragon, because he gave the authority to the beast; and they did homage to the beast, saying, Who [is] like to the beast? and who can make war with it?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue its career forty-two months.

6 And it opened its mouth for blasphemies against God, to blaspheme his name and his tabernacle, and those who have their tabernacle in the heaven.

7 And there was given to it to make war with the saints, and to overcome them; and there was given to it authority over every tribe, and people, and tongue, and nation;

8 and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book of life of the slain Lamb.

9 If any one has an ear, let him hear.

10 If any one [leads] into captivity, he goes into captivity. If any one shall kill with [the] sword, he must with [the] sword be killed. Here is the endurance and the faith of the saints.

11 And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake as a dragon;

12 and it exercises all the authority of the first beast before it, and causes the earth and those that dwell in it to do homage to the first beast, whose wound of death was healed.

13 And it works great signs, that it should cause even fire to come down from heaven to the earth before men.

14 And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and lived.

15 And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the beast should be killed.

16 And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon their forehead;

17 and that no one should be able to buy or sell save he that had the mark, the name of the beast, or the number of its name.

18 Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and its number [is] six hundred [and] sixty-six.

REVELATION CHAPTER 14

1 And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father written upon their foreheads.

2 And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard [was] as of harp-singers harping with their harps;

3 and they sing a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were bought from the earth.

4 These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men [as] first-fruits to God and to the Lamb:

5 and in their mouths was no lie found; [for] they are blameless.

6 And I saw another angel flying in mid-heaven, having [the] everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people,

7 saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.

8 And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which of the wine of the fury of her fornication has made all nations drink.

9 And another, a third, angel followed them, saying with a loud voice, If any one do homage to the beast and its image, and receive a mark upon his forehead or upon his hand,

10 he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.

11 And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name.

12 Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.

13 And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.

16 And he that sat on the cloud put his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which [is] in the heaven, he also having a sharp sickle.

18 And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are fully ripened.

19 And the angel put his sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great wine-press of the fury of God;

20 and the wine-press was trodden without the city, and blood went out of the wine-press to the bits of the horses for a thousand six hundred stadia.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

REVELATION CHAPTER 15

1 And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.

2 And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea, having harps of God.

3 And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, O King of nations.

4 Who shall not fear [thee], O Lord, and glorify thy name? for [thou] only [art] holy; for all nations shall come and do homage before thee; for thy righteousnesses have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of witness in the heaven was opened;

6 and the seven angels who had the seven plagues came out of the temple, clothed in pure bright linen, and girded about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages.

8 And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

REVELATION CHAPTER 16

1 And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon the earth.

2 And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon the men that had the mark of the beast, and those who worshipped its image.

3 And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul died in the sea.

4 And the third poured out his bowl on the rivers, and [on] the fountains of waters; and they became blood.

5 And I heard the angel of the waters saying, Thou art righteous, who art and wast, the holy one, that thou hast judged so;

6 for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy.

7 And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.

8 And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire.

9 And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory.

10 And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress,

11 and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.

12 And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared.

13 And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs;

14 for they are [the] spirits of demons, doing signs; which go out to the kings of the whole habitable world to gather them together to the war of [that] great day of God the Almighty.

15 (Behold, I come as a thief. Blessed [is] he that watches and keeps his garments, that he may not walk naked, and that they [may not] see his shame.)

16 And he gathered them together to the place called in Hebrew, Armagedon.

17 And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven, from the throne, saying, It is done.

18 And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.

19 And the great city was [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath.

20 And every island fled, and mountains were not found;

21 and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

REVELATION CHAPTER 17

1 And one of the seven angels, which had the seven bowls, came and spoke with me, saying, Come here, I will shew thee the sentence of the great harlot who sits upon the many waters;

2 with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her fornication.

3 And he carried me away in spirit to a desert; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed in purple and scarlet, and had ornaments of gold and precious stones and pearls, having a golden cup in her hand full of abominations and the unclean things of her fornication;

5 and upon her forehead a name written, Mystery, great Babylon, the mother of the harlots, and of the abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her, with great wonder.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And the angel said to me, Why hast thou wondered? *I* will tell thee the mystery of the woman, and of the beast which carries her, which has the seven heads and the ten horns.

8 The beast which thou sawest was, and is not, and is about to come up out of the abyss and go into destruction: and they who dwell on the earth, whose names are not written from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, and shall be present.

9 Here is the mind that has wisdom: The seven heads are seven mountains, whereon the woman sits.

10 And there are seven kings: five have fallen, one is, the other has not yet come; and when he comes he must remain [only] a little while.

11 And the beast that was and is not, he also is an eighth, and is of the seven, and goes into destruction.

12 And the ten horns which thou sawest are ten kings, which have not yet received a kingdom, but receive authority as kings one hour with the beast.

13 These have one mind, and give their power and authority to the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.

15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes and nations and tongues.

16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire;

17 for God has given to their hearts to do his mind, and to act with one mind, and to give their kingdom to the beast until the words of God shall be fulfilled.

18 And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

REVELATION CHAPTER 18

1 After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened with his glory.

2 And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird;

3 because all the nations have drunk of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.

4 And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellowship in her sins, and that ye do not receive of her plagues:

5 for her sins have been heaped on one another up to the heaven, and God has remembered her unrighteousnesses.

6 Recompense her even as she has recompensed; and double [to her] double, according to her works. In the cup which she has mixed, mix to her double.

7 So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen, and I am not a widow; and I shall in no wise see grief:

8 for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is the] Lord God who has judged her.

9 And the kings of the earth, who have committed fornication, and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning,

10 standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come.

11 And the merchants of the earth weep and grieve over her, because no one buys their lading any more;

12 lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and in iron, and in marble,

13 and cinnamon, and amomum, and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men.

14 And the ripe fruits which were the lust of thy soul have departed from thee, and all fair and splendid things have perished from thee, and they shall not find them any more at all.

15 The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving,

16 saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls!

17 for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place, and sailors, and all who exercise their calling on the sea, stood afar off,

18 and cried, seeing the smoke of her burning, saying, What [city] is like to the great city?

19 and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate.

20 Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment upon her.

21 And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at all;

22 and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

in thee, and voice of millstone shall be heard no more at all in thee,

23 and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were the great ones of the earth; for by thy sorcery have all the nations been deceived.

24 And in her was found [the] blood of prophets and saints, and of all the slain upon the earth.

REVELATION CHAPTER 19

1 After these things I heard as a loud voice of a great multitude in the heaven, saying, Hallelujah: the salvation and the glory and the power of our God:

2 for true and righteous [are] his judgments; for he has judged the great harlot which corrupted the earth with her fornication, and has avenged the blood of his bondmen at her hand.

3 And a second time they said, Hallelujah. And her smoke goes up to the ages of ages.

4 And the twenty-four elders and the four living creatures fell down and did homage to God who sits upon the throne, saying, Amen, Hallelujah.

5 And a voice came out of the throne, saying, Praise our God, all ye his bondmen, [and] ye that fear him, small and great.

6 And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for [the] Lord our God the Almighty has taken to himself kingly power.

7 Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready.

8 And it was given to her that she should be clothed in fine linen, bright [and] pure; for the fine linen is the righteousnesses of the saints.

9 And he says to me, Write, Blessed [are] they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God.

10 And I fell before his feet to do him homage. And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to God. For the spirit of prophecy is the testimony of Jesus.

11 And I saw the heaven opened, and behold, a white horse, and one sitting on it, [called] Faithful and True, and he judges and makes war in righteousness.

12 And his eyes are a flame of fire, and upon his head many diadems, having a name written which no one knows but himself;

13 and [he is] clothed with a garment dipped in blood; and his name is called The Word of God.

14 And the armies which [are] in the heaven followed him upon white horses, clad in white, pure, fine linen.

15 And out of his mouth goes a sharp [two-edged] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the wrath of God the Almighty.

16 And he has upon his garment, and upon his thigh, a name written, King of kings, and Lord of lords.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God,

18 that ye may eat flesh of kings, and flesh of chiliarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and small and great.

19 And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army.

20 And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received the mark of the beast, and those that worship his image. Alive were both cast into the lake of fire which burns with brimstone;

21 and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

REVELATION CHAPTER 20

1 And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand.

2 And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan, and bound him a thousand years,

3 and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.

4 And I saw thrones; and they sat upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a thousand years:

5 the rest of the dead did not live till the thousand years had been completed. This [is] the first resurrection.

6 Blessed and holy he who has part in the first resurrection: over these the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.

7 And when the thousand years have been completed, Satan shall be loosed from his prison,

8 and shall go out to deceive the nations which [are] in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number [is] as the sand of the sea.

9 And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down [from God] out of the heaven and devoured them.

10 And the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

prophet; and they shall be tormented day and night for the ages of ages.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them.

12 And I saw the dead, great and small, standing before the throne, and books were opened; and another book was opened, which is [that] of life. And the dead were judged out of the things written in the books according to their works.

13 And the sea gave up the dead which [were] in it, and death and hades gave up the dead which [were] in them; and they were judged each according to their works:

14 and death and hades were cast into the lake of fire. This is the second death, [even] the lake of fire.

15 And if any one was not found written in the book of life, he was cast into the lake of fire.

REVELATION CHAPTER 21

1 And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.

2 And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice out of the heaven, saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them, their God.

4 And he shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former things have passed away.

5 And he that sat on the throne said, Behold, I make all things new. And he says [to me], Write, for these words are true and faithful.

6 And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely.

7 He that overcomes shall inherit these things, and I will be to him God, and he shall be to me son.

8 But to the fearful and unbelieving, [and sinners], and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death.

9 And there came one of the seven angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God,

11 having the glory of God. Her shining [was] like a most precious stone, as a crystal-like jasper stone;

12 having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those of the twelve tribes of [the] sons of Israel.

13 On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on [the] west three gates.

14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me had a golden reed [as] a measure, that he might measure the city, and its gates, and its wall.

16 And the city lies four-square, and its length [is] as much as the breadth. And he measured the city with the reed -- twelve thousand stadia: the length and the breadth and height of it are equal.

17 And he measured its wall, a hundred [and] forty-four cubits, [a] man's measure, that is, [the] angel's.

18 And the building of its wall [was] jasper; and the city pure gold, like pure glass:

19 the foundations of the wall of the city [were] adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.

21 And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city pure gold, as transparent glass.

22 And I saw no temple in it; for the Lord God Almighty is its temple, and the Lamb.

23 And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp thereof [is] the Lamb.

24 And the nations shall walk by its light; and the kings of the earth bring their glory to it.

25 And its gates shall not be shut at all by day, for night shall not be there.

26 And they shall bring the glory and the honour of the nations to it.

27 And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb.

REVELATION CHAPTER 22

1 And he shewed me a river of water of life, bright as crystal, going out of the throne of God and of the Lamb.

2 In the midst of its street, and of the river, on this side and on that side, [the] tree of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree for healing of the nations.

3 And no curse shall be any more; and the throne of God and of the Lamb shall be in it; and his servants shall serve him,

4 and they shall see his face; and his name [is] on their foreheads.

5 And night shall not be any more, and no need of a lamp, and light of [the] sun; for [the] Lord God shall shine upon them, and they shall reign to the ages of ages.

6 And he said to me, These words [are] faithful and true; and [the] Lord God of the spirits of the prophets has sent his

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

angel to shew to his bondmen the things which must soon come to pass.

7 And behold, I come quickly. Blessed [is] he who keeps the words of the prophecy of this book.

8 And I, John, [was] he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel who shewed me these things.

9 And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren the prophets, and of those who keep the words of this book. Do homage to God.

10 And he says to me, Seal not the words of the prophecy of this book. The time is near.

11 Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy, let him be sanctified still.

12 Behold, I come quickly, and my reward with me, to render to every one as his work shall be.

13 *I* [am] the Alpha and the Omega, [the] first and [the] last, the beginning and the end.

14 Blessed [are] they that wash their robes, that they may have right to the tree of life, and that they should go in by the gates into the city.

15 Without [are] the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.

16 *I* Jesus have sent mine angel to testify these things to you in the assemblies. *I* am the root and offspring of David, the bright [and] morning star.

17 And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely.

18 *I* testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book.

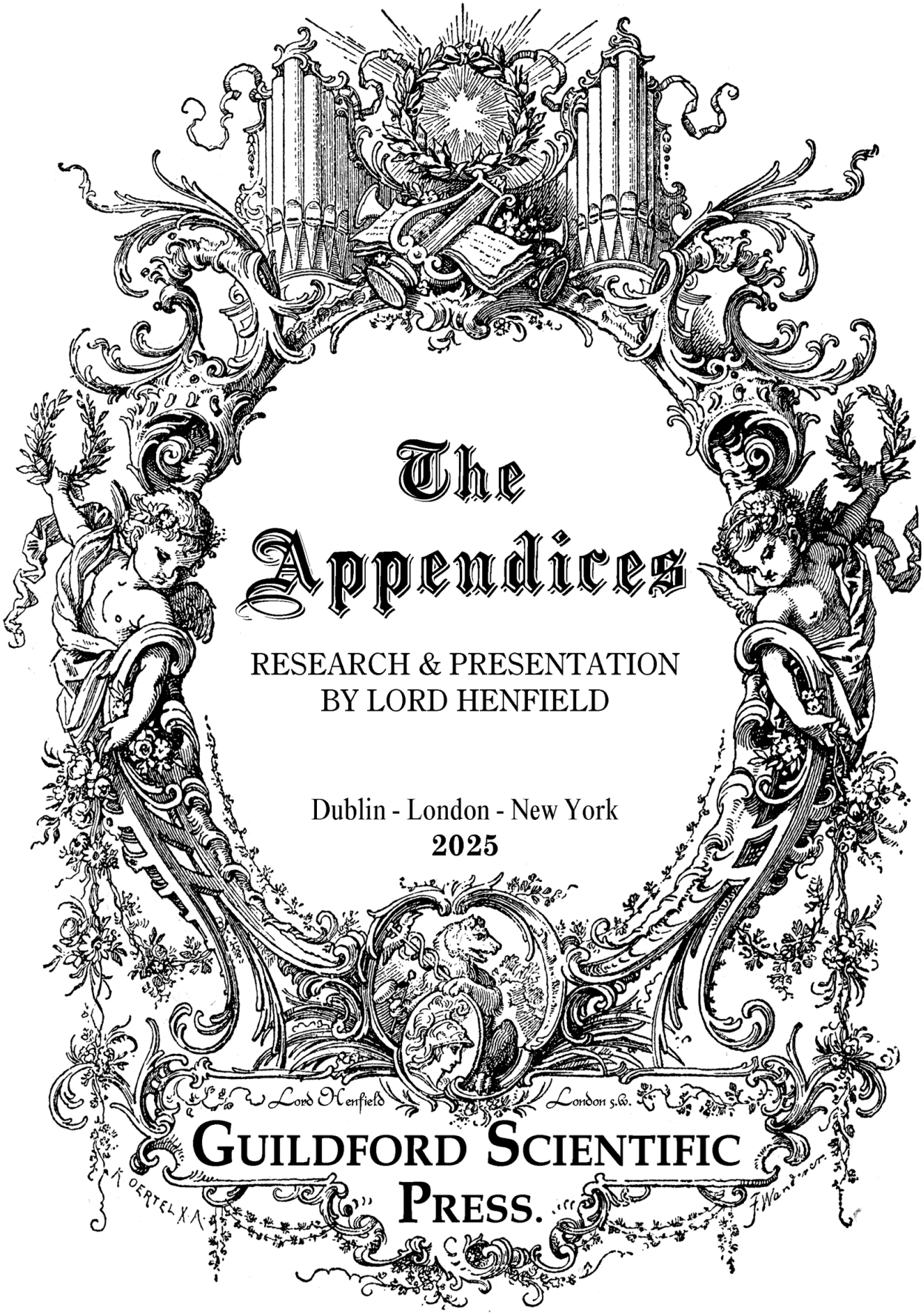
19 And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

20 He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus.

21 The grace of the Lord Jesus Christ [be] with all the saints.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The Appendices

RESEARCH & PRESENTATION
BY LORD HENFIELD

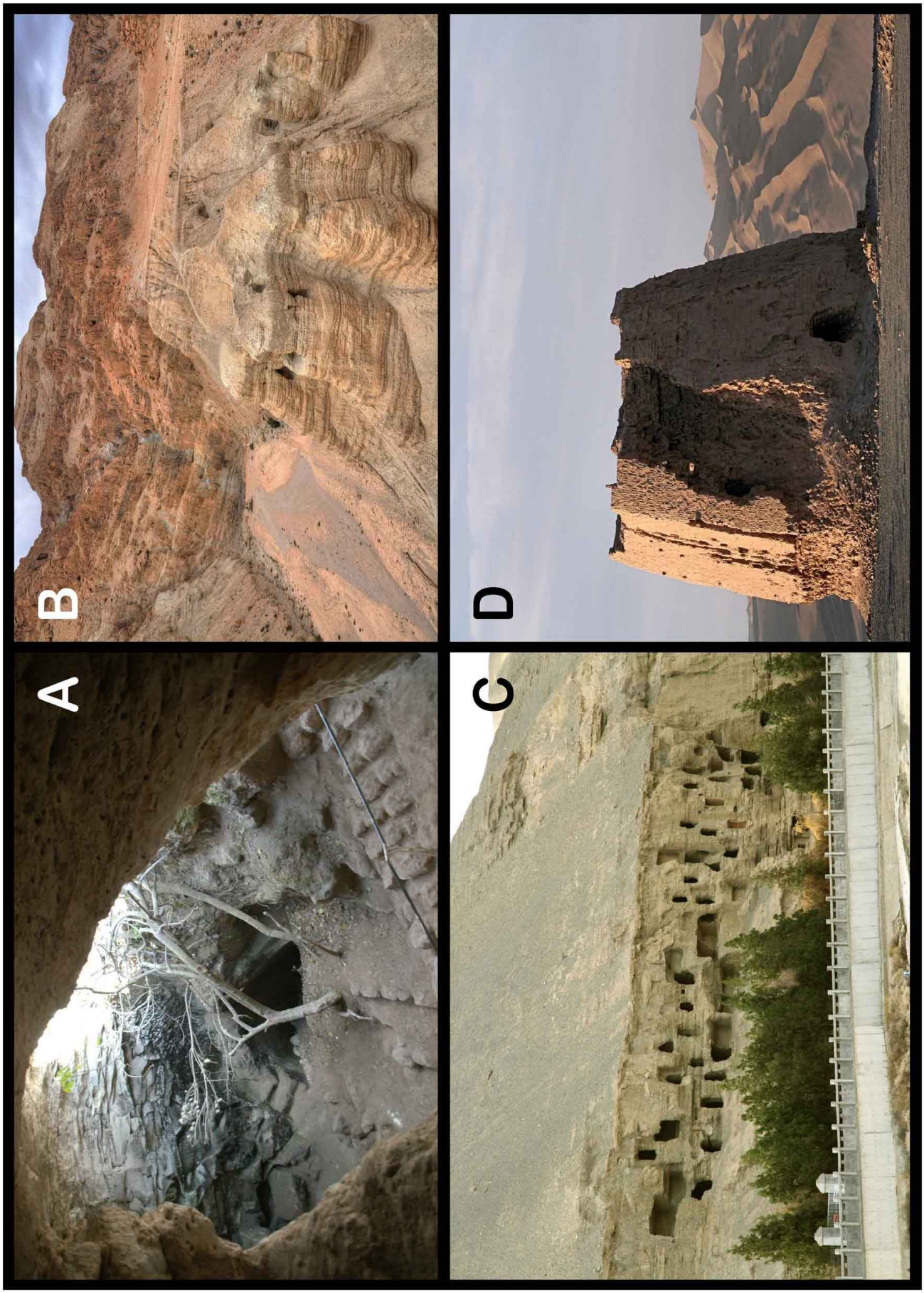
Dublin - London - New York
2025

GUILDFORD SCIENTIFIC PRESS.

APPENDIX A

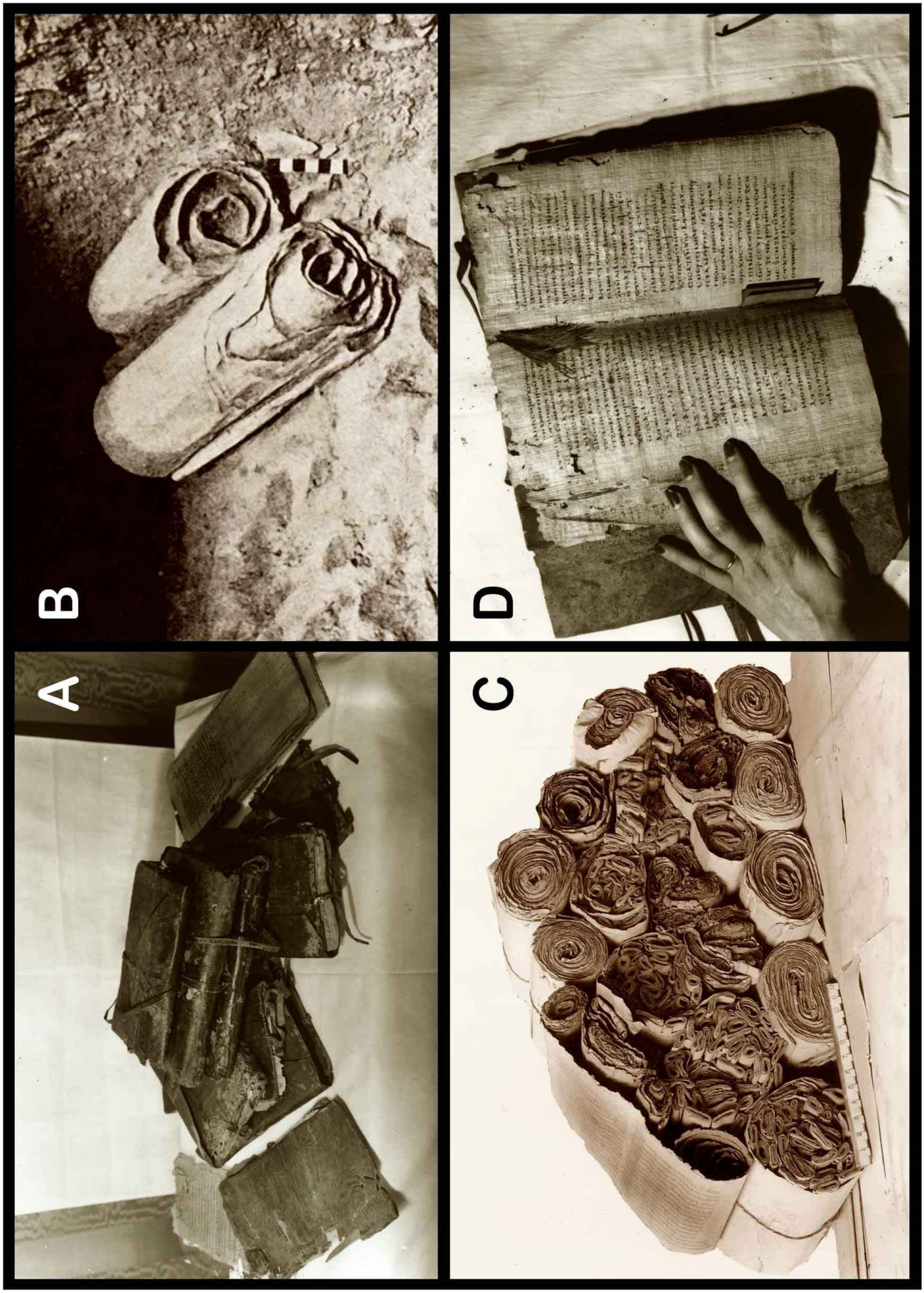
THE
PHOTO
DOCUMENTATION

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



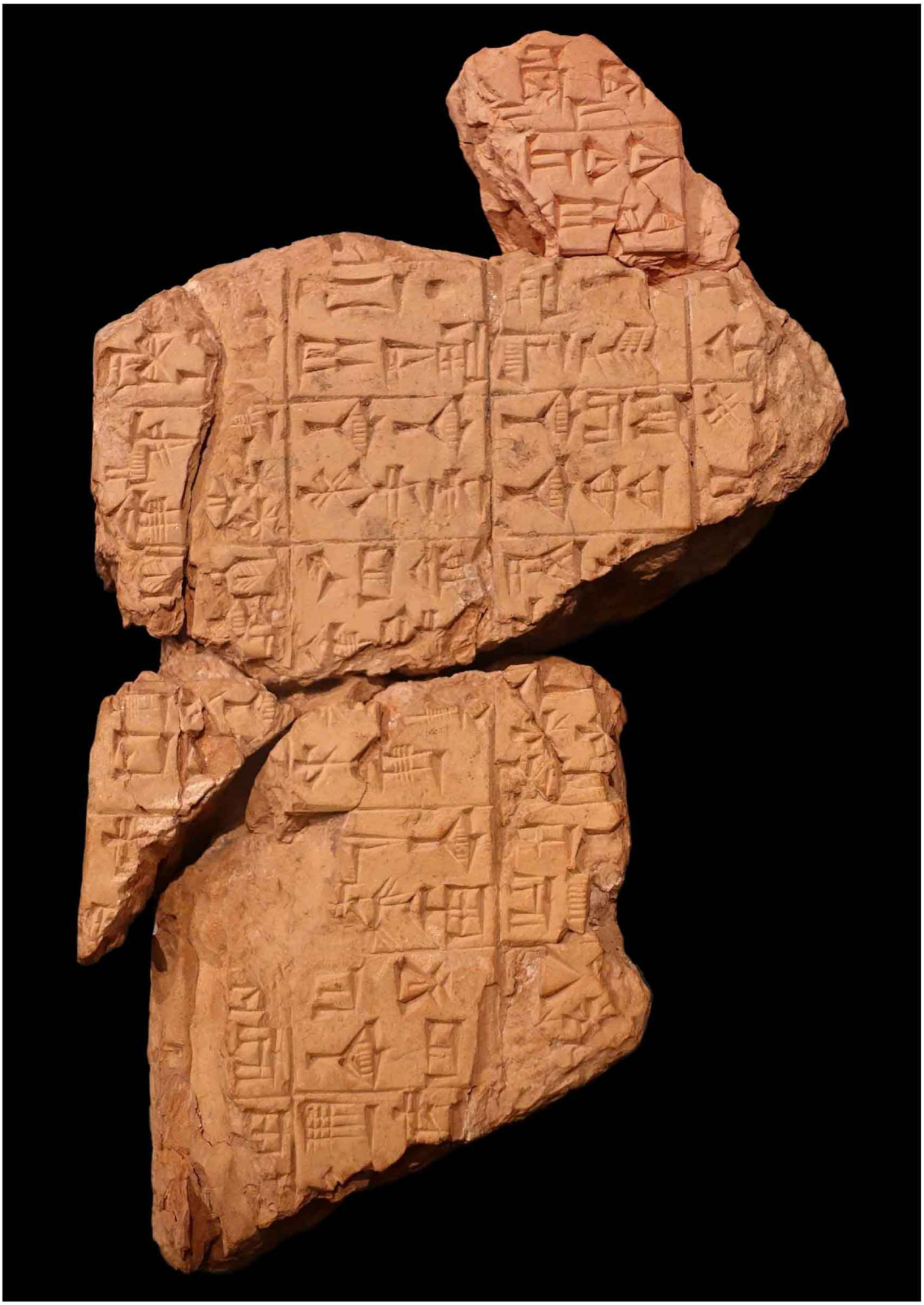
A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



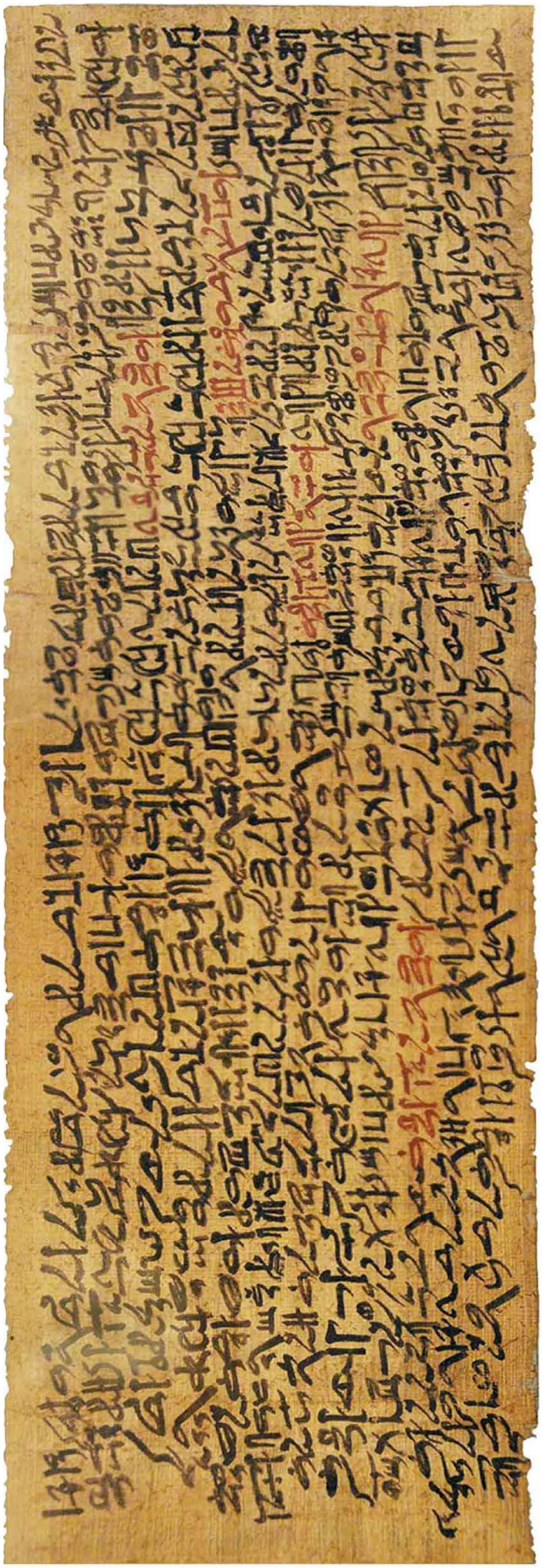
A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

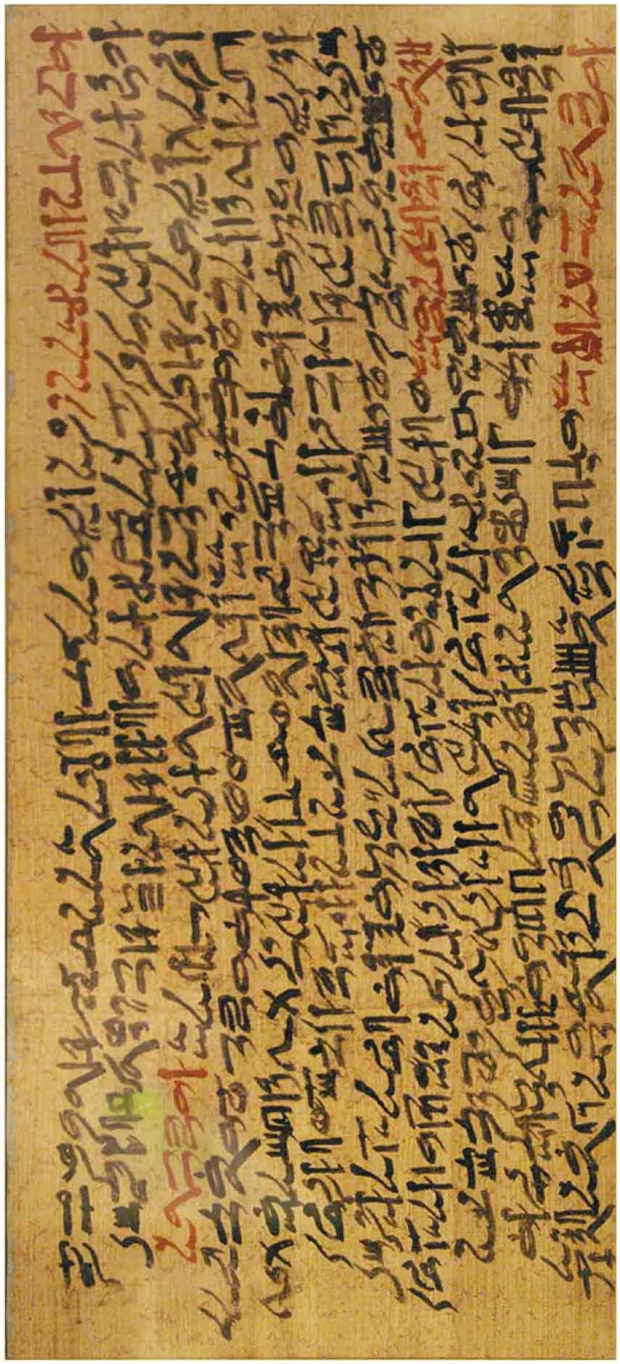
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

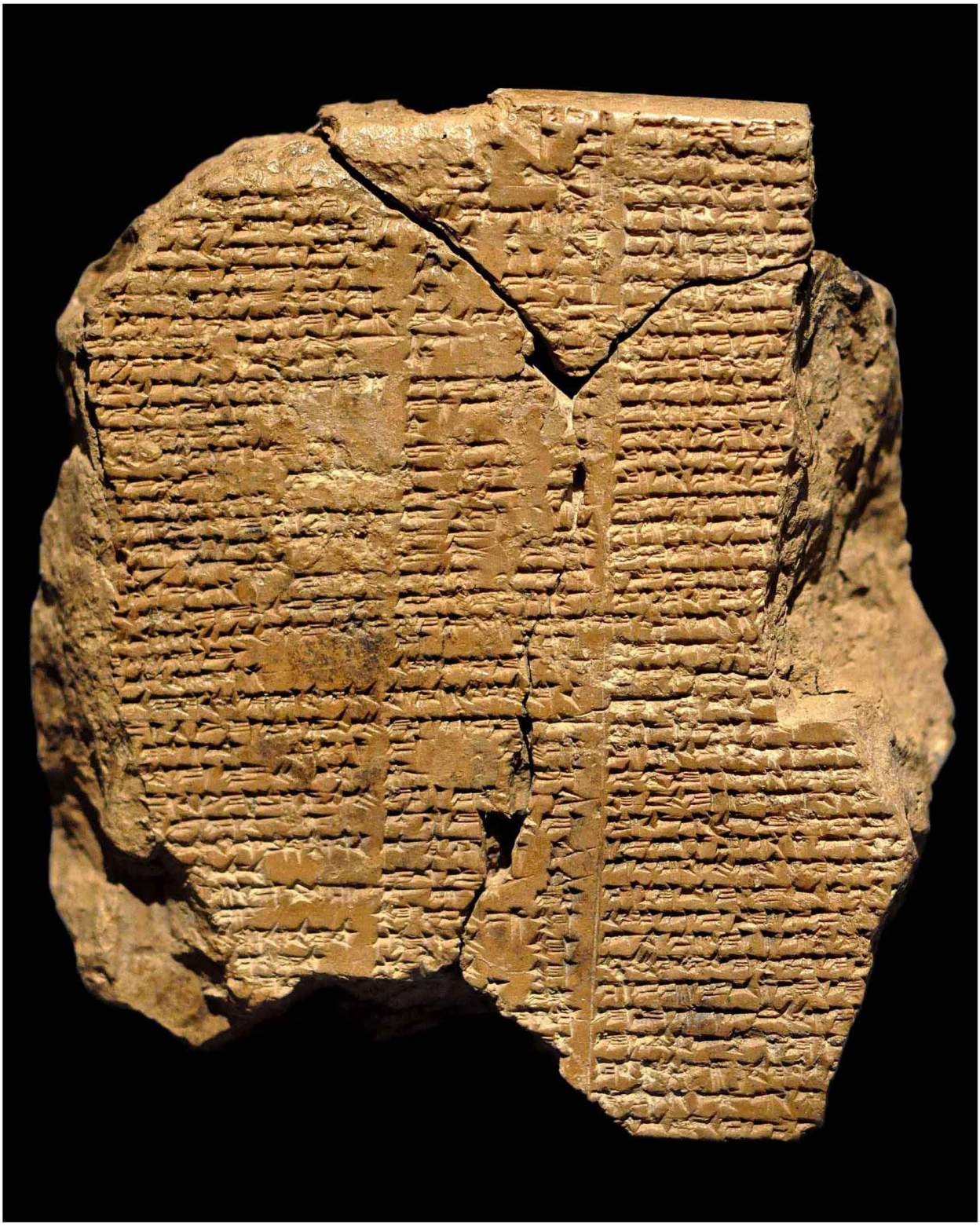




The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

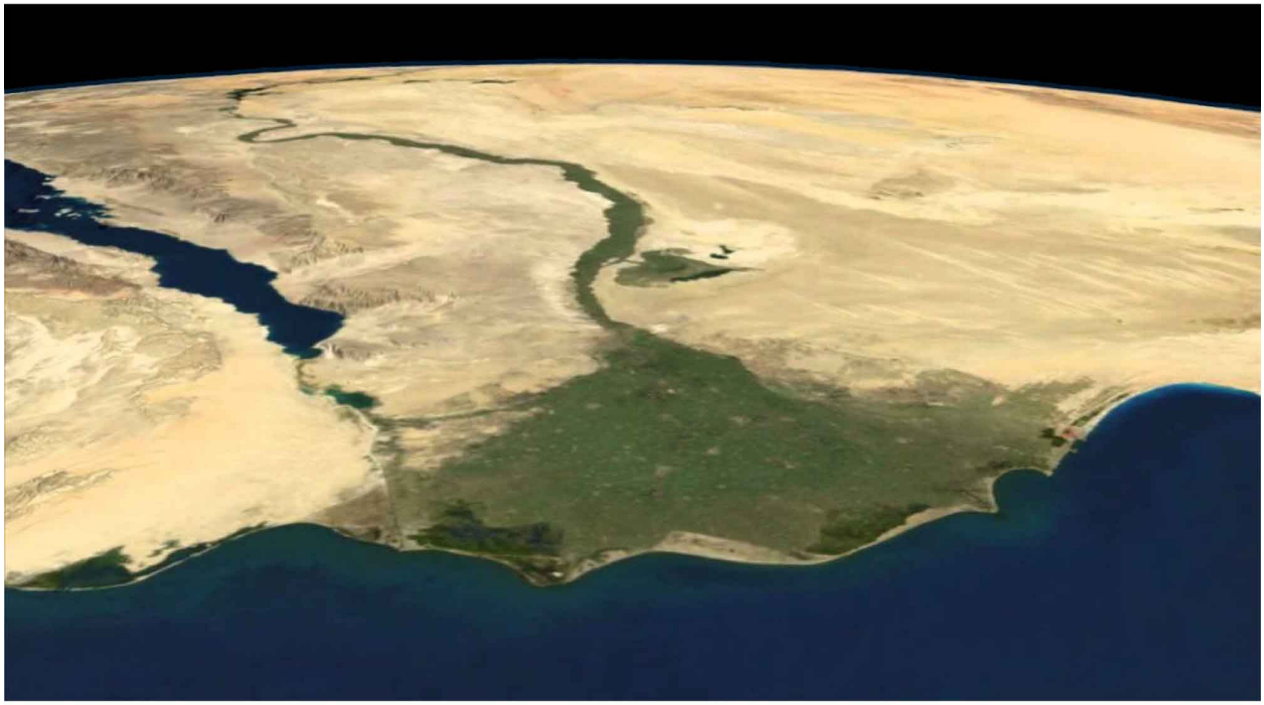
Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

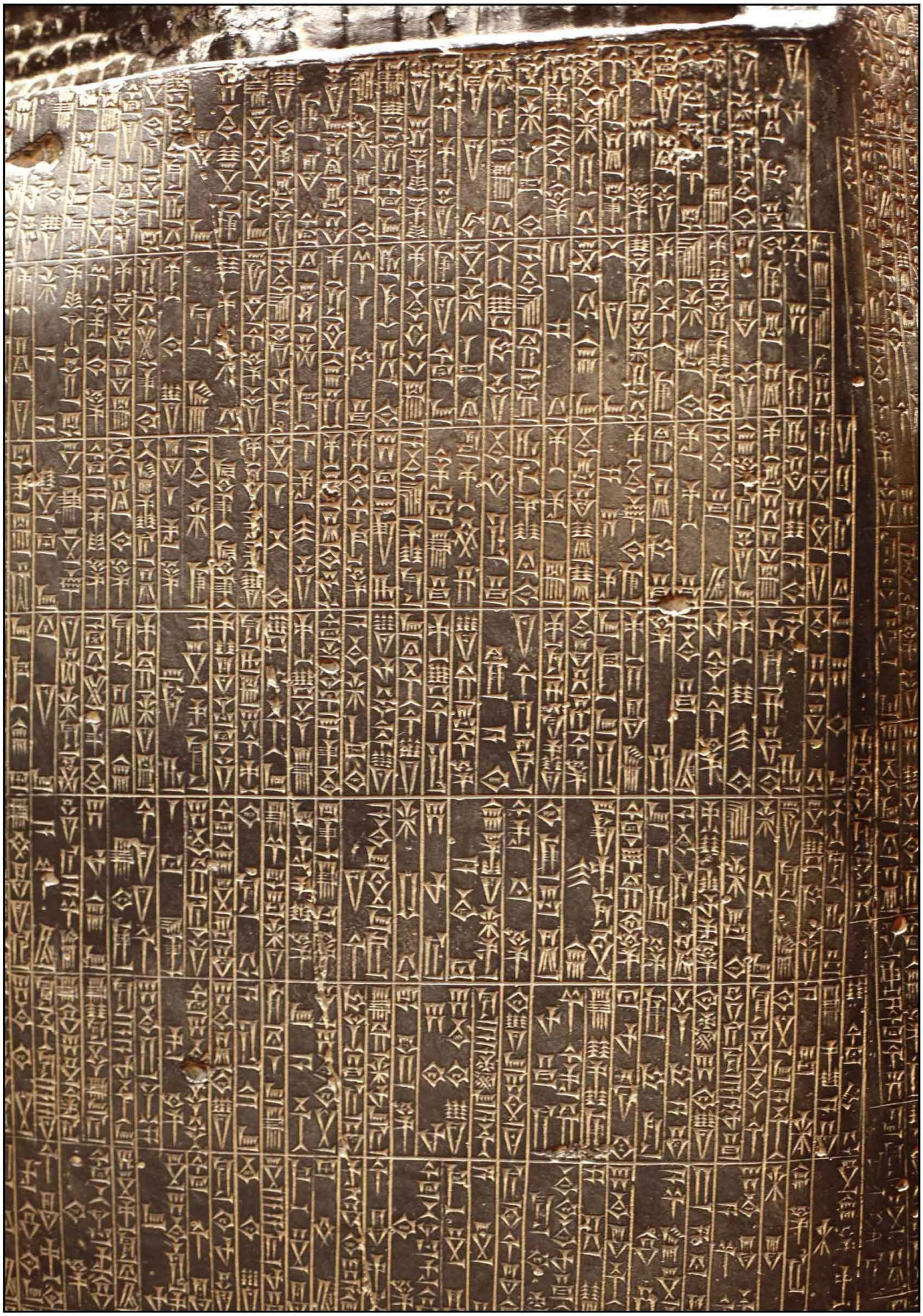
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

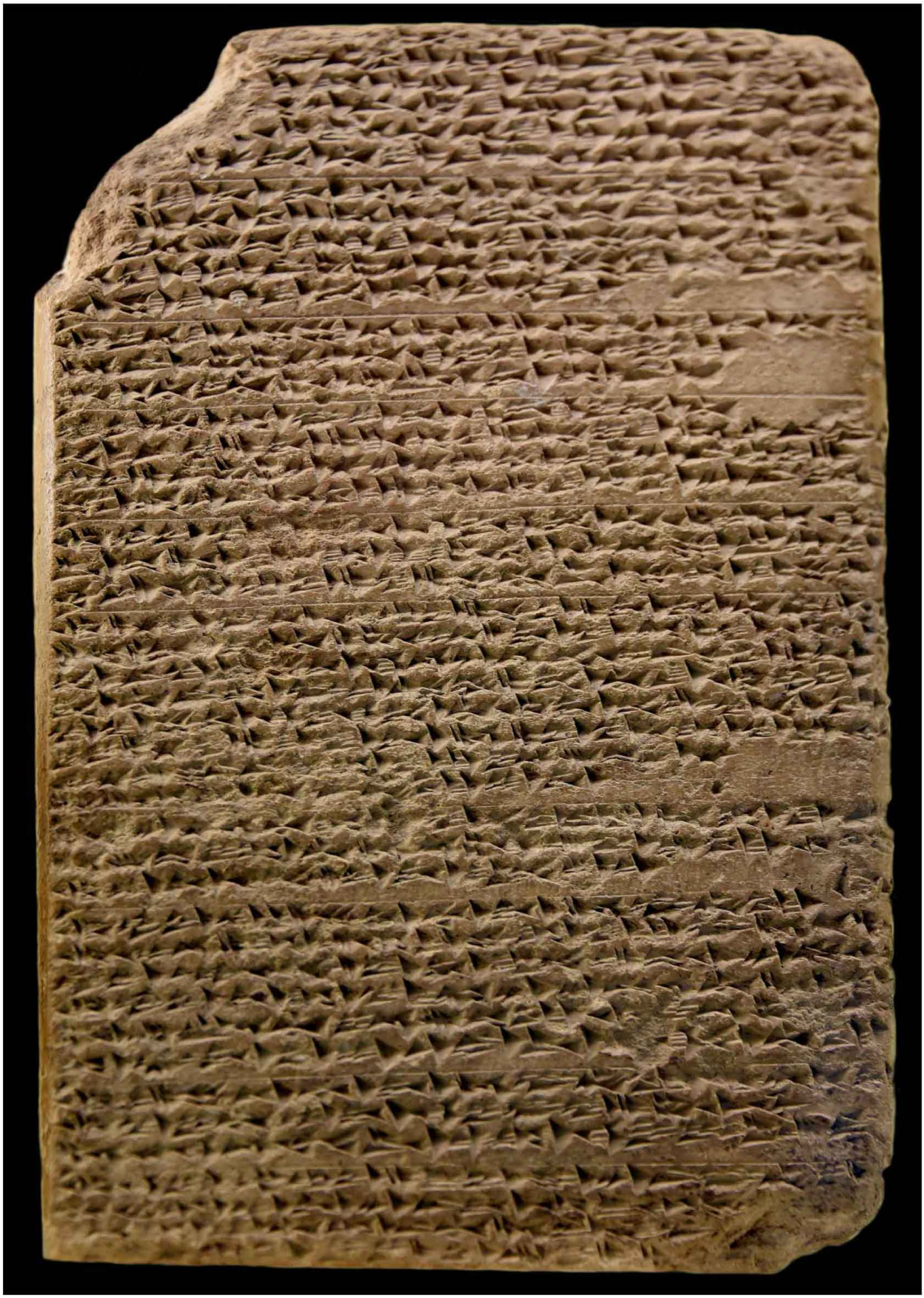
The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



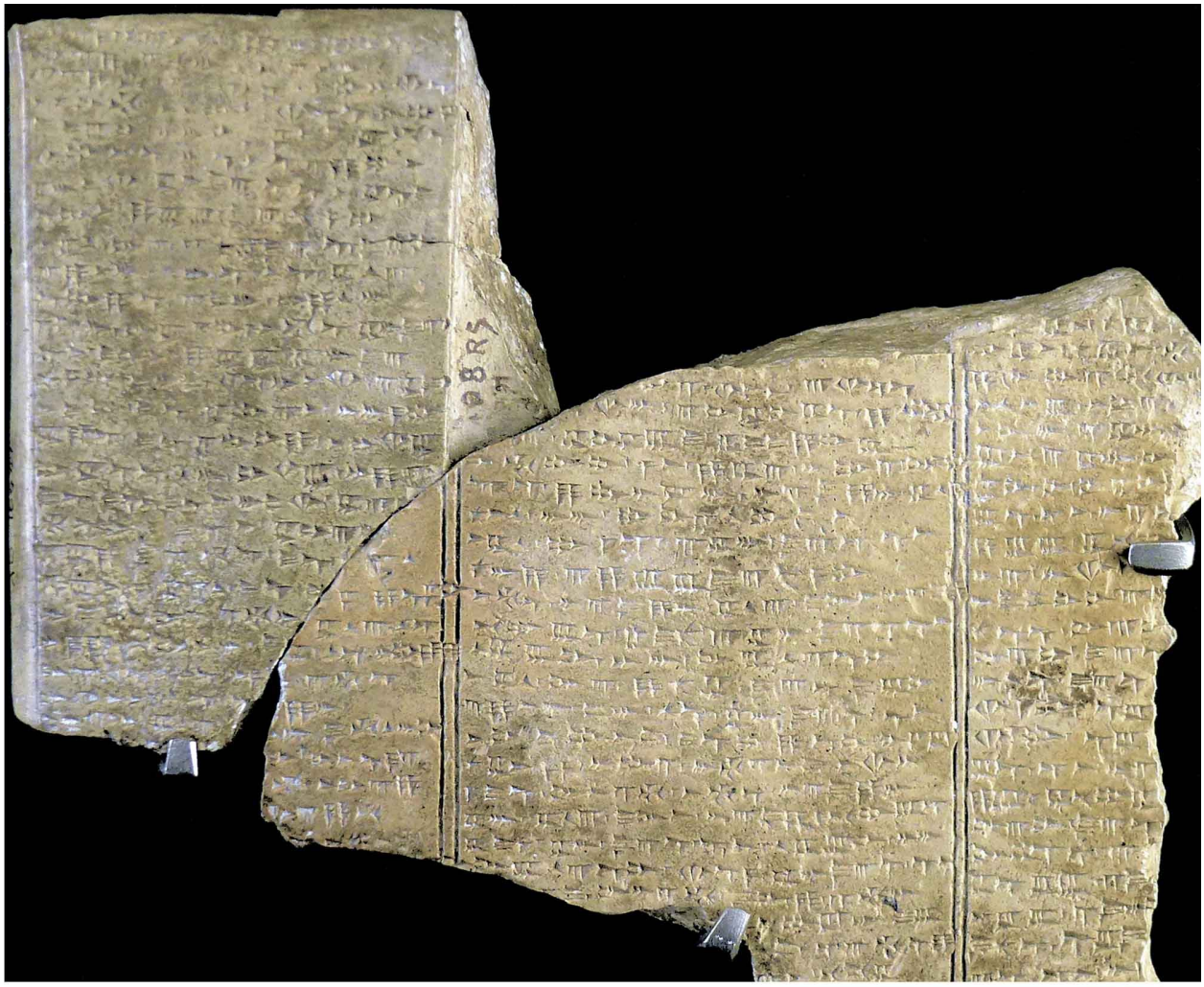
Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

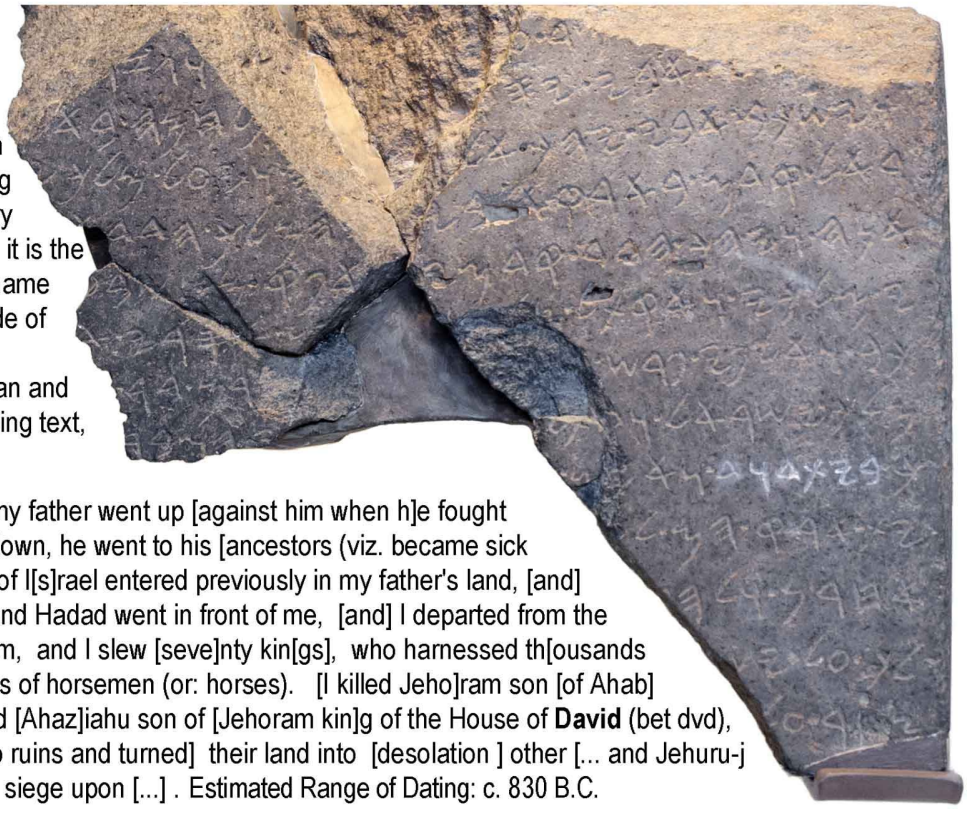
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

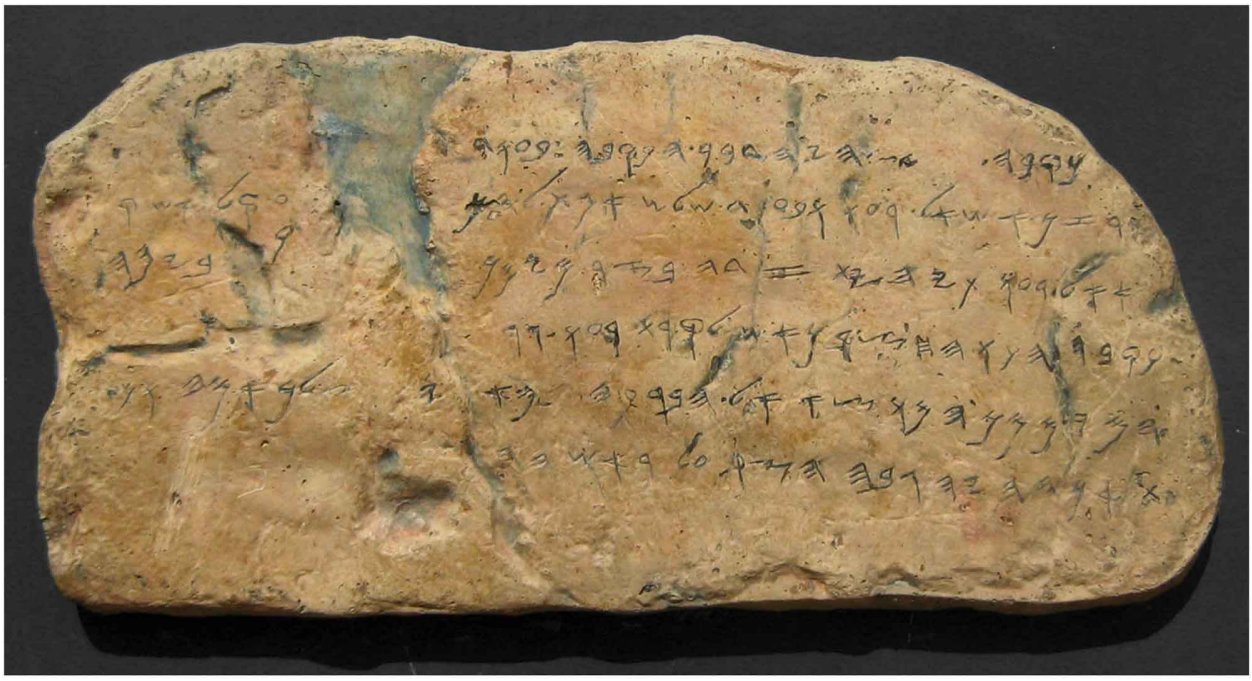
THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.

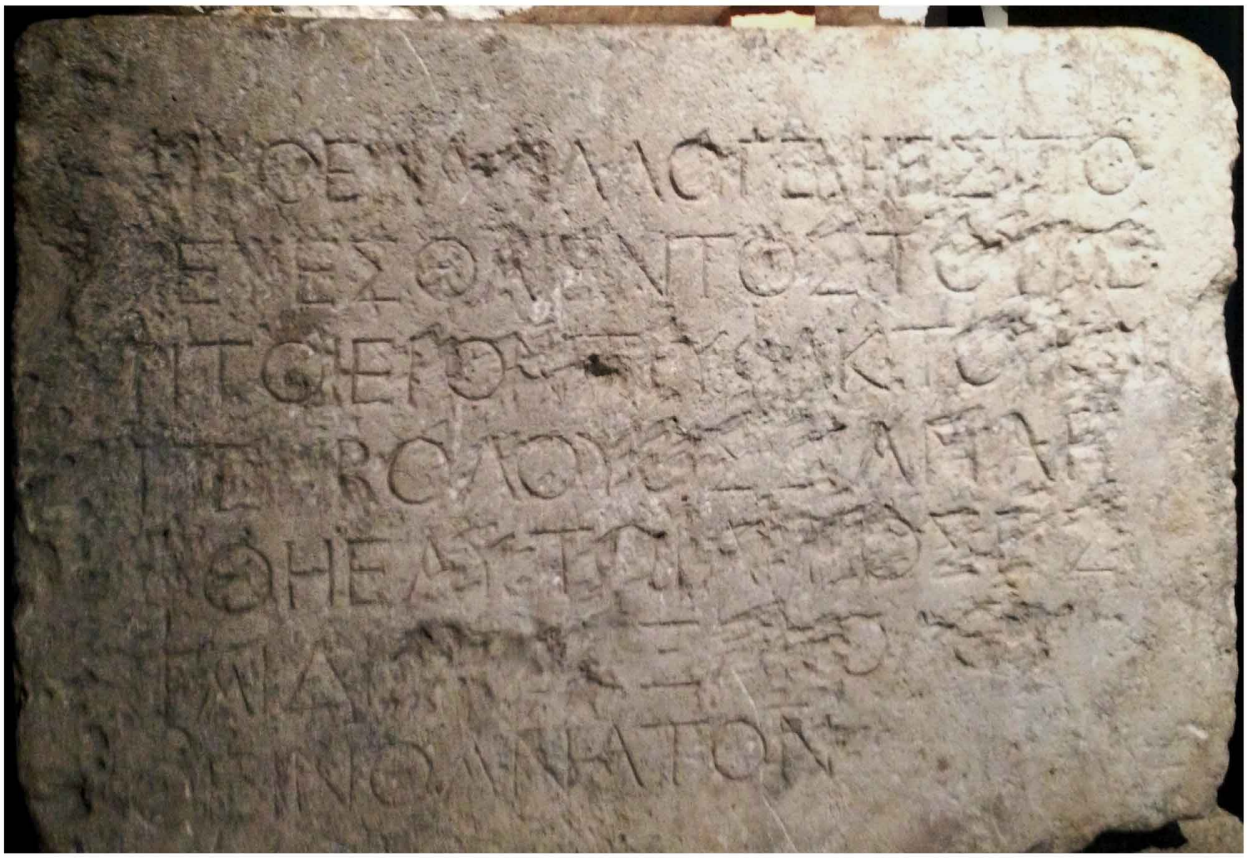


[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."

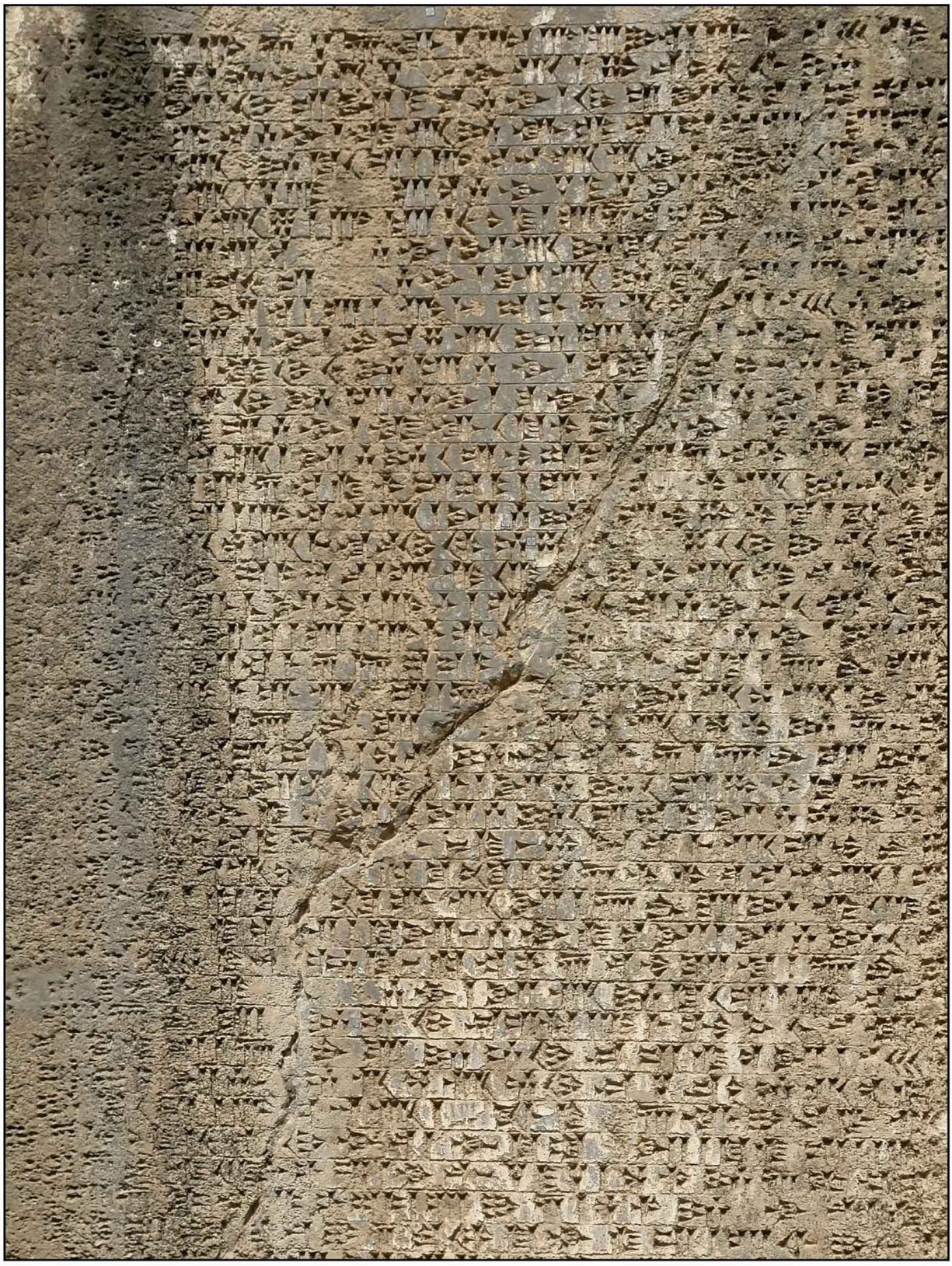


The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

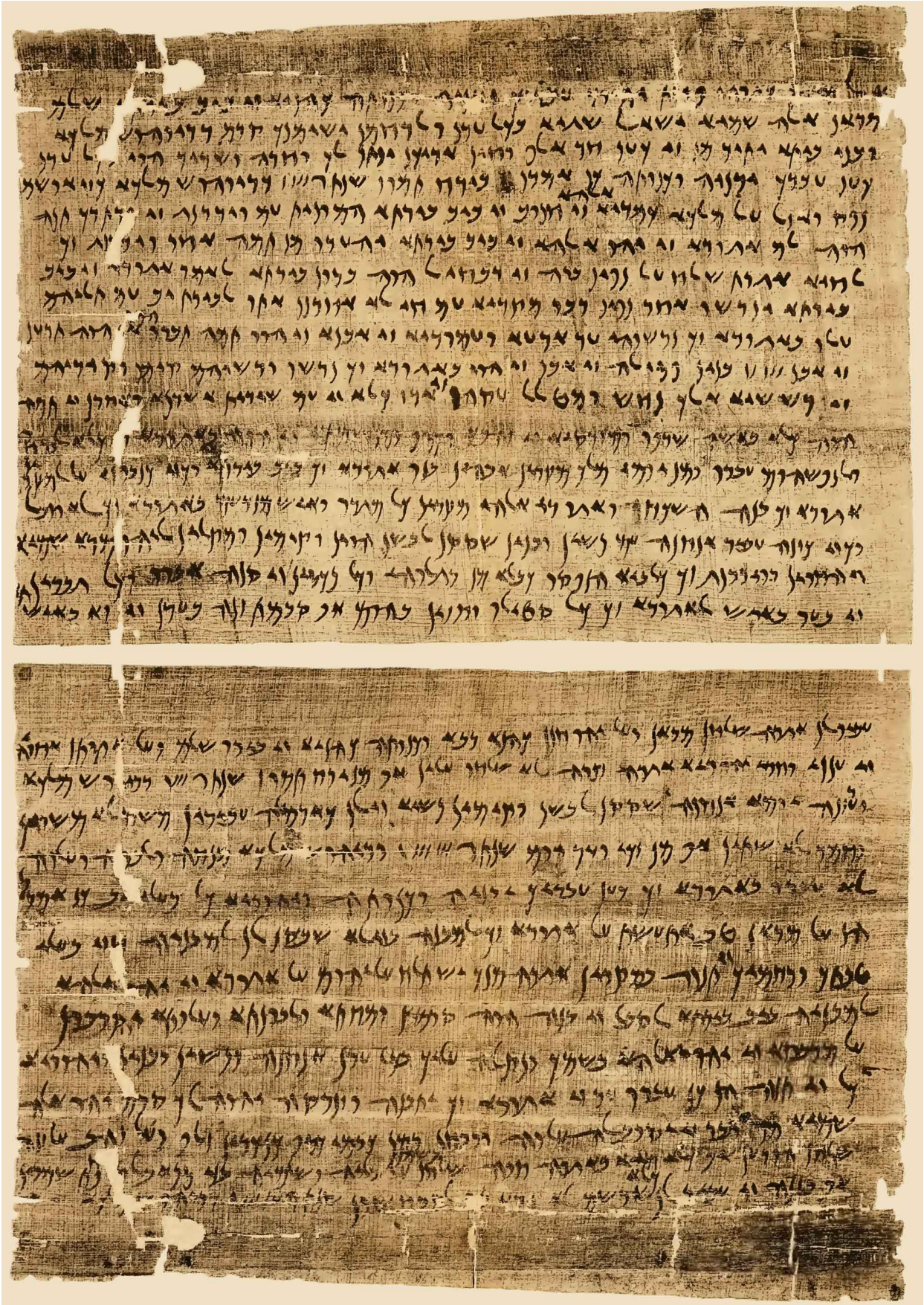
The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

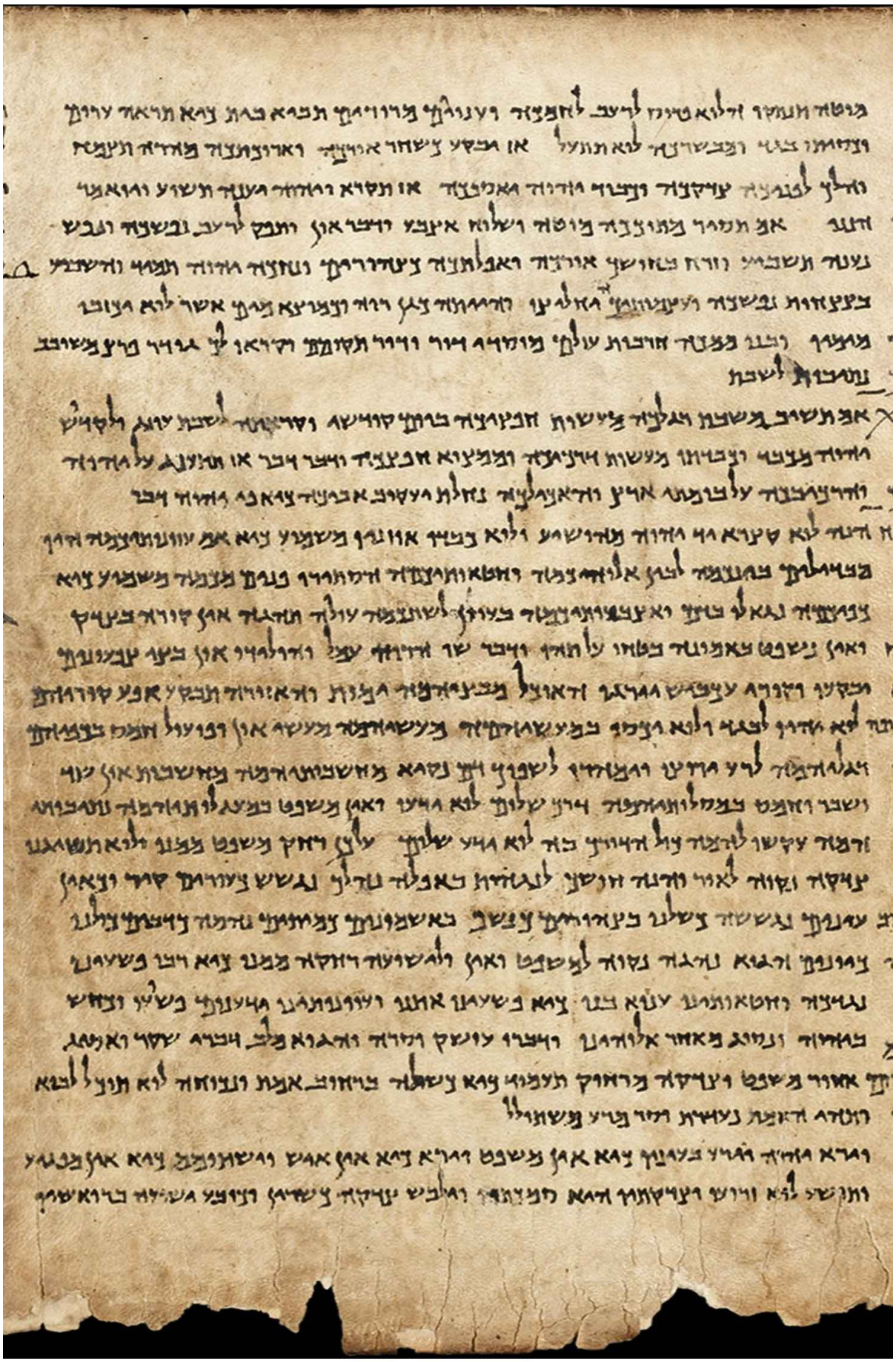
Copyright © 2025 by Lord Henfield, Guildford Scientific Press

A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

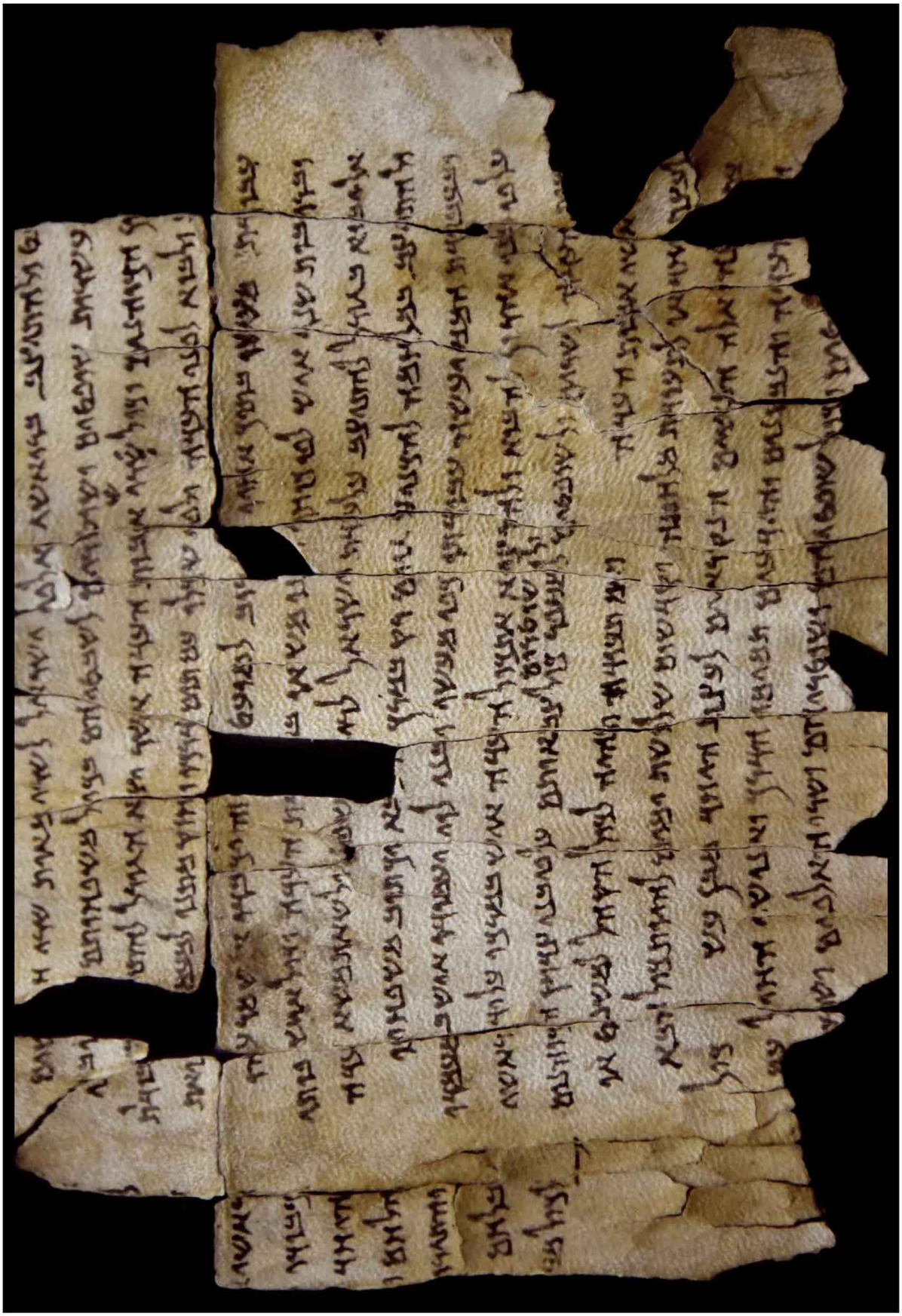


The Great Isaiah Scroll (1QaIsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

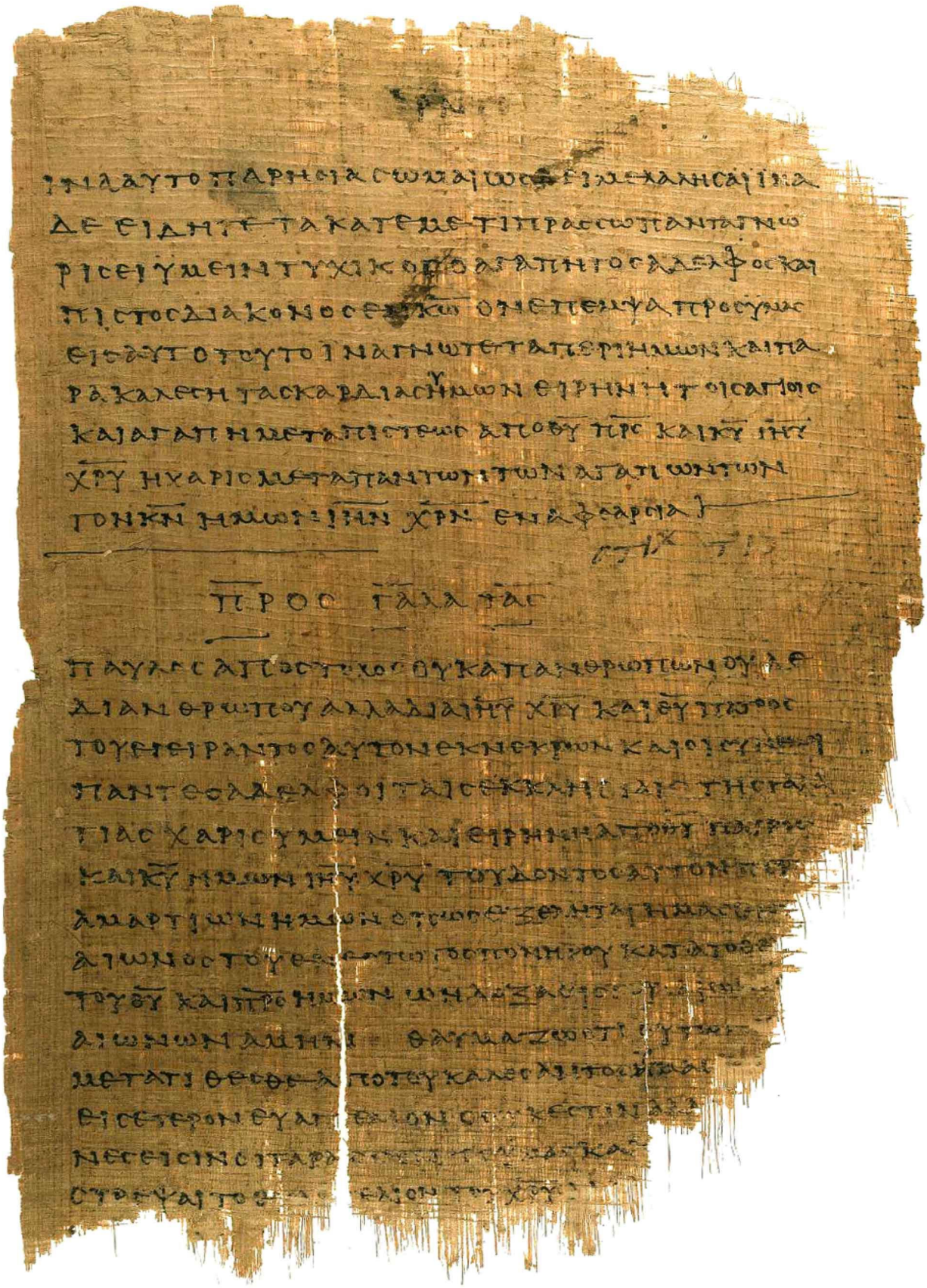
Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

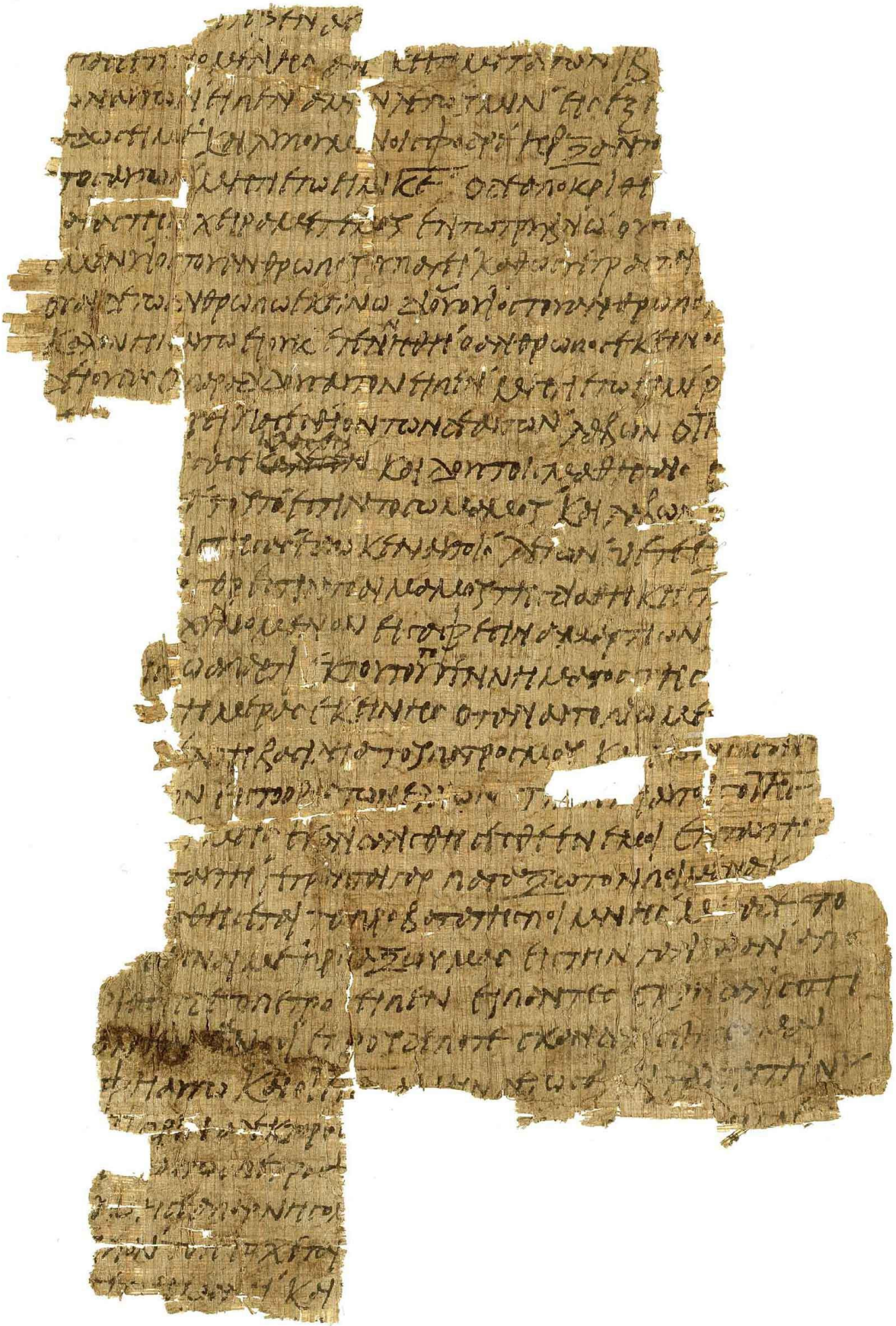
The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



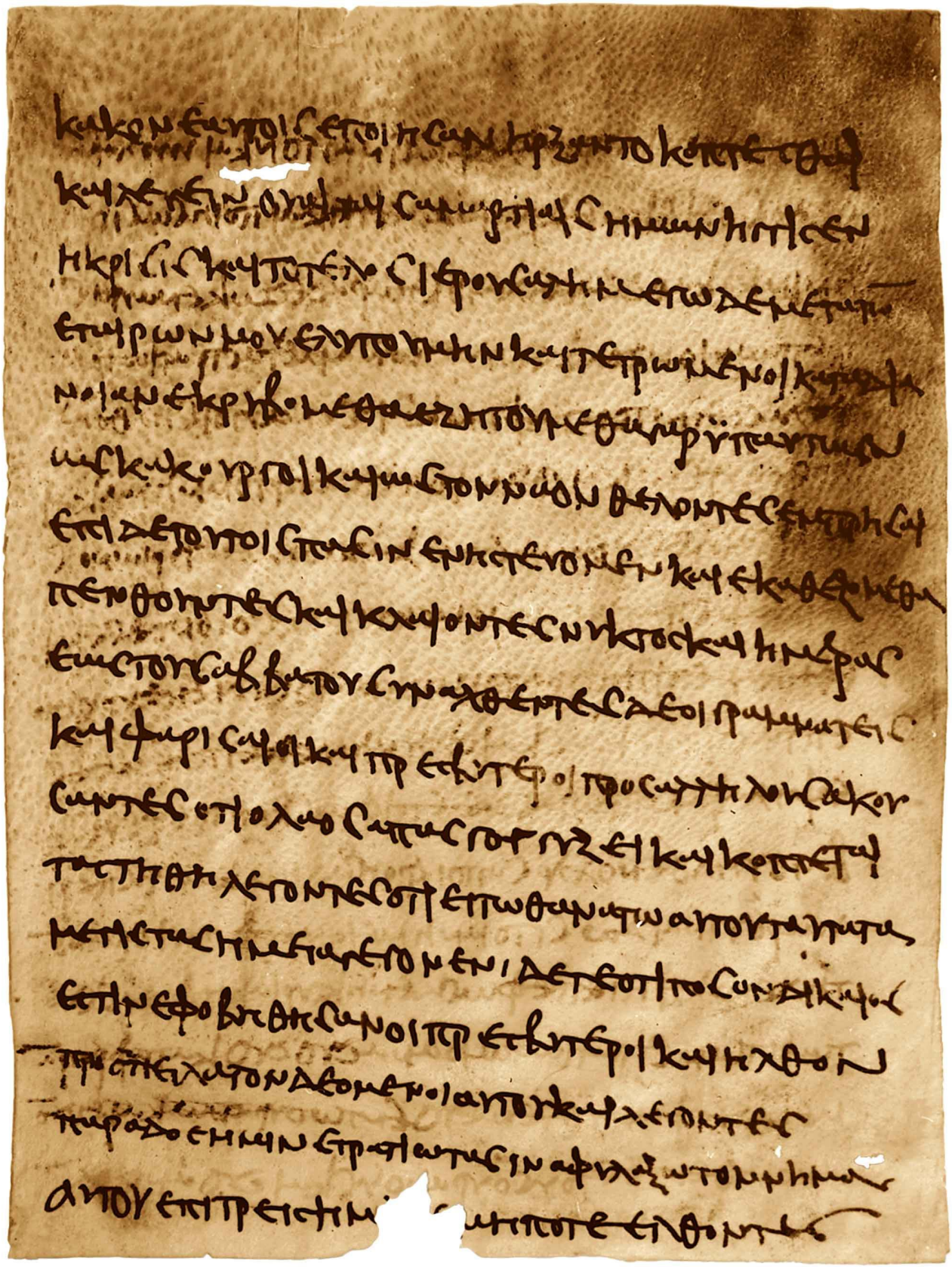
Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



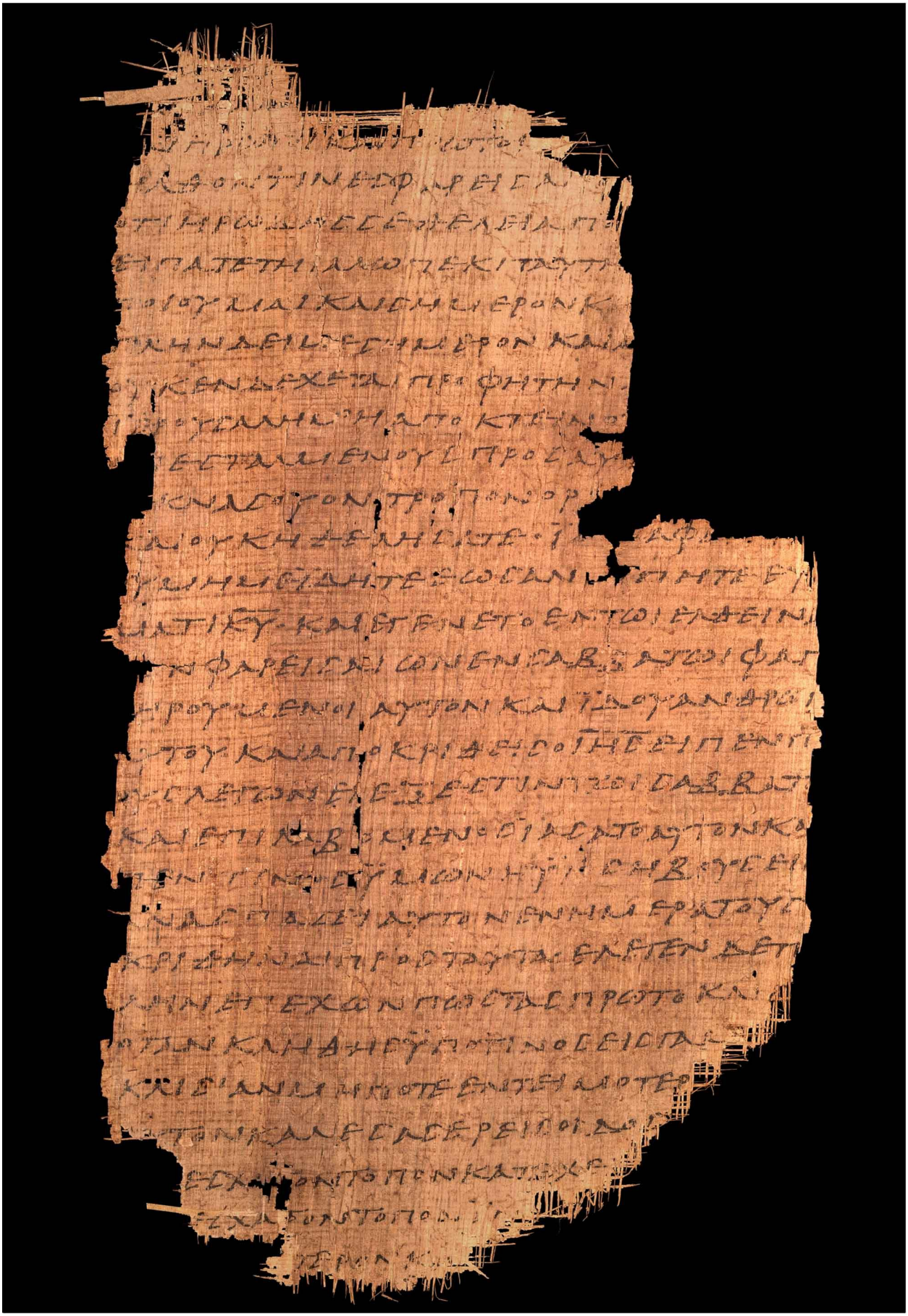
The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

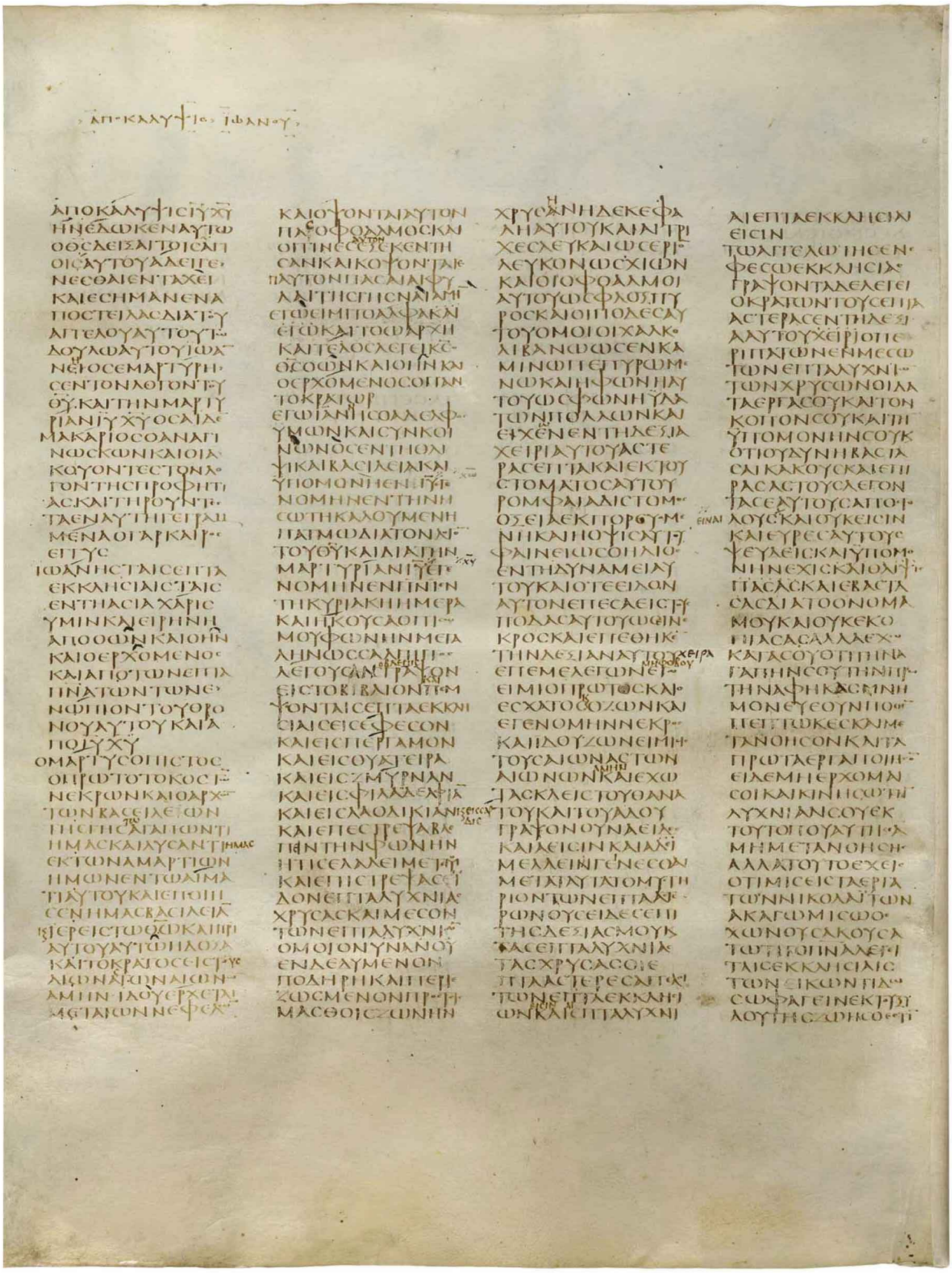
In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

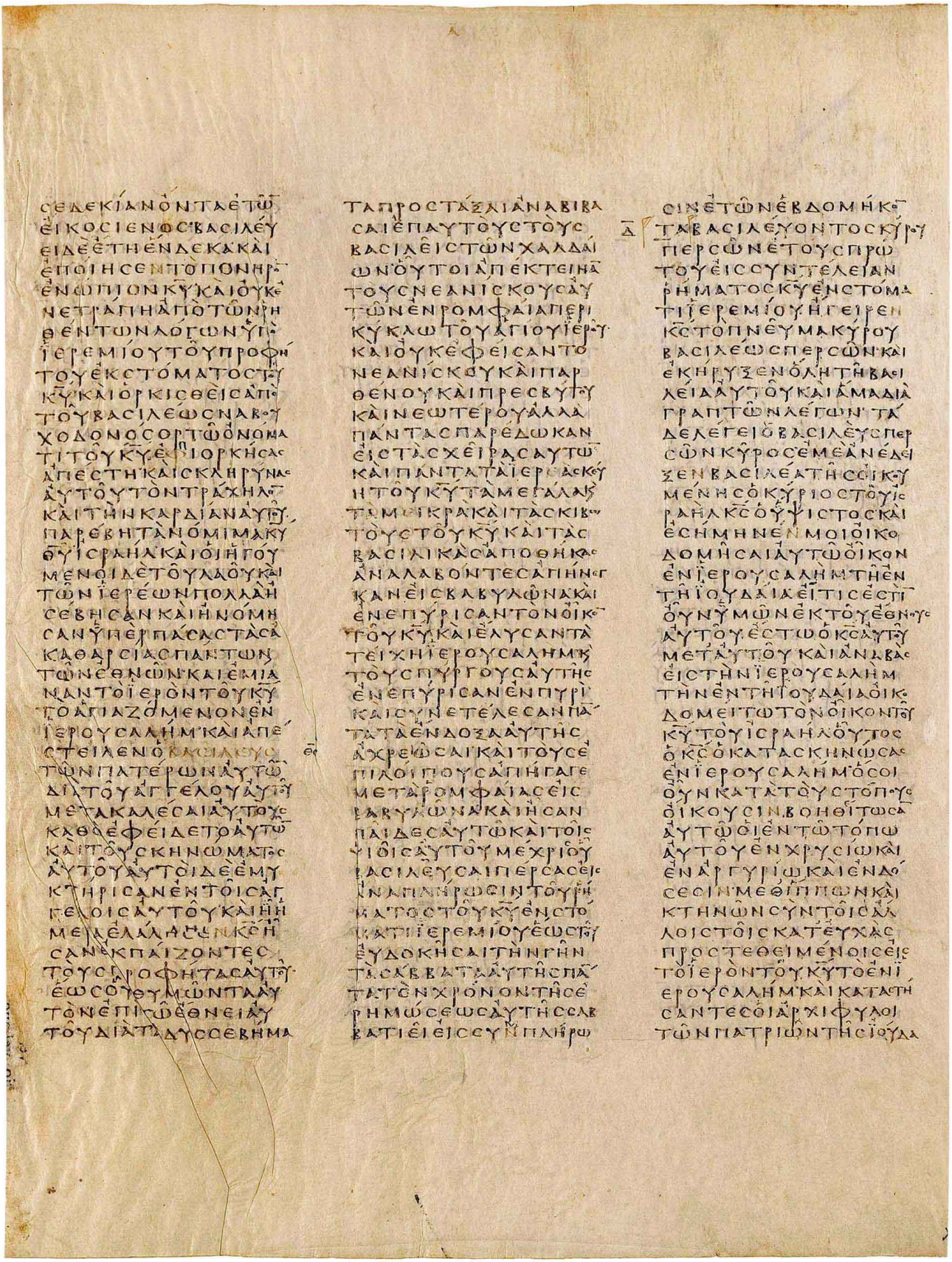
The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



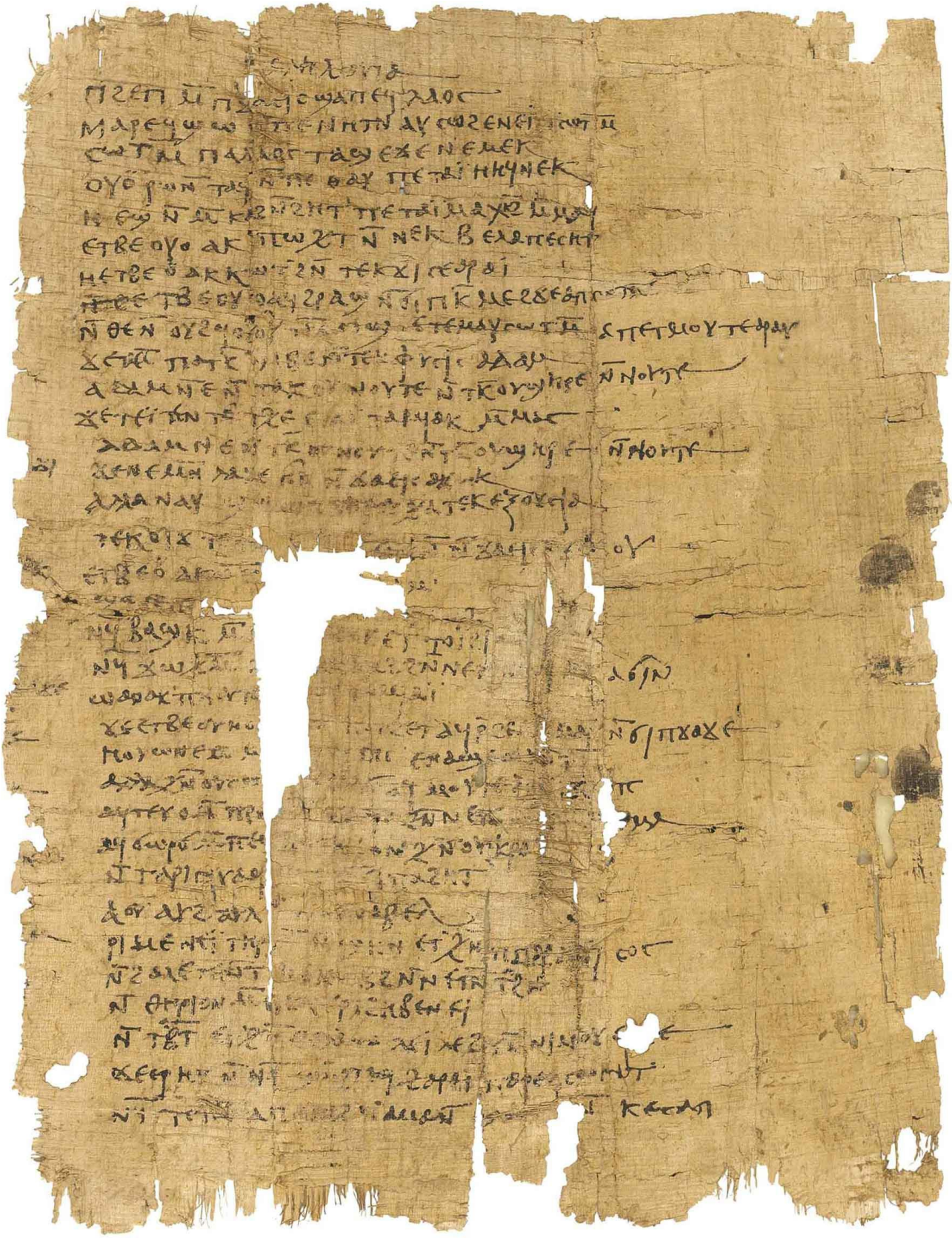
In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



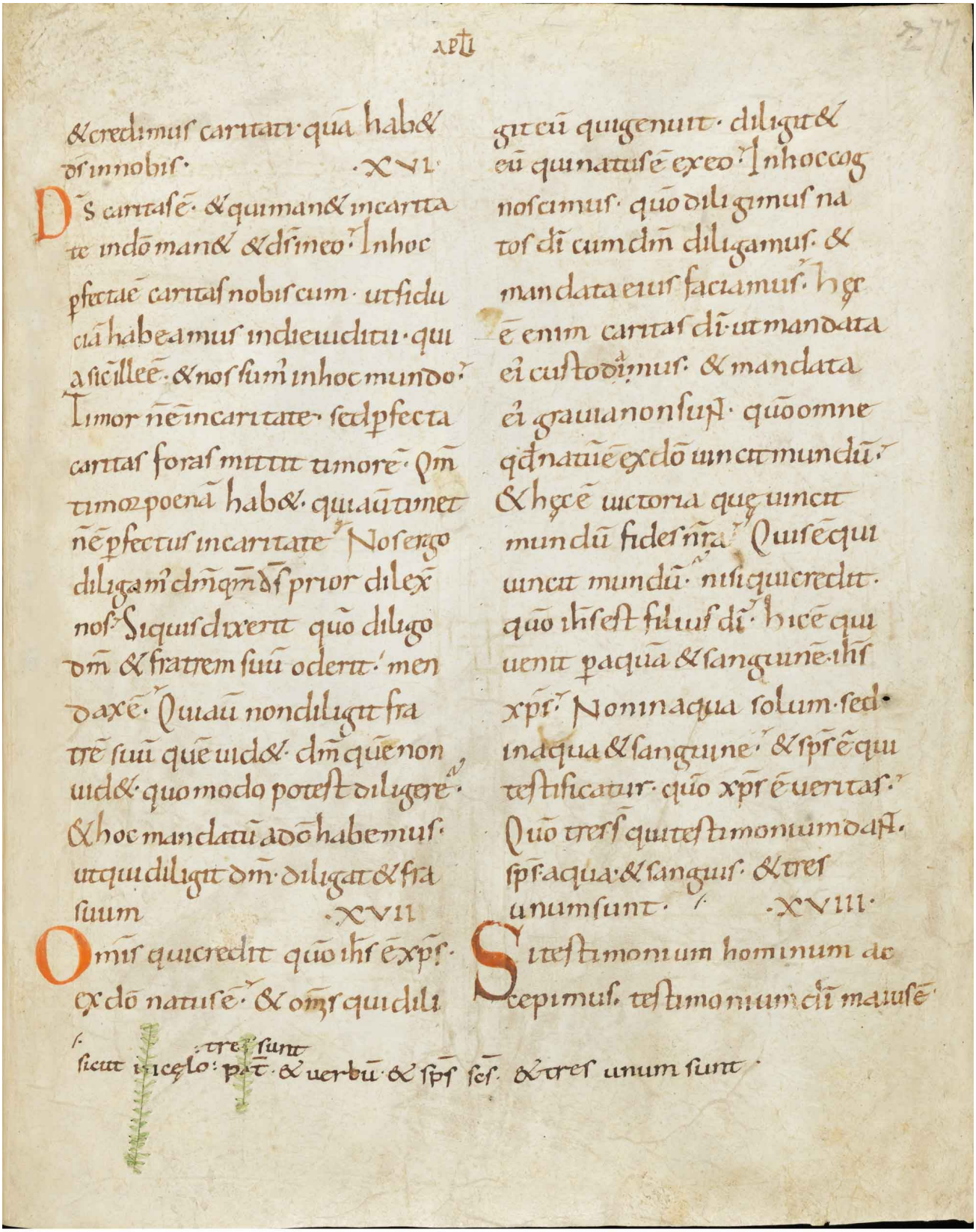
The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



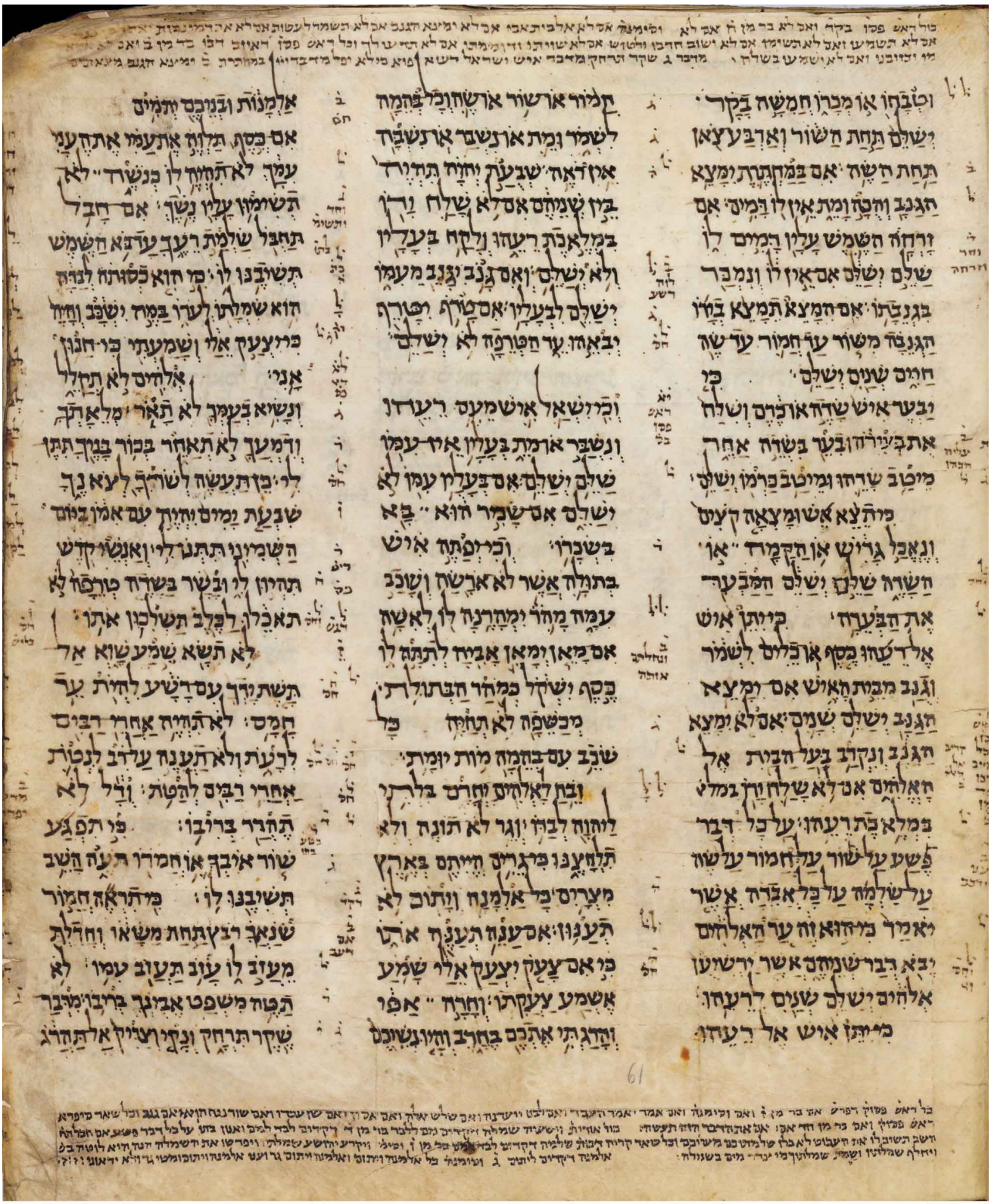
A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The Vulgate (from Latin editio vulgata: “common version”), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405.
This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

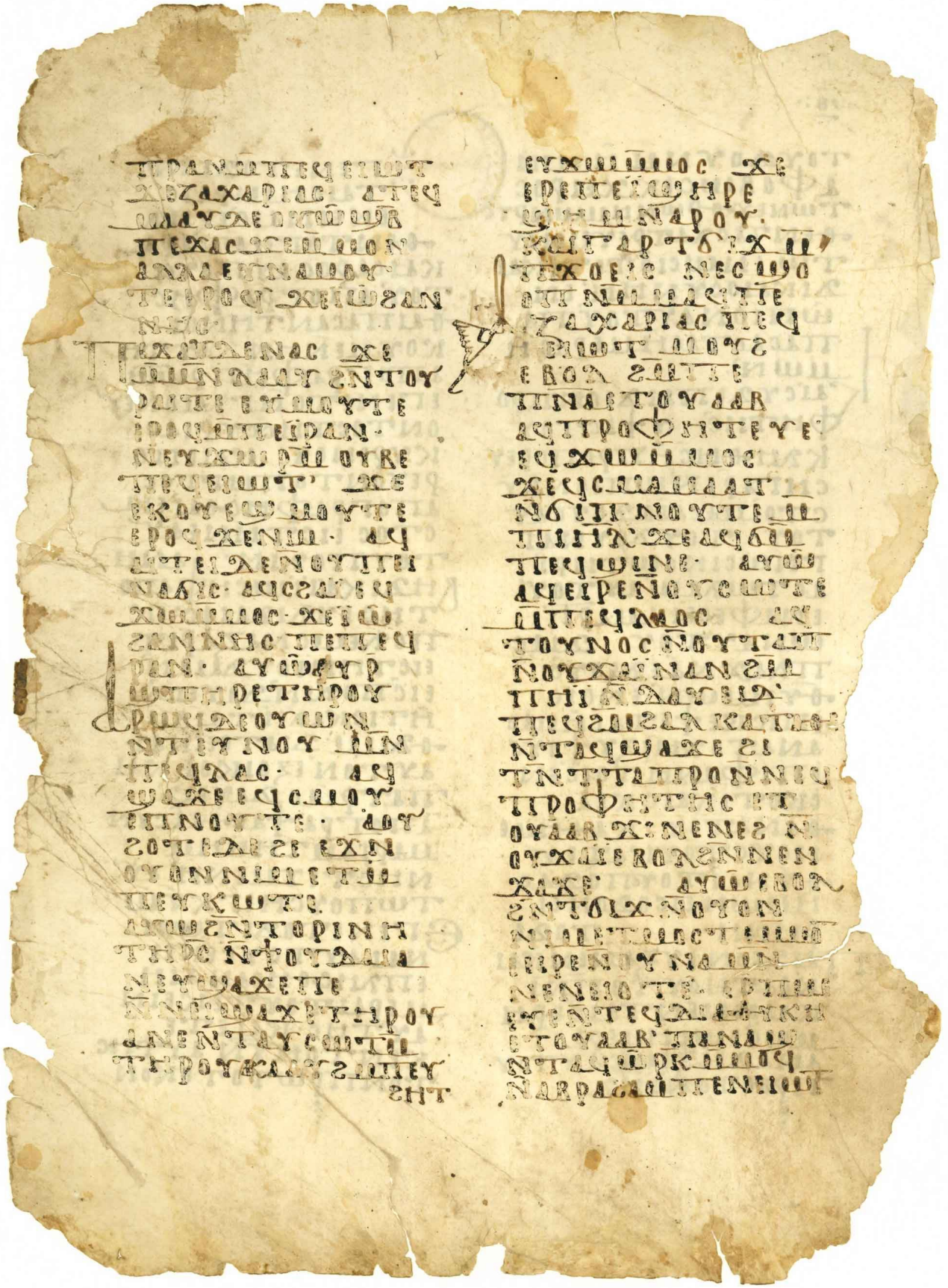


The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

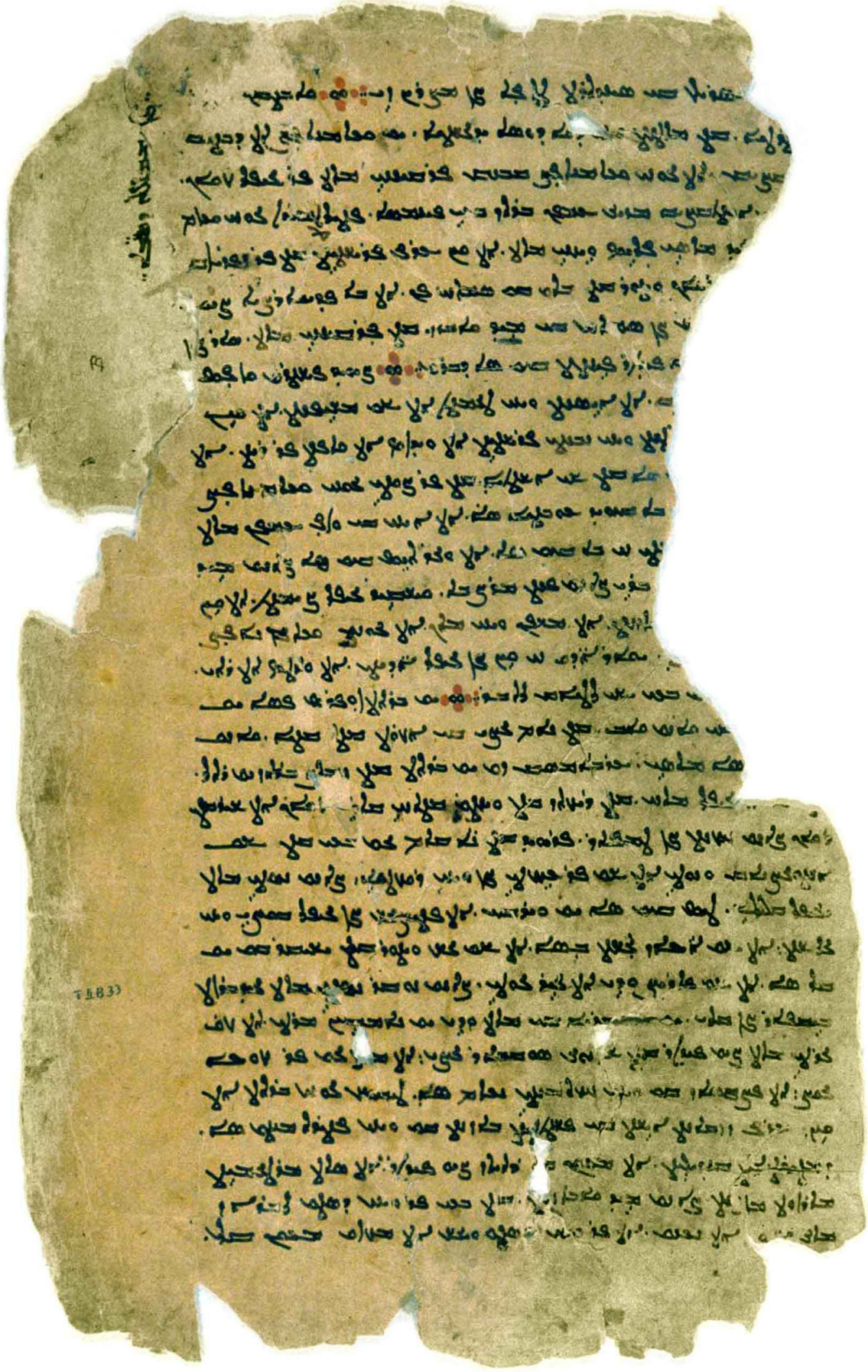
Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

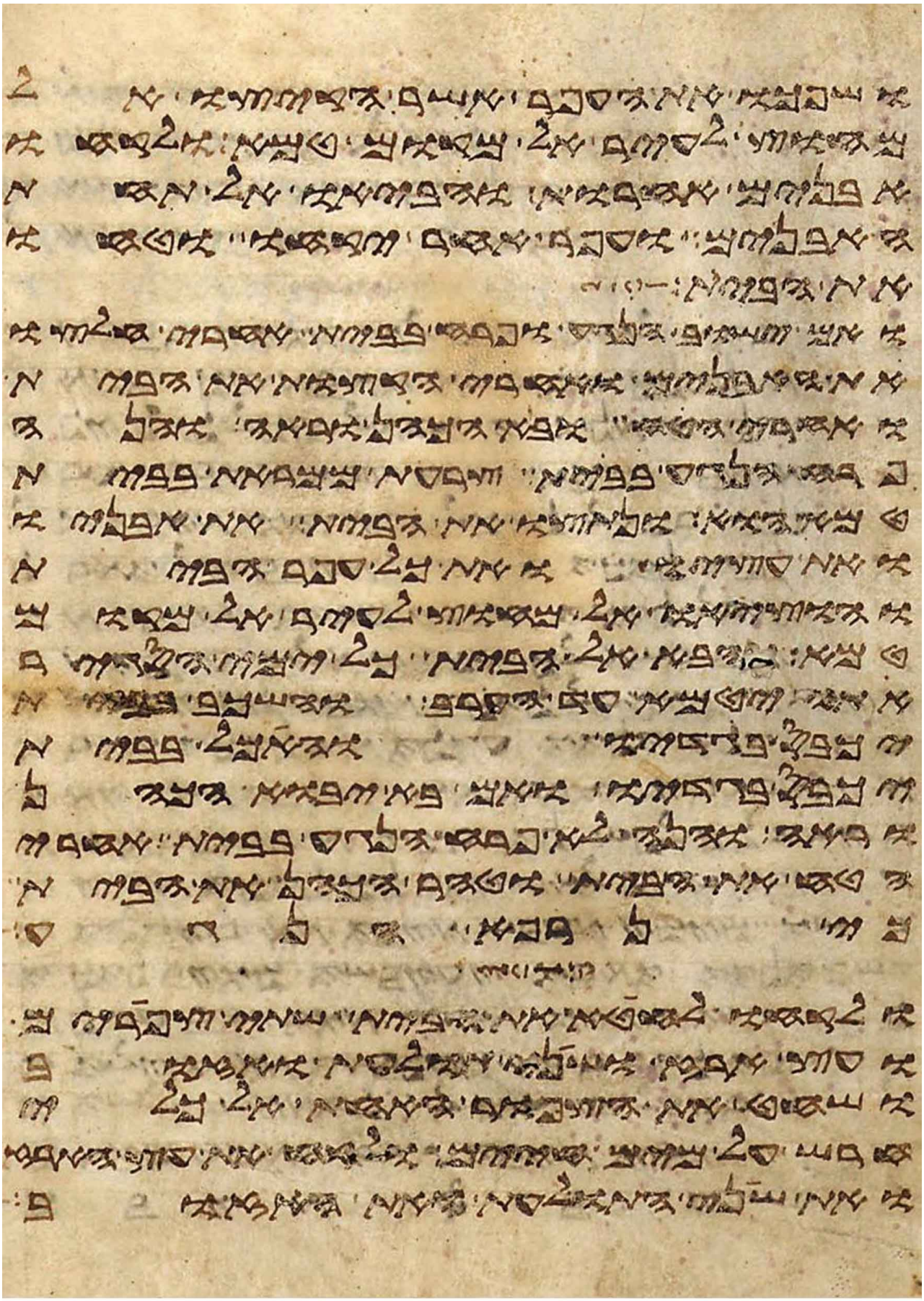


The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

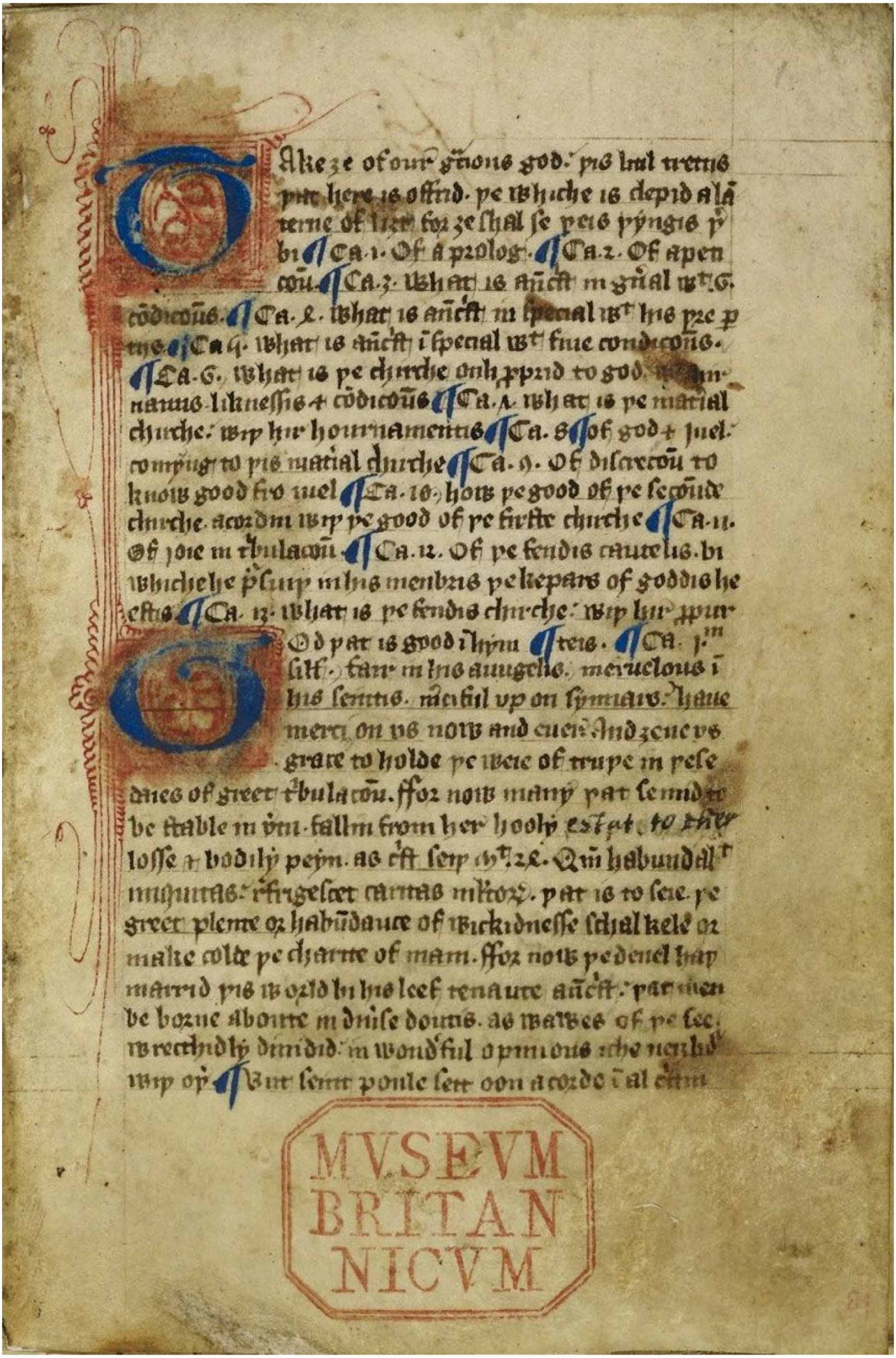
The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



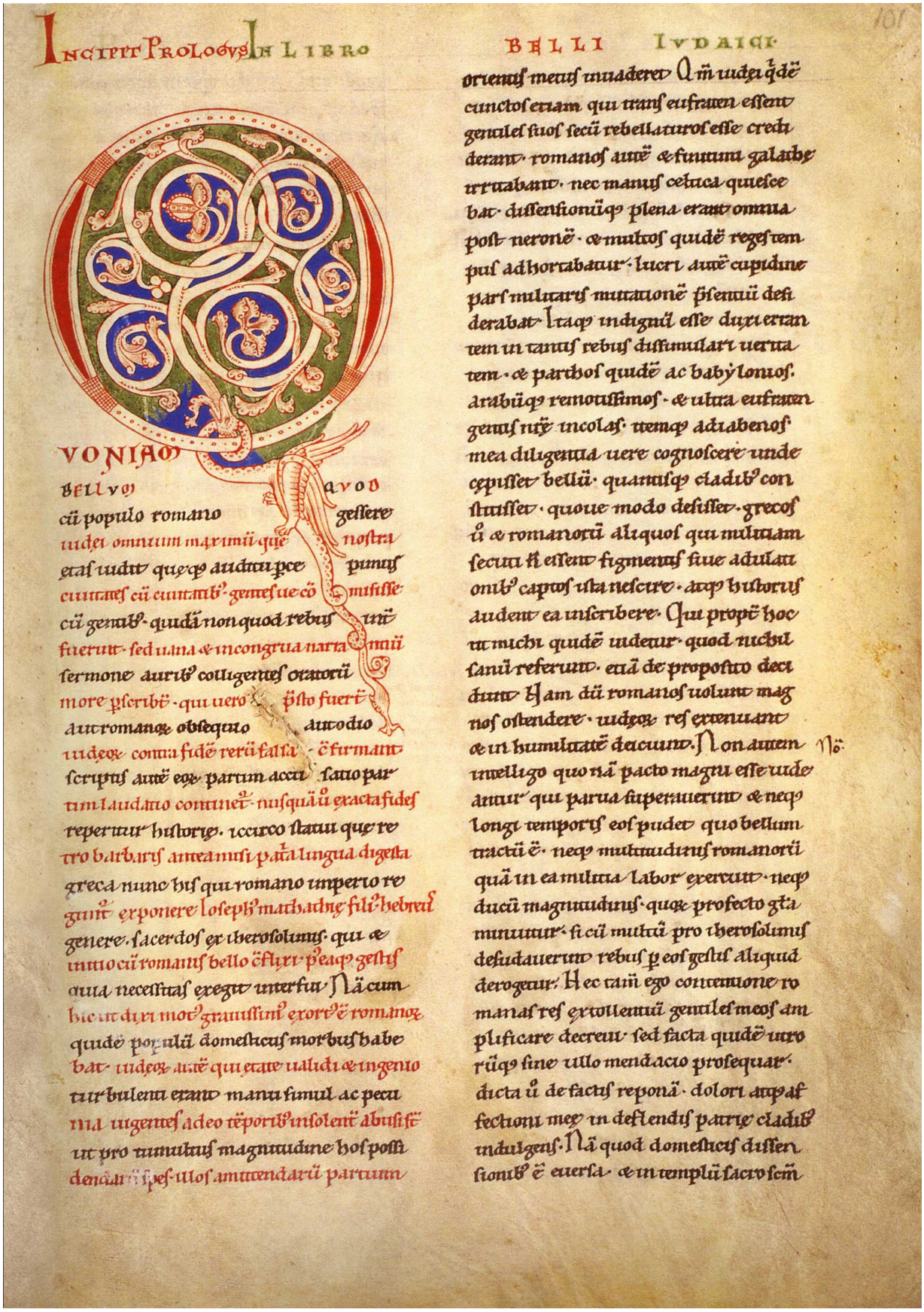
Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Beautiful document with a Lollard text from the 14th century, British Museum

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

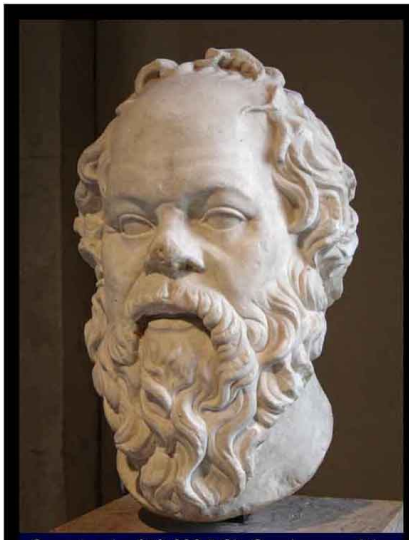
GENESIS

Incipit liber bresith quē nos genesim dicim⁹

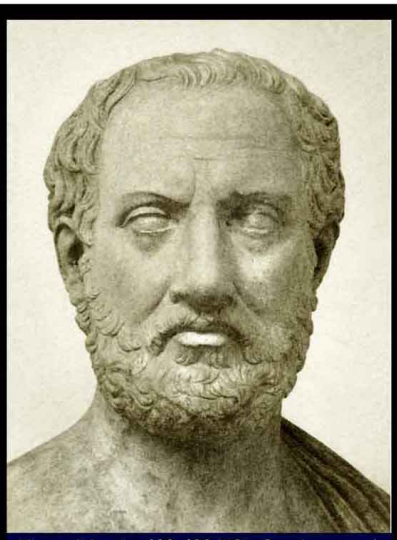
In principio creauit deus celū
et terram. Terra autem erat inanis et
vacua: et tenebre erāt sup faciē abissi·
et sp̄s dn̄i ferebat̄ sup aquas. Dixitq;
deus. Fiat lux. Et facta ē lux. Et vidit
deus lucem q̄ esset bona: ⁊ diuisit lucē
a tenebris· appellauitq; lucem diem ⁊
tenebras noctem. Factūq; est vespe et
mane dies vnus. Dixit q̄q; deus. Fiat
firmamentū in medio aquaꝝ: ⁊ diui-
dat aquas ab aquis. Et fecit deus fir-
mamentū: diuisitq; aquas que erāt
sub firmamento ab hijs q̄ erant sup
firmamentū· et factū ē ita. Vocauitq;
deus firmamentū celū: ⁊ factū ē vespe
et mane dies secūd⁹. Dixit vero deus.
Congregent̄ aque que sub celo sūt in
locū vnū ⁊ appareat arida. Et factū ē
ita. Et vocauit deus aridam terram:
congregationesq; aquaꝝ appellauit
maria. Et vidit deus q̄ esset bonū· et
ait. Germinet terra herbā virentem et
facientē semen: ⁊ lignū pomiferꝫ faciēs
fructū iuxta genus suū· cui⁹ semen in
semetip̄o sit sup terrā. Et factū ē ita. Et
protulit terra herbā virentē ⁊ facientē
semē iuxta genus suū: lignūq; faciēs
fructū ⁊ habēs vnūqd̄q; sementē scd̄m
speciē suā. Et vidit deus q̄ esset bonū:
et factū est vespe et mane dies tercius.
Dixitq; autē deus. Fiant luminaria
in firmamēto celi· ⁊ diuidāt diem ac
noctem: ⁊ sint in signa ⁊ tp̄a et dies ⁊
annos· ut luceāt in firmamēto celi et
illuminēt terrā. Et factū ē ita. Fecitq;
deus duo lumīaria magna: lumīare
maius ut p̄esset diei et lumīare min⁹
ut p̄esset nocti ⁊ stellas· ⁊ posuit eas in
firmamēto celi ut lucerent sup terrā: et
p̄essent diei ac nocti· ⁊ diuiderent lucē
ac tenebras. Et vidit de⁹ q̄ esset bonū:
et factū ē vespe ⁊ mane dies quartus.
Dixit eciā de⁹. Producāt aque reptile
anime viuentis ⁊ volatile super terrā·
sub firmamēto celi. Creauitq; deus cete
grandia· et omnē aīam viuentē atq;
motabilē quā ꝓduxerāt aque ī species
suas· ⁊ omne volatile scd̄m gen⁹ suū.
Et vidit deus q̄ esset bonū· benedixitq;
eis dicens. Crescite ⁊ mlt̄iplicamini· ⁊
replete aquas maris· auesq; mlt̄ipli-
cent̄ sup terrā. Et factū ē vespe ⁊ mane
dies quītus. Dixit quoq; deus. Pro-
ducat terra aīam viuentē in genē suo·
iumenta ⁊ reptilia· ⁊ bestias terre scd̄m
species suas. Factūq; ē ita. Et fecit de⁹
bestias terre iuxta species suas· iumen-
ta ⁊ omne reptile terre ī genere suo. Et
vidit deus q̄ esset bonū· et ait. Facia-
mus hoīem ad ymaginē ⁊ silitudinē
nostrā· ⁊ presit piscibꝫ maris· et vola-
tilibꝫ celi ⁊ bestijs vniūseq; terre· omīq;
reptili qd̄ mouetur ī terra. Et creauit
deus hoīem ad ymaginē ⁊ silitudinē
suā· ad ymaginē dei creauit illū· ma-
sculū ⁊ feminā creauit eos. Benedixit-
q; illis deus· ⁊ ait. Crescite ⁊ mlt̄iplica-
mini ⁊ replete terrā· et sb̄icite eā· et dn̄a-
mini piscibꝫ maris· et volatilibꝫ celi·
et vniuersis animātibꝫ que mouent̄
sup terrā. Dixitq; de⁹. Ecce dedi vobis
omnē herbā afferentē semen sup terrā·
et vniūsa ligna que hn̄t in semetip̄is
sementē genis sui· ut sint vobis ī escā
⁊ cunctis aīantibꝫ terre· ōniq; volucri
celi ⁊ vniuersis q̄ mouētur in terra· ⁊ ī
quibꝫ est anima viuēs· ut habeāt ad
vescendū. Et factū est ita. Viditq; deus
cuncta que fecerat· ⁊ erāt valde bona.

A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

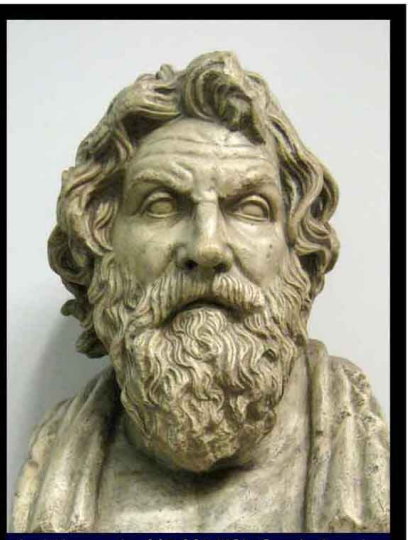
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



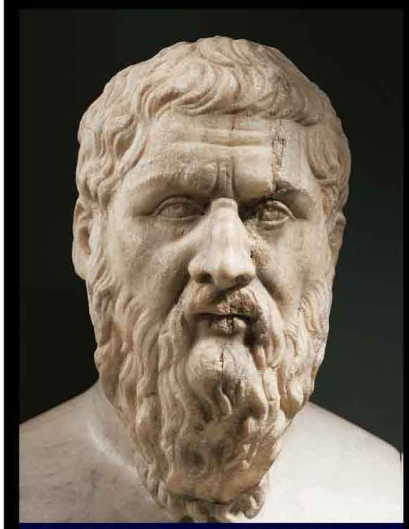
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

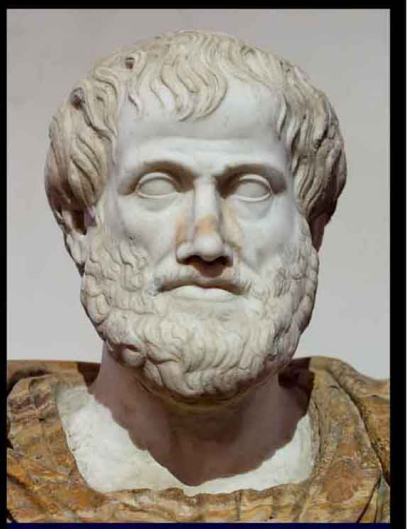


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

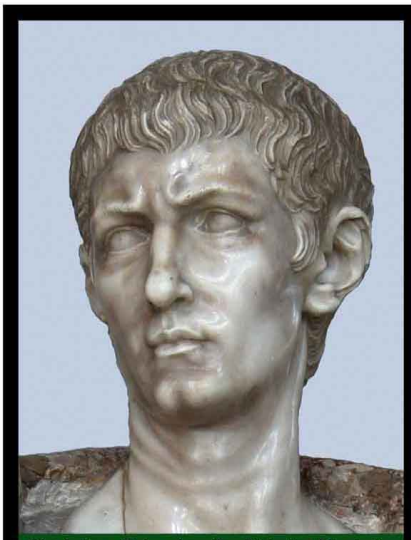
Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

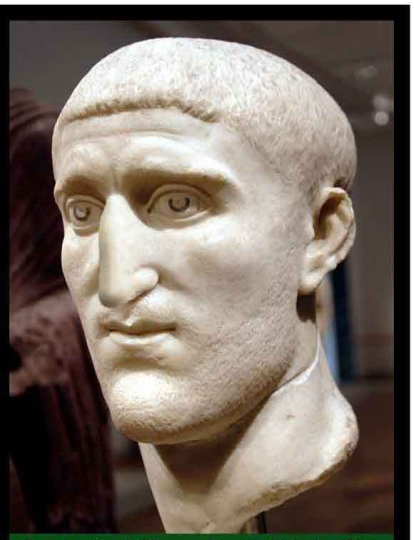
Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

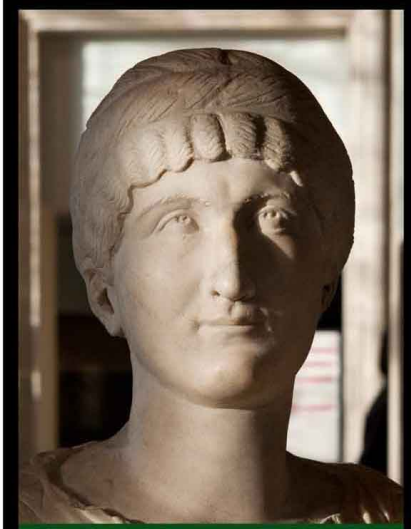
The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

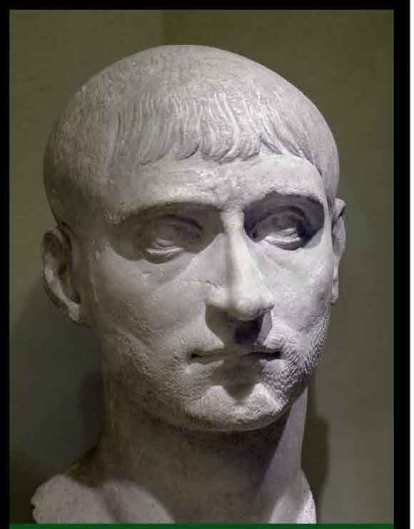

Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

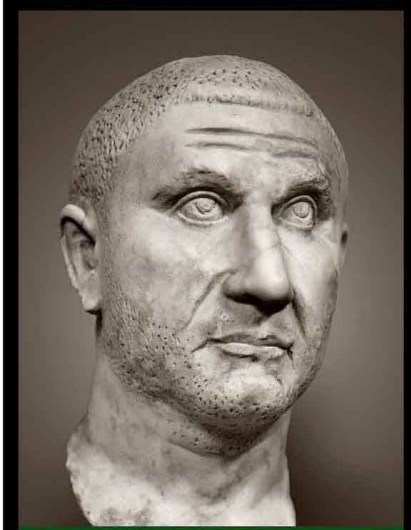
Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.


(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge

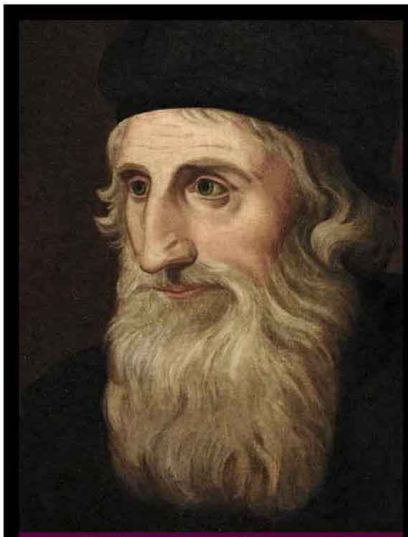

(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

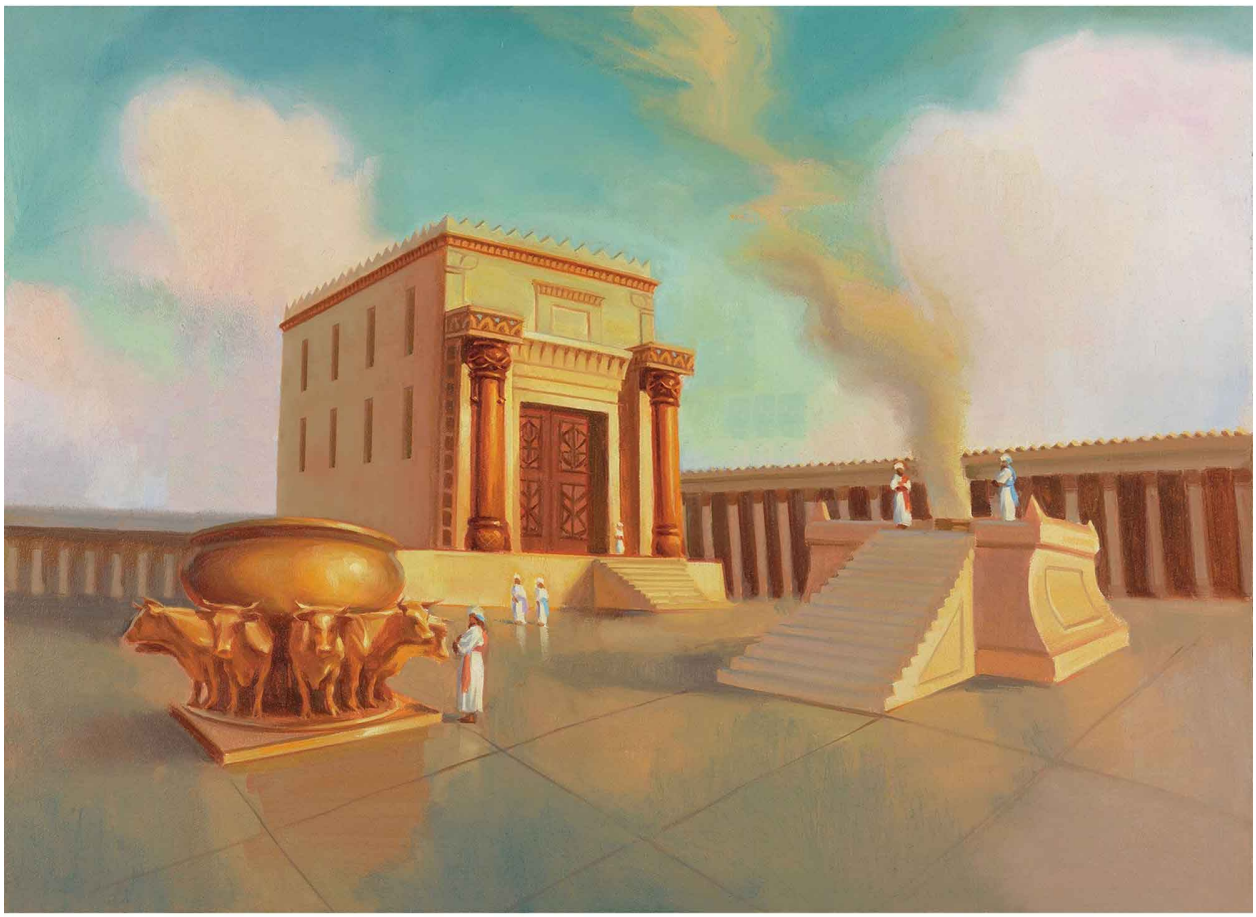
Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

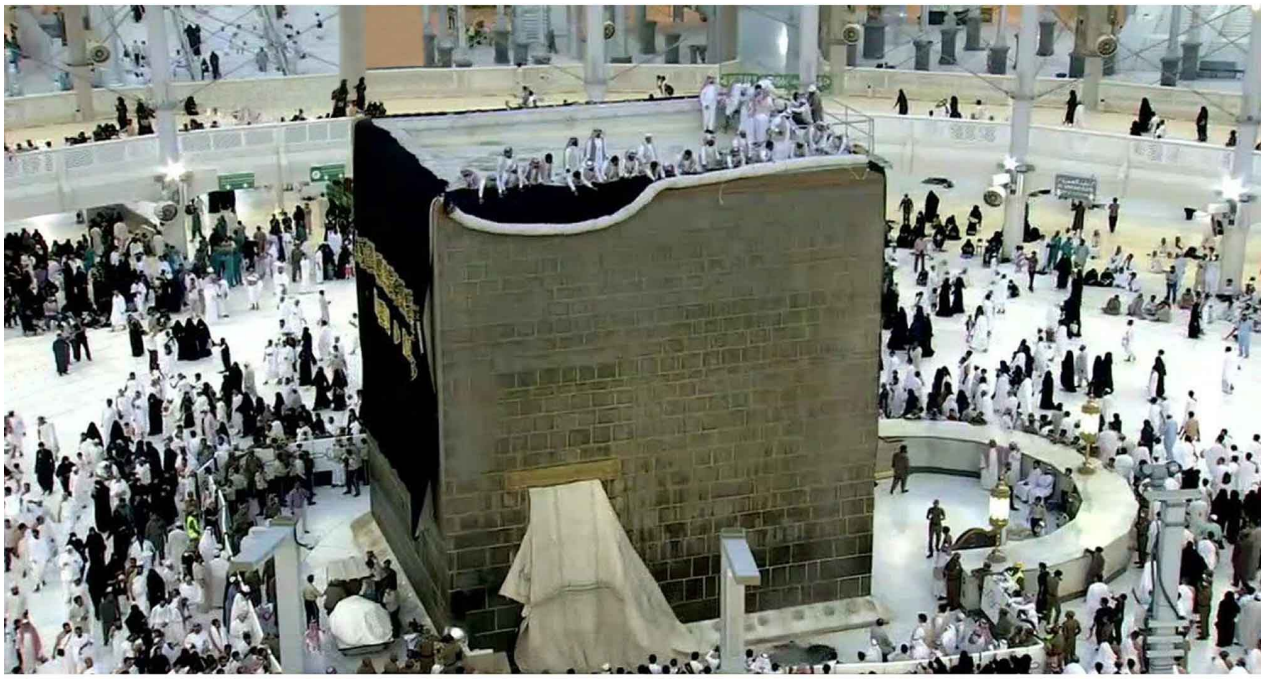
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

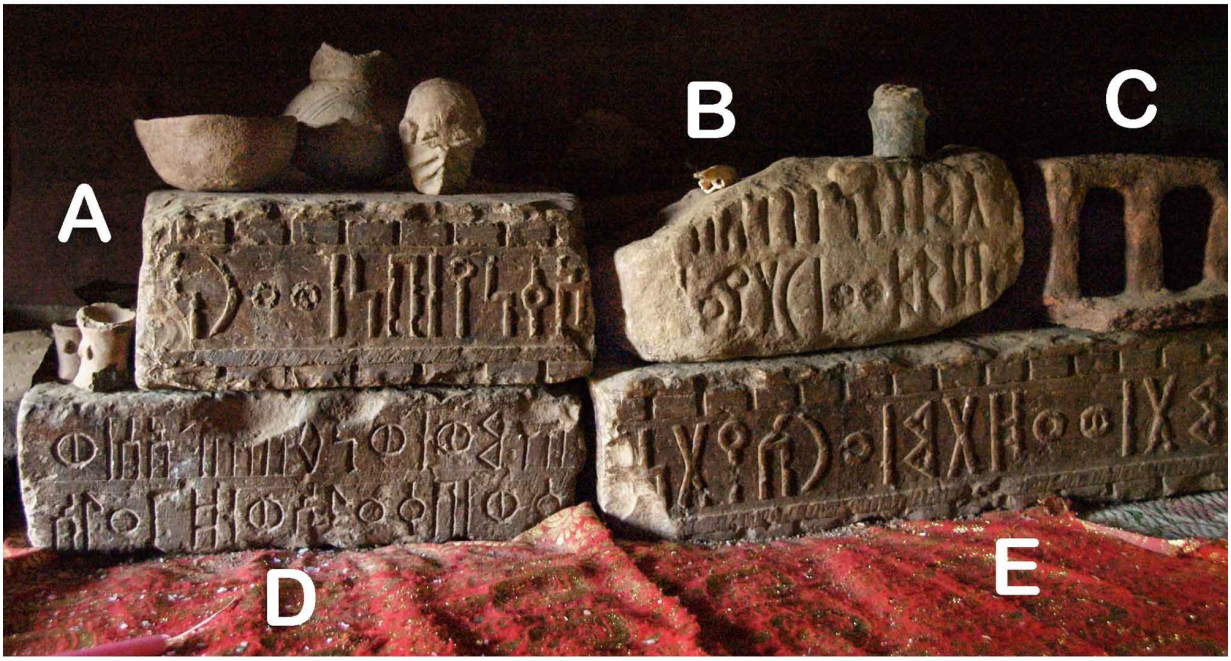
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

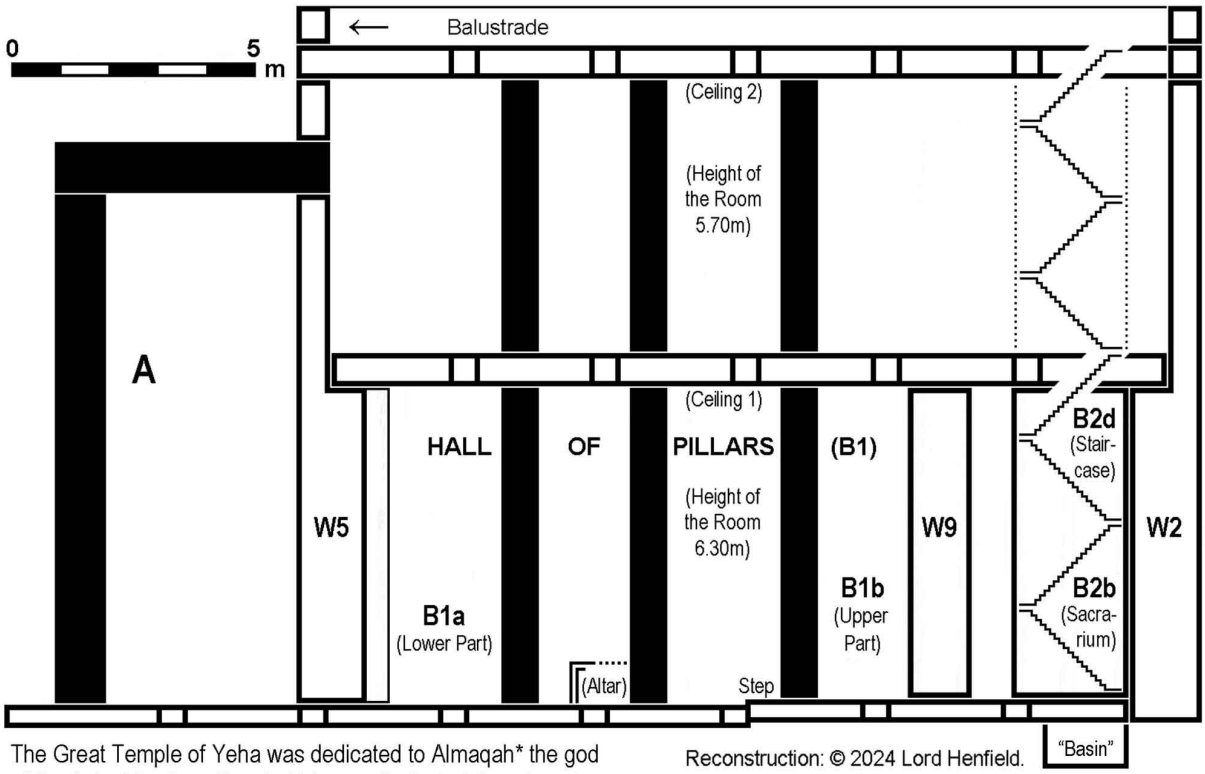
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



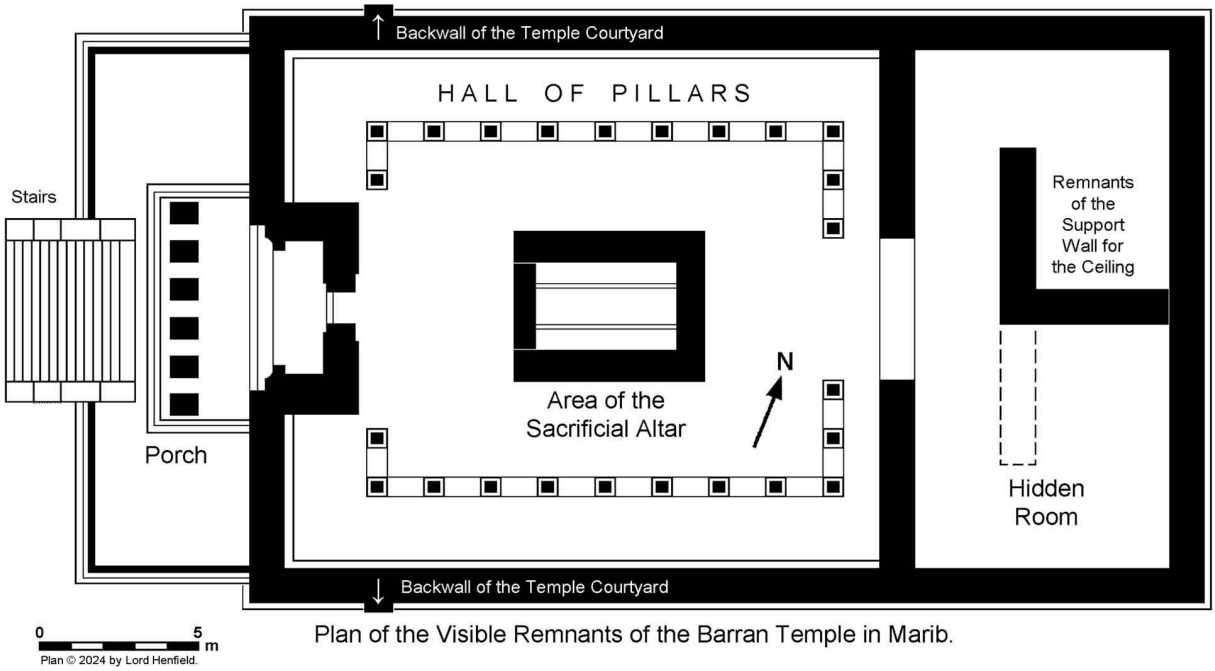
Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

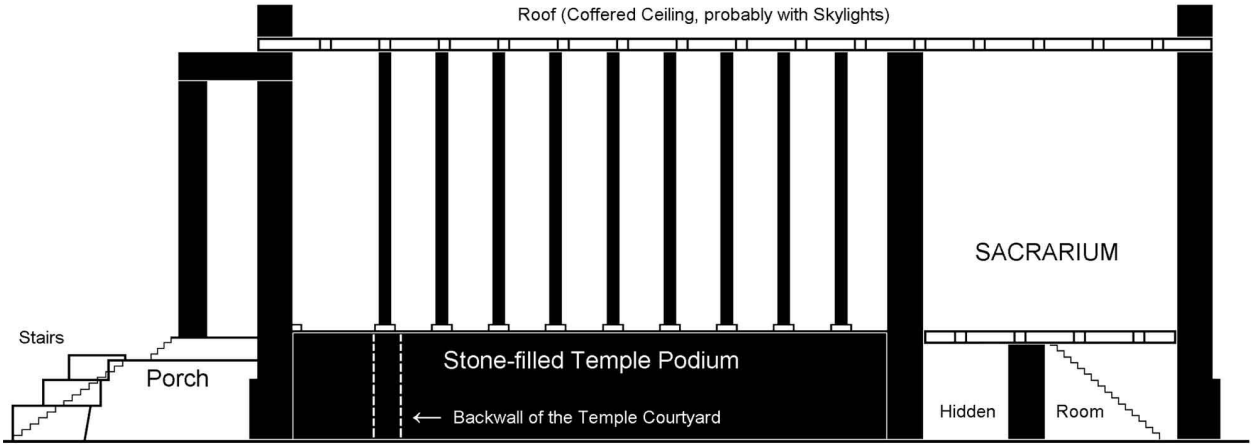
Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



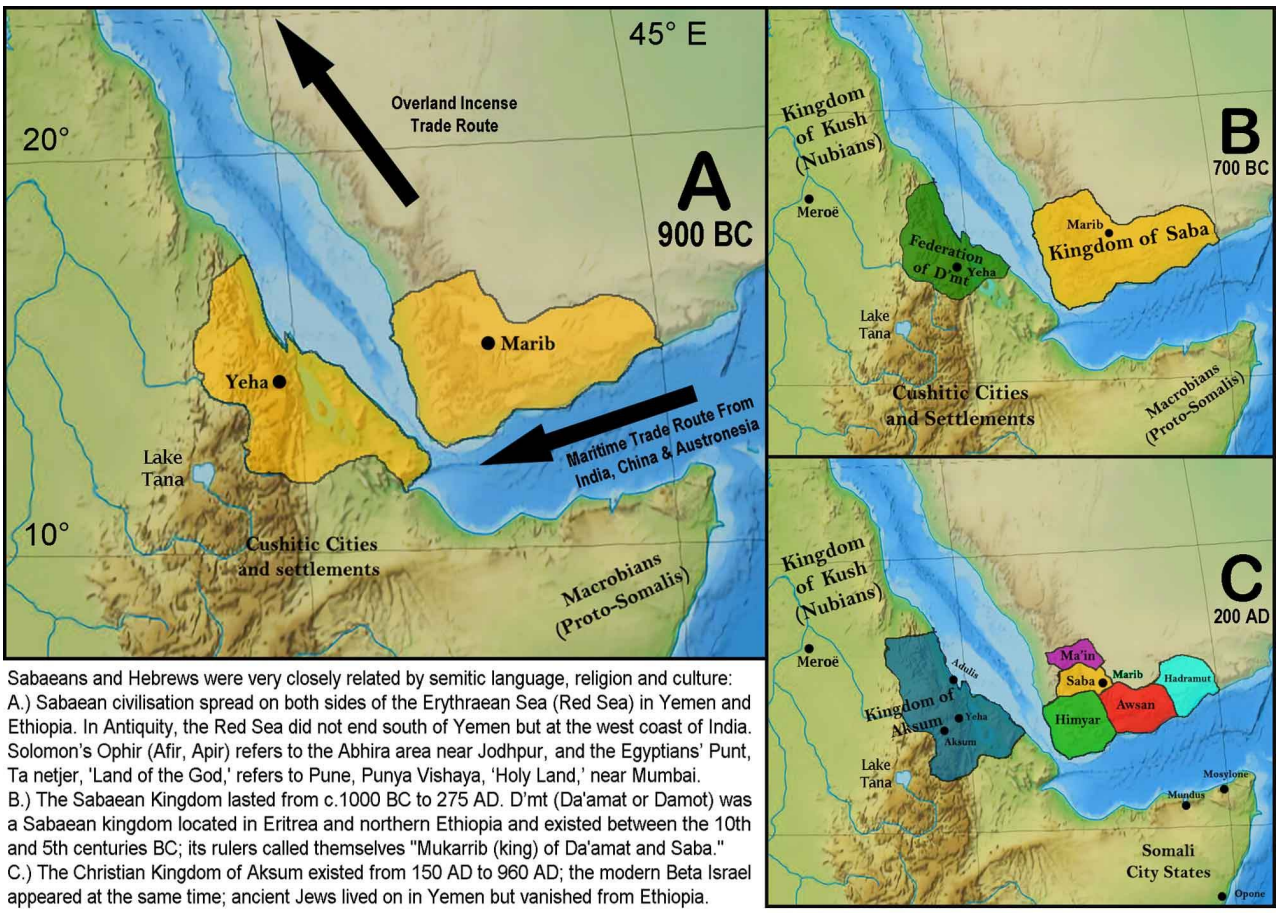
Plan of the Visible Remnants of the Barran Temple in Marib.



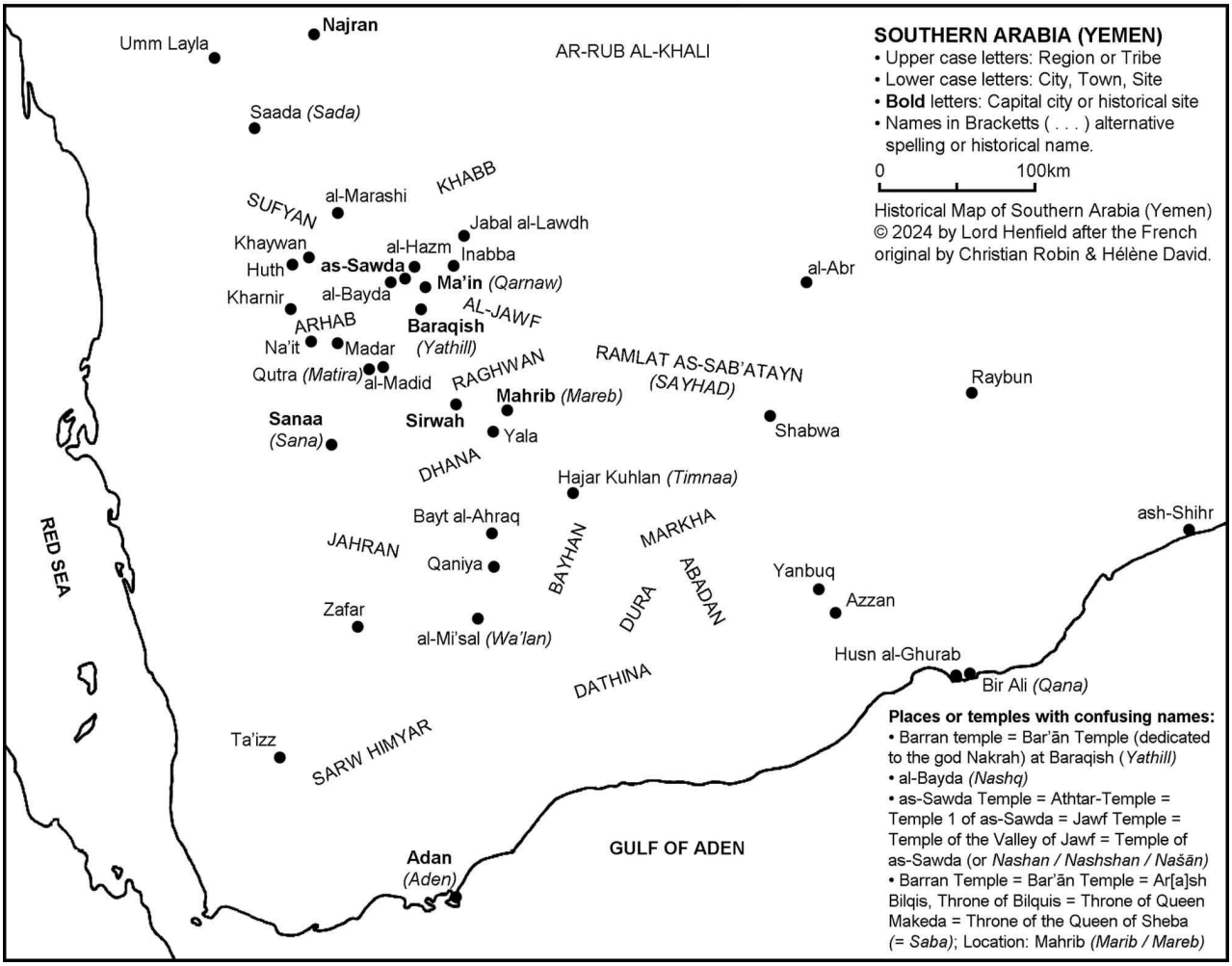
Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

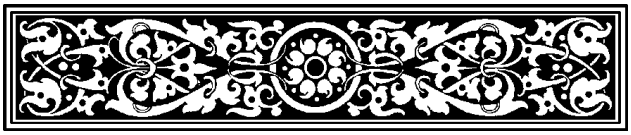


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



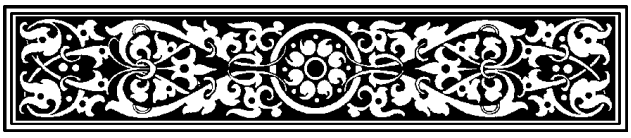
Copyright © 2025 by Lord Henfield, Guildford Scientific Press

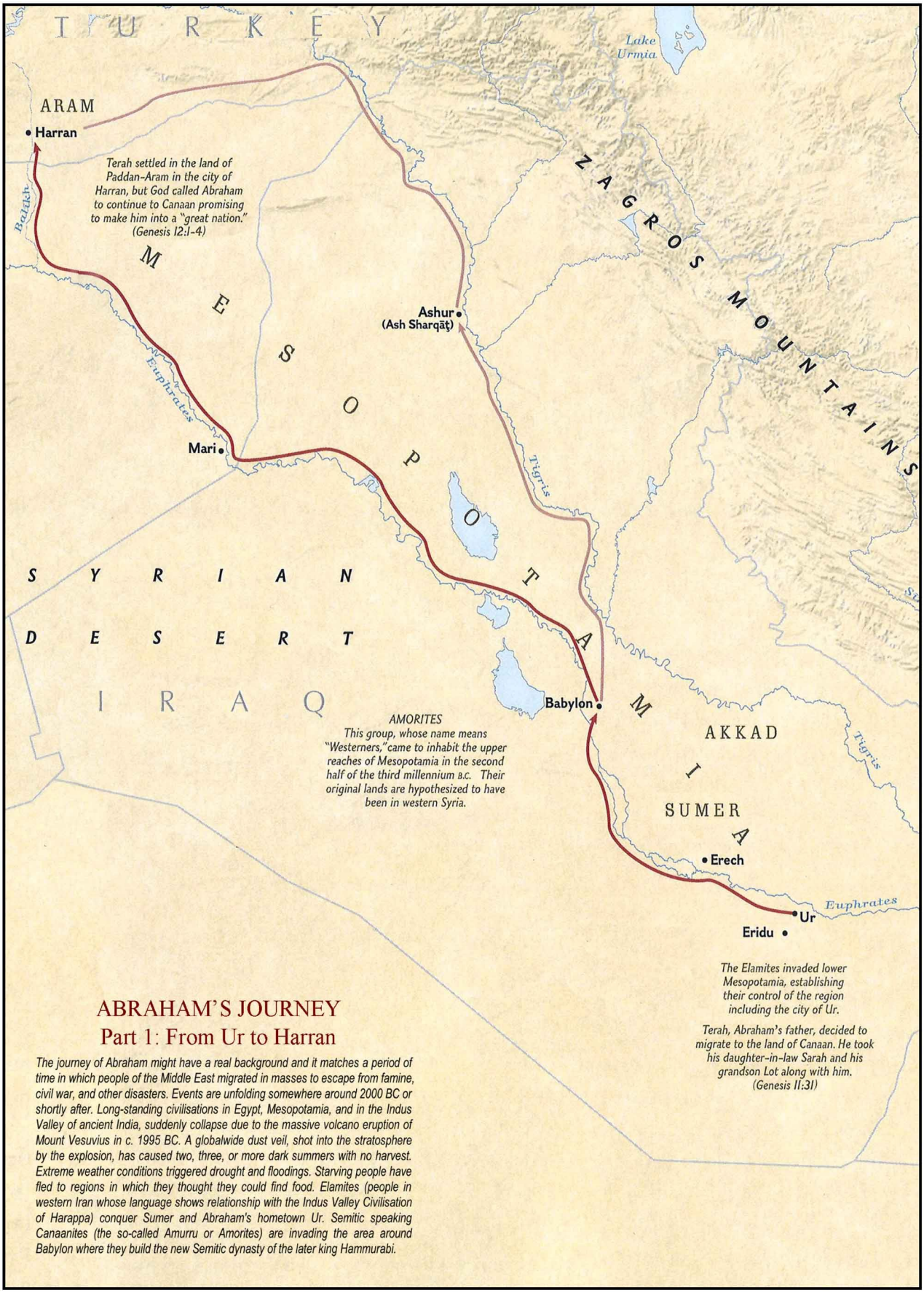
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



APPENDIX B

THE
MAP & CHART
DOCUMENTATION



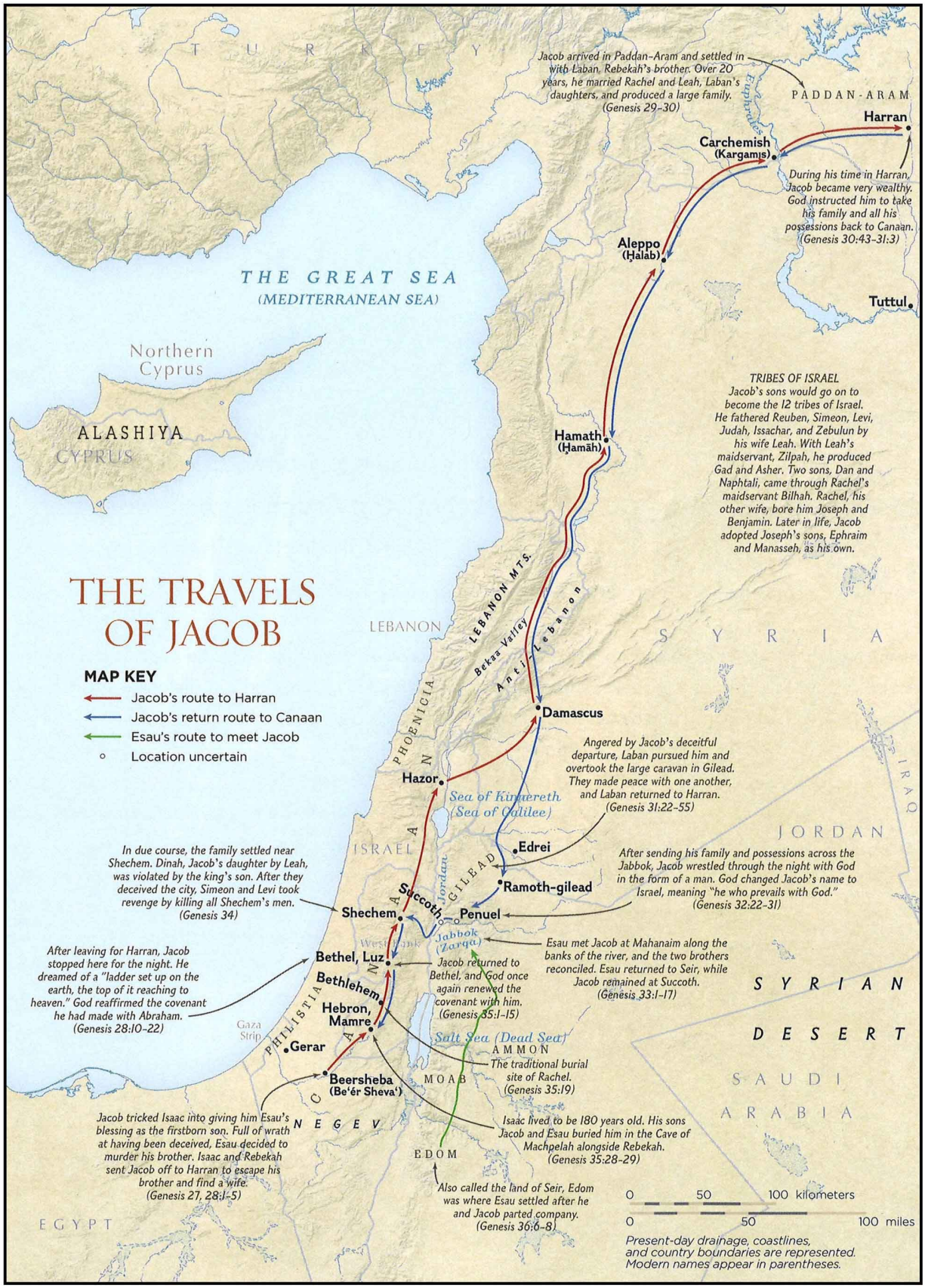


The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

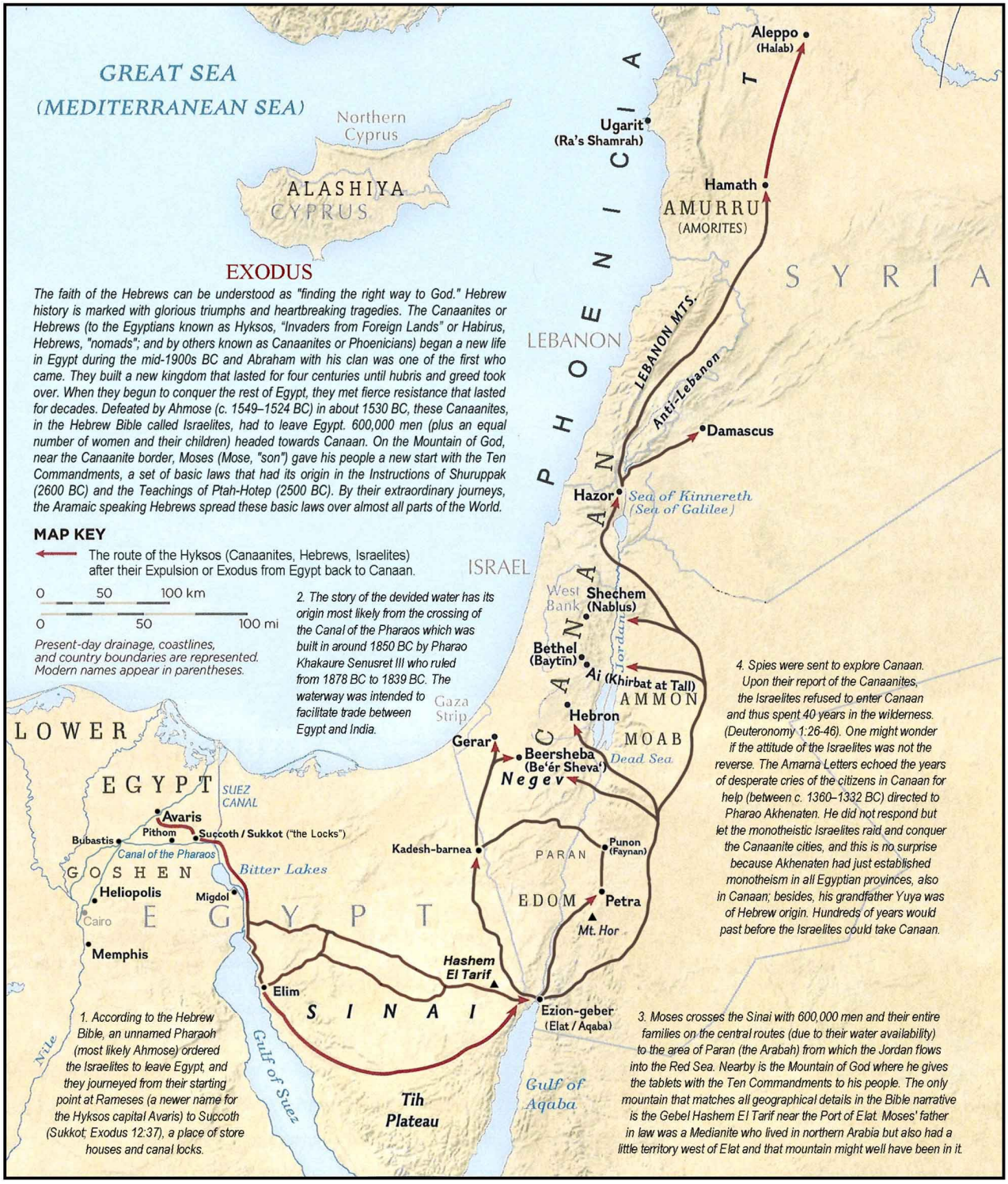


The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.
Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

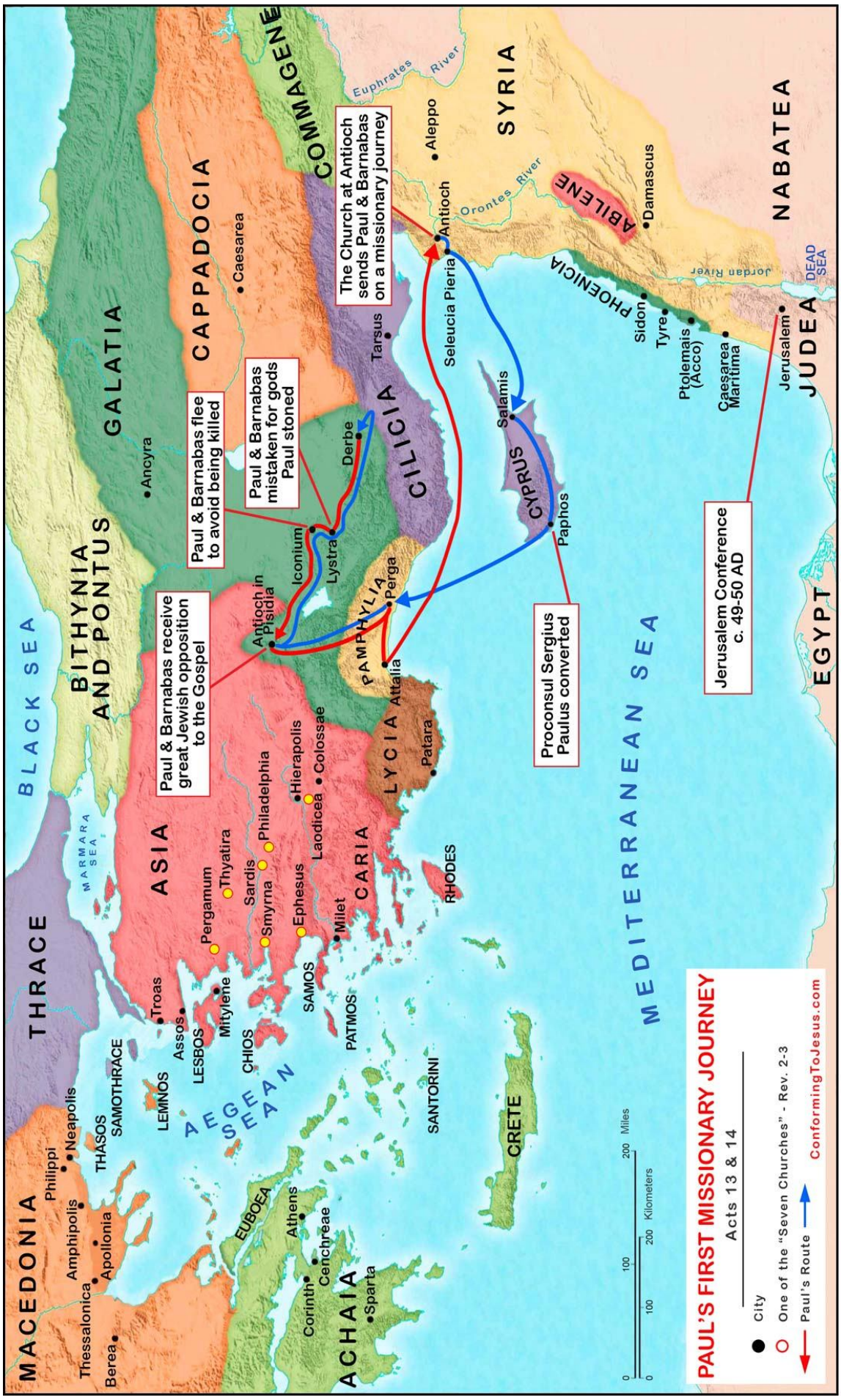
The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

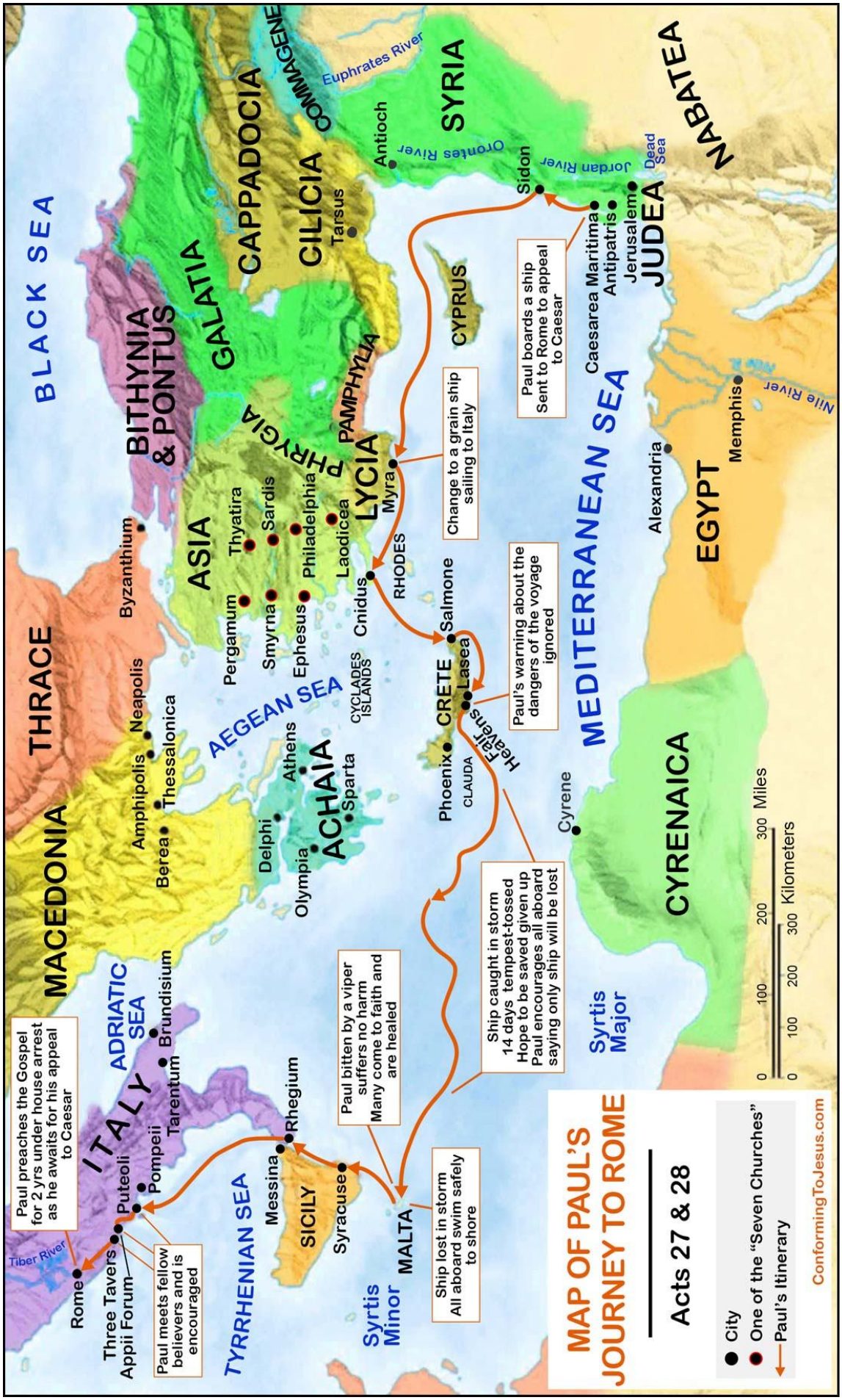
Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

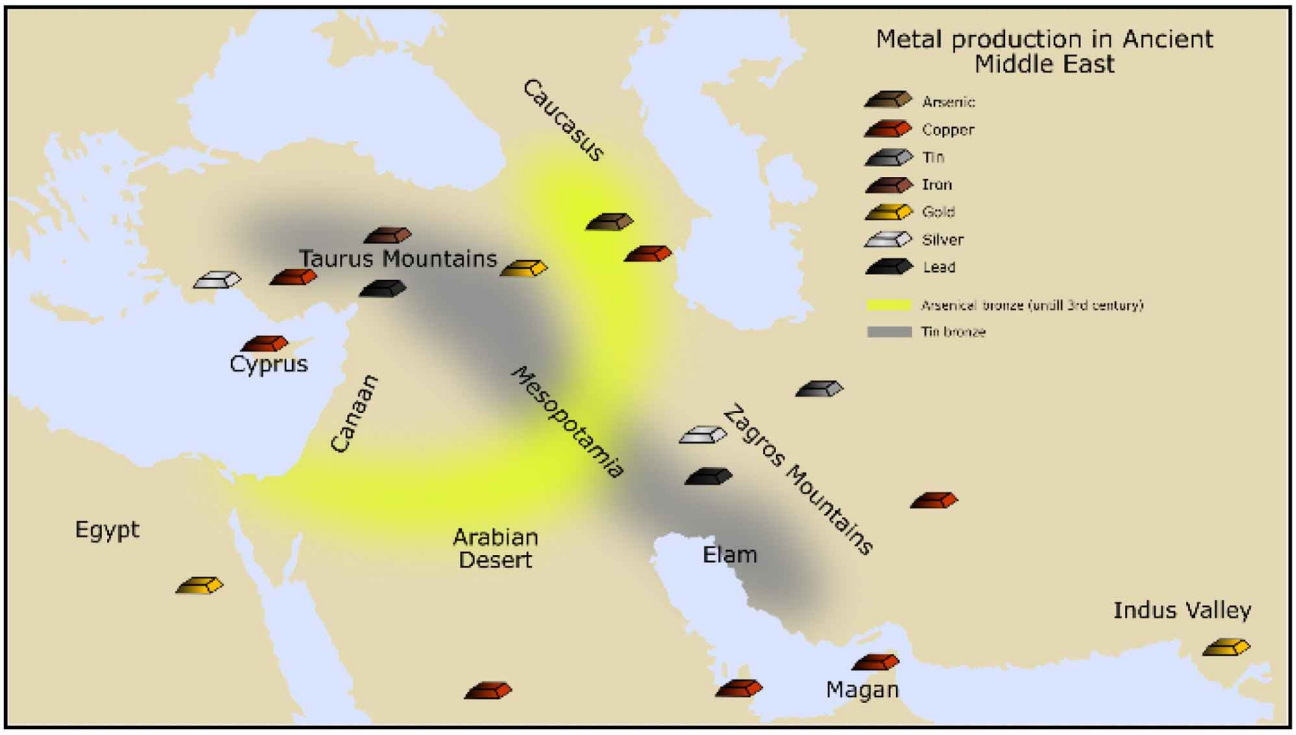
Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

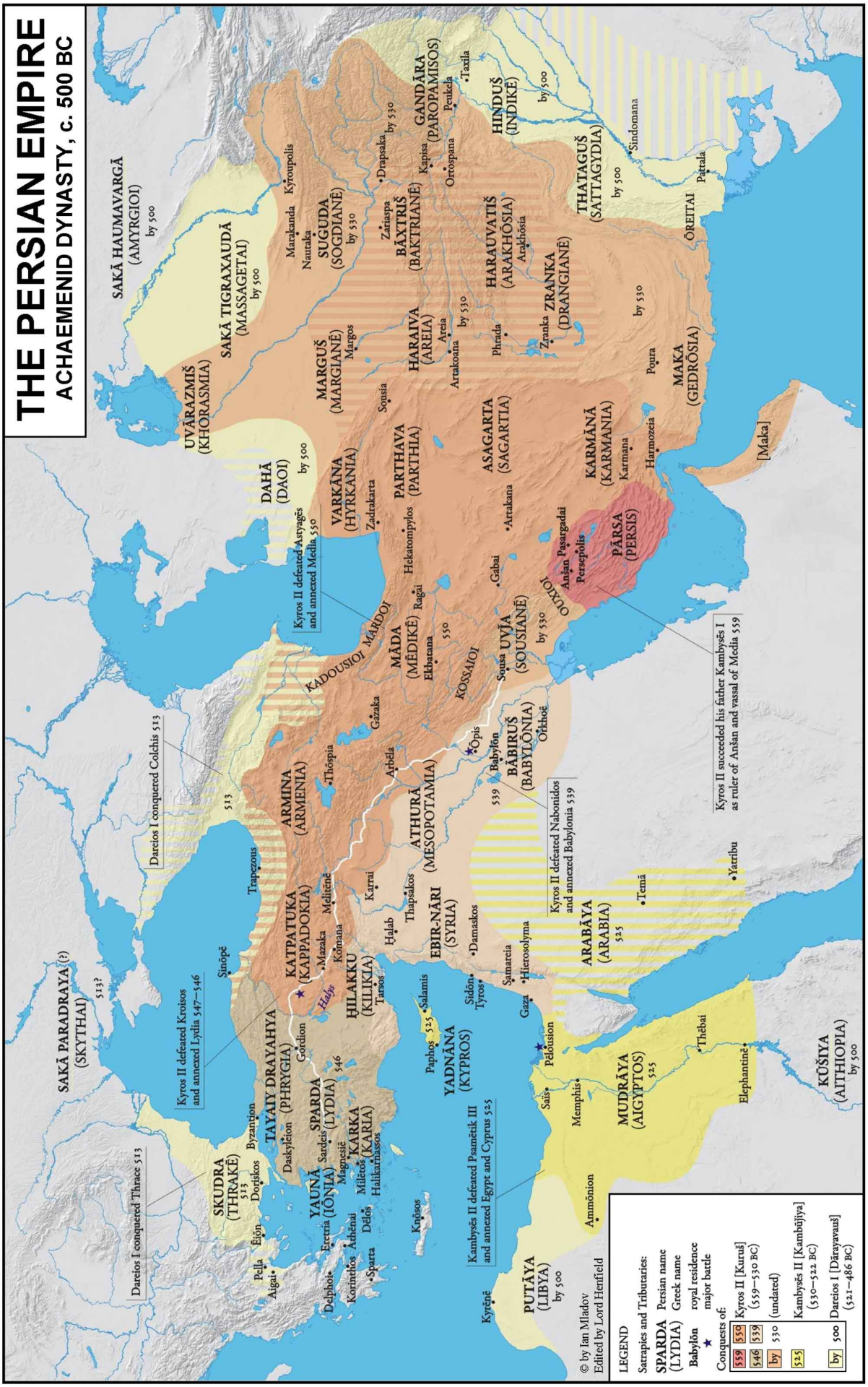
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



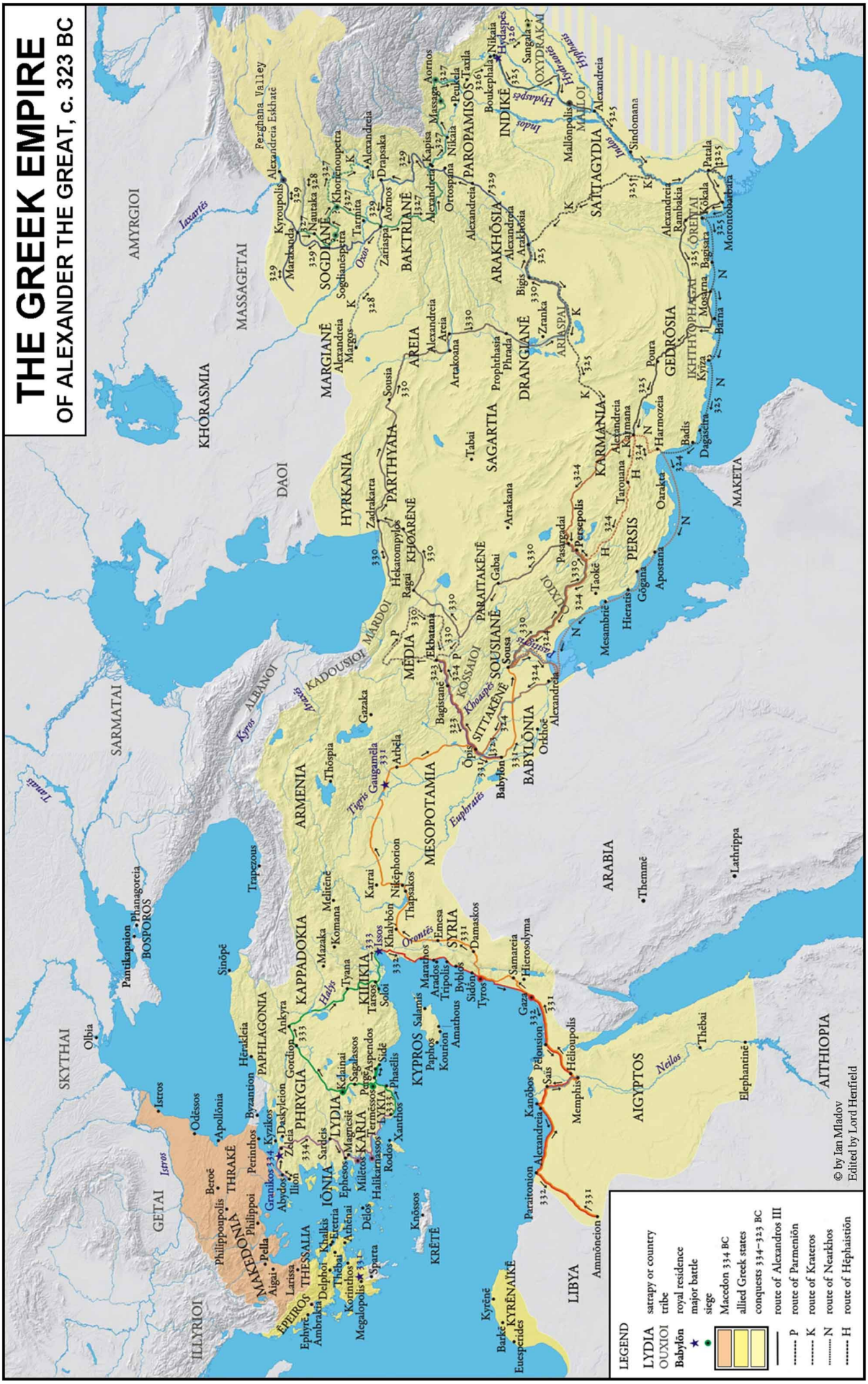
The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

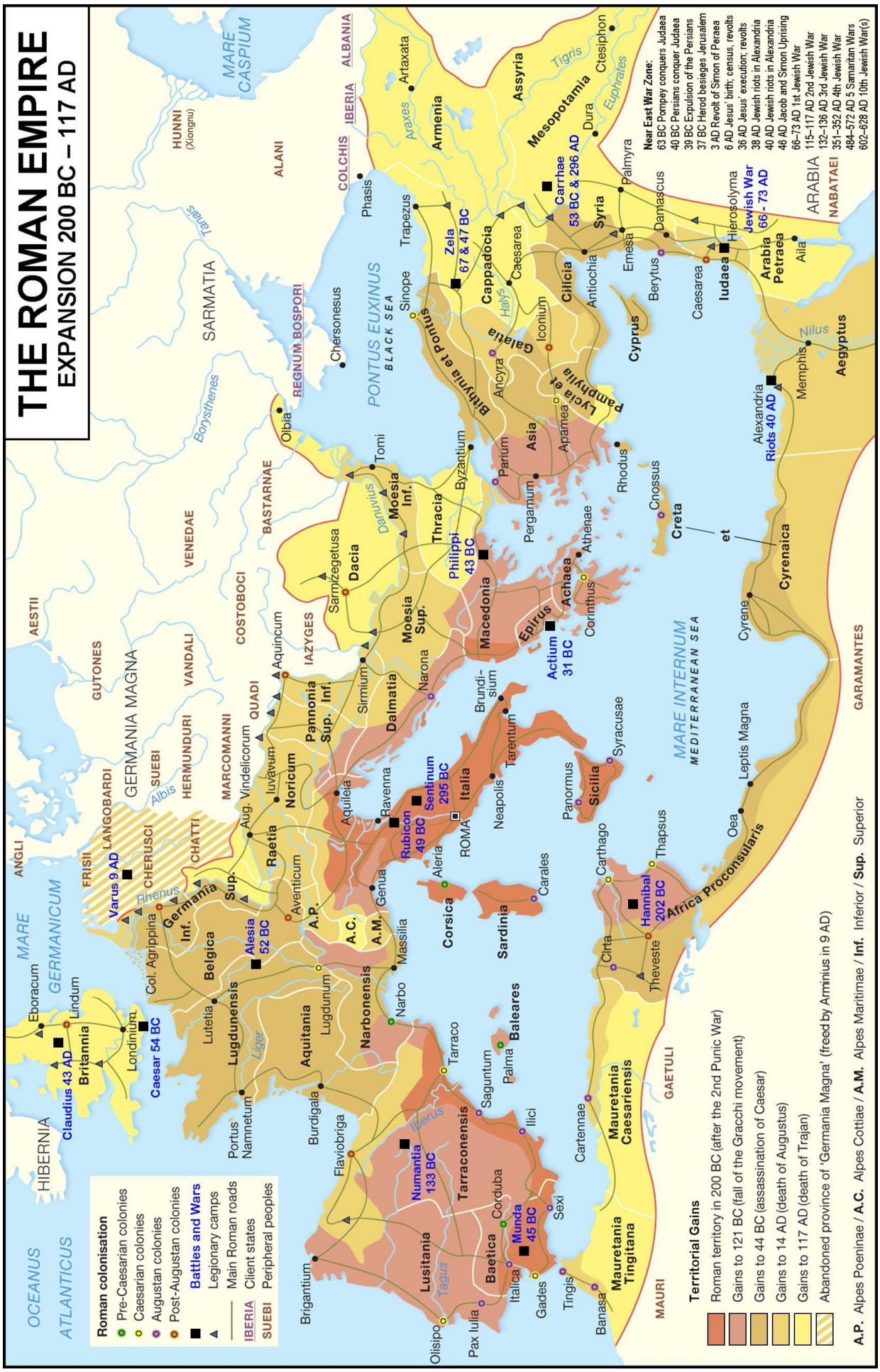
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



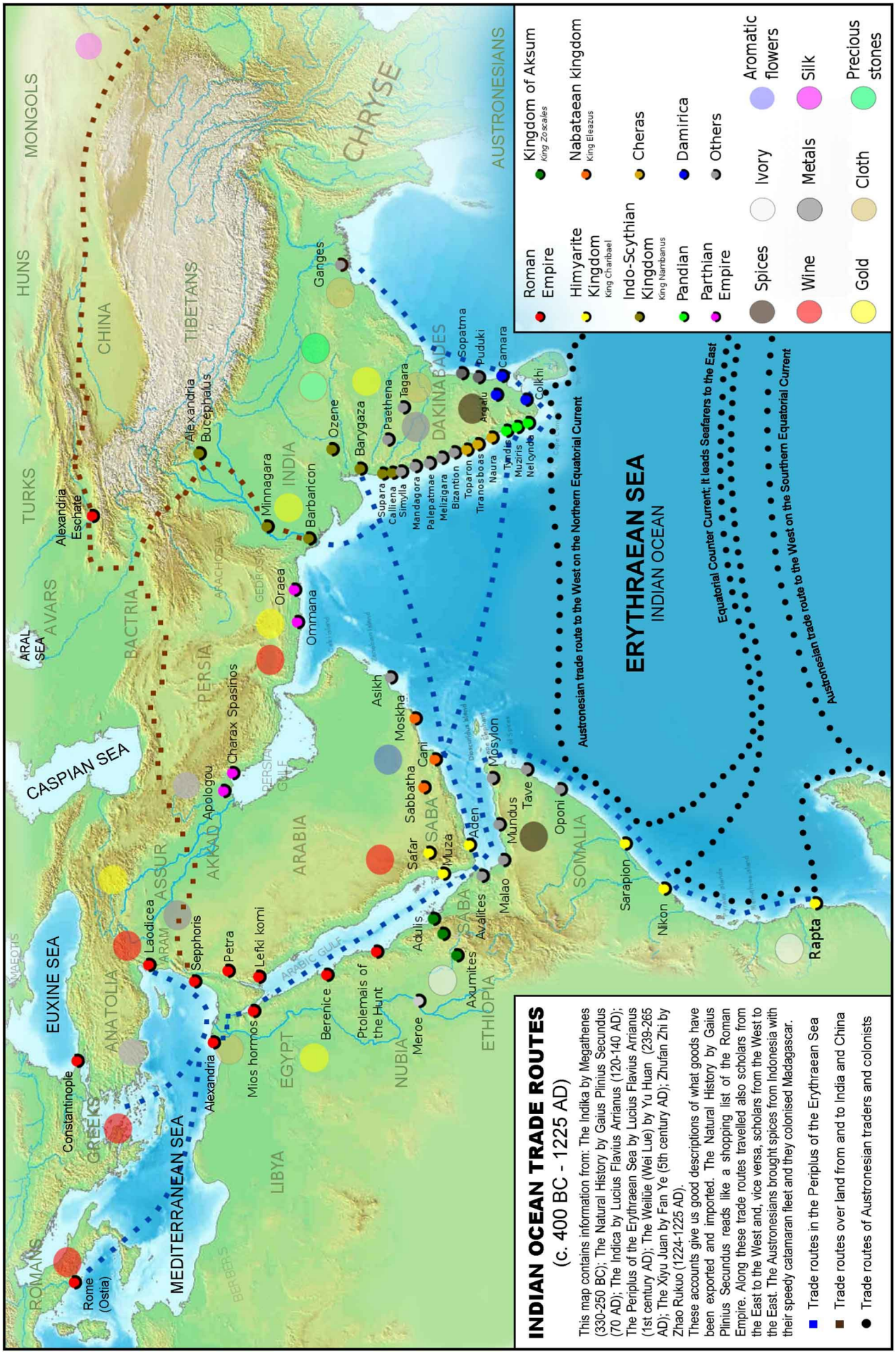
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



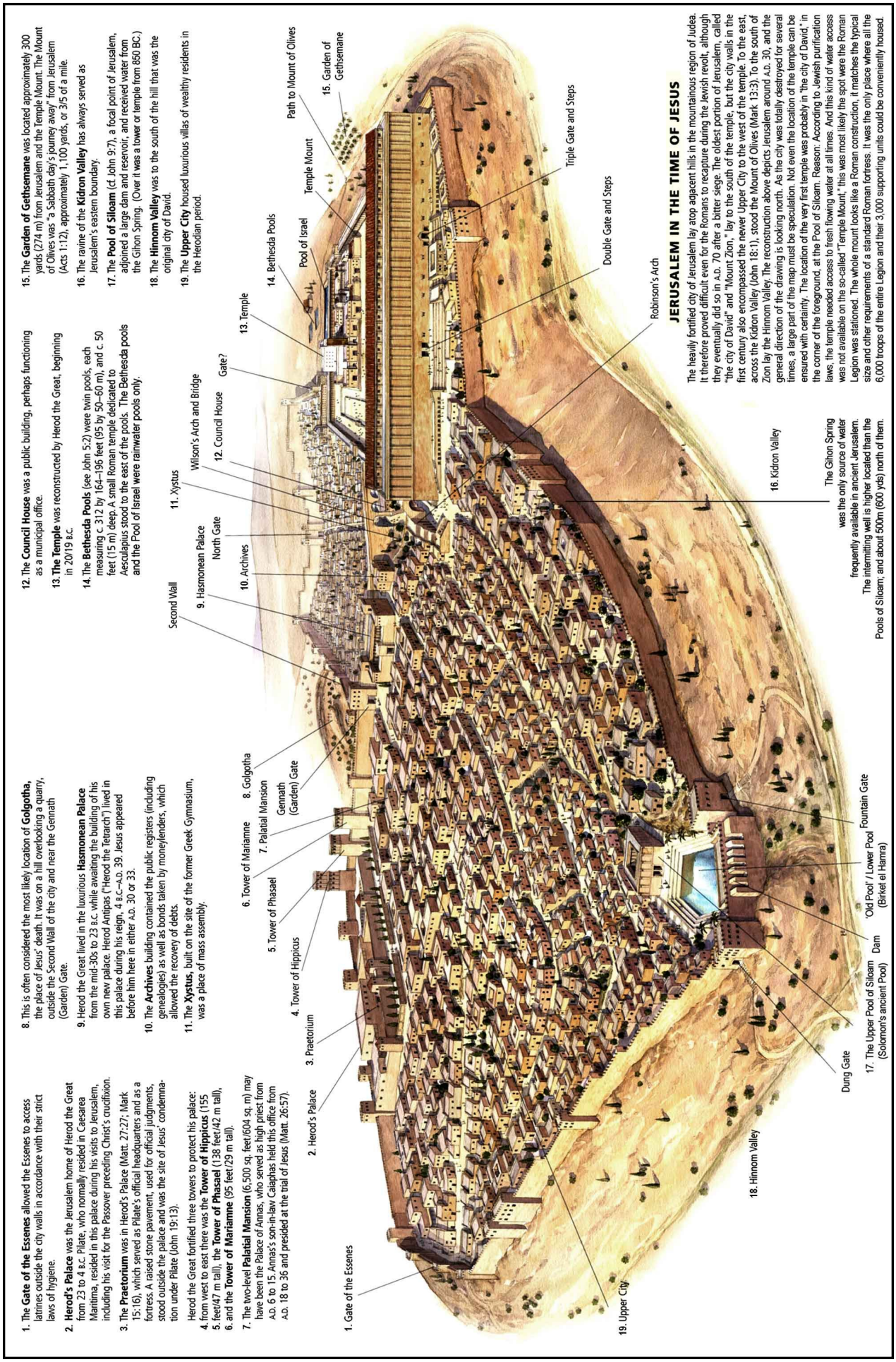
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Copyright © 2025 by Lord Henfield, Guildford Scientific Press



Copyright © 2025 by Lord Henfield, Guildford Scientific Press

COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ANTIOXEΩN Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

COIN SAMPLES No. 2

11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

COIN SAMPLES No. 3

21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

22

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

24

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

26

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

28

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

30

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

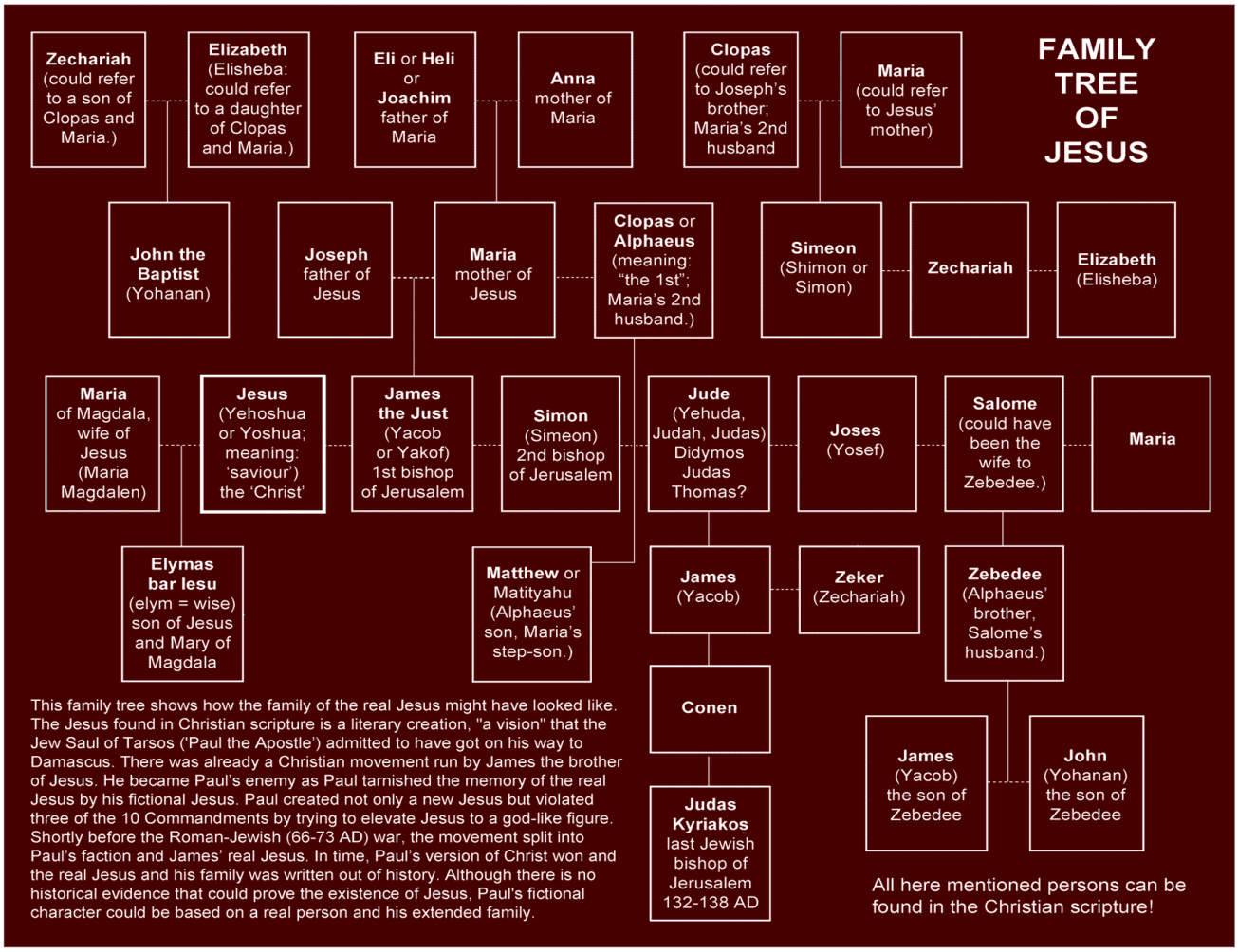
Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

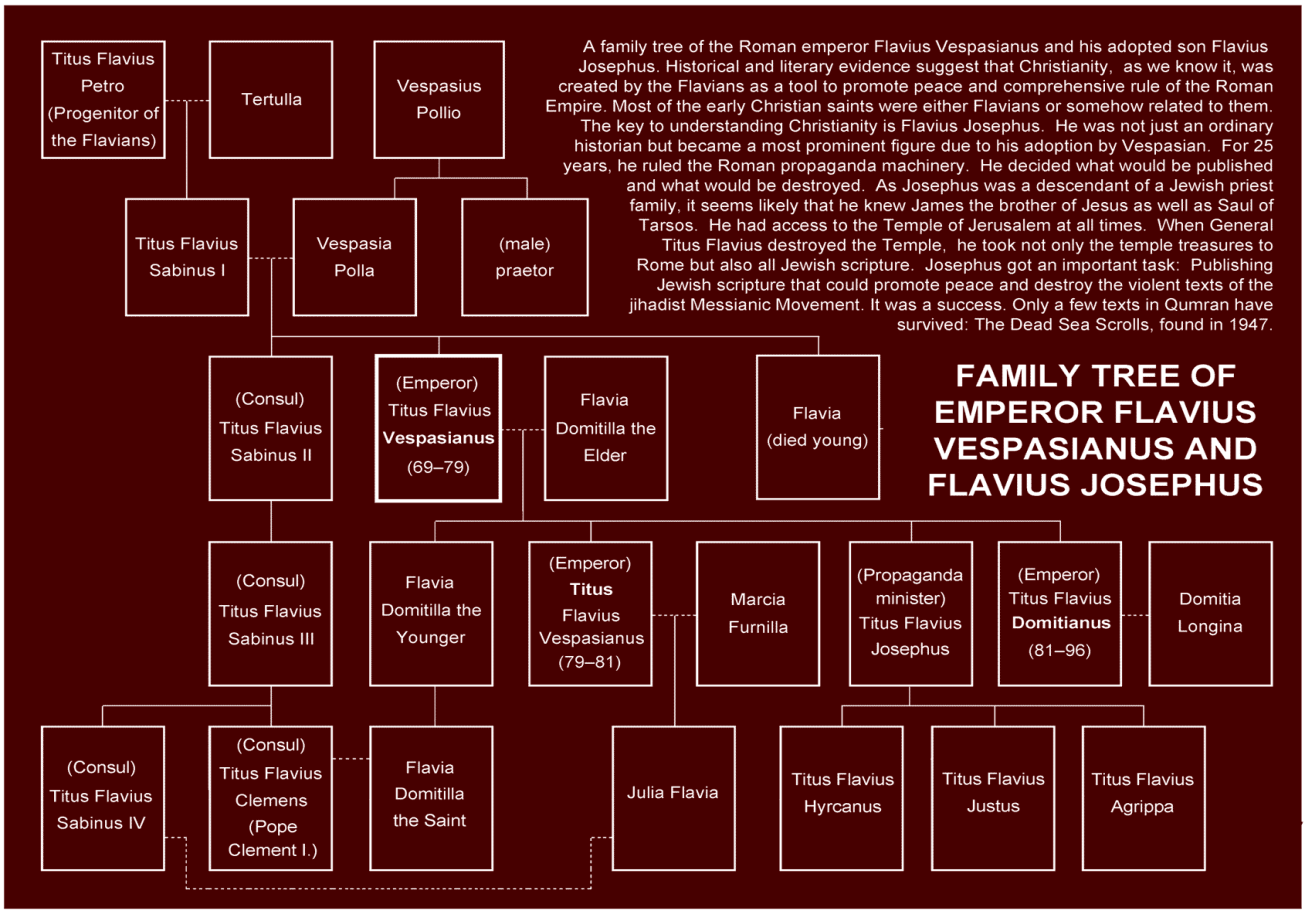
50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

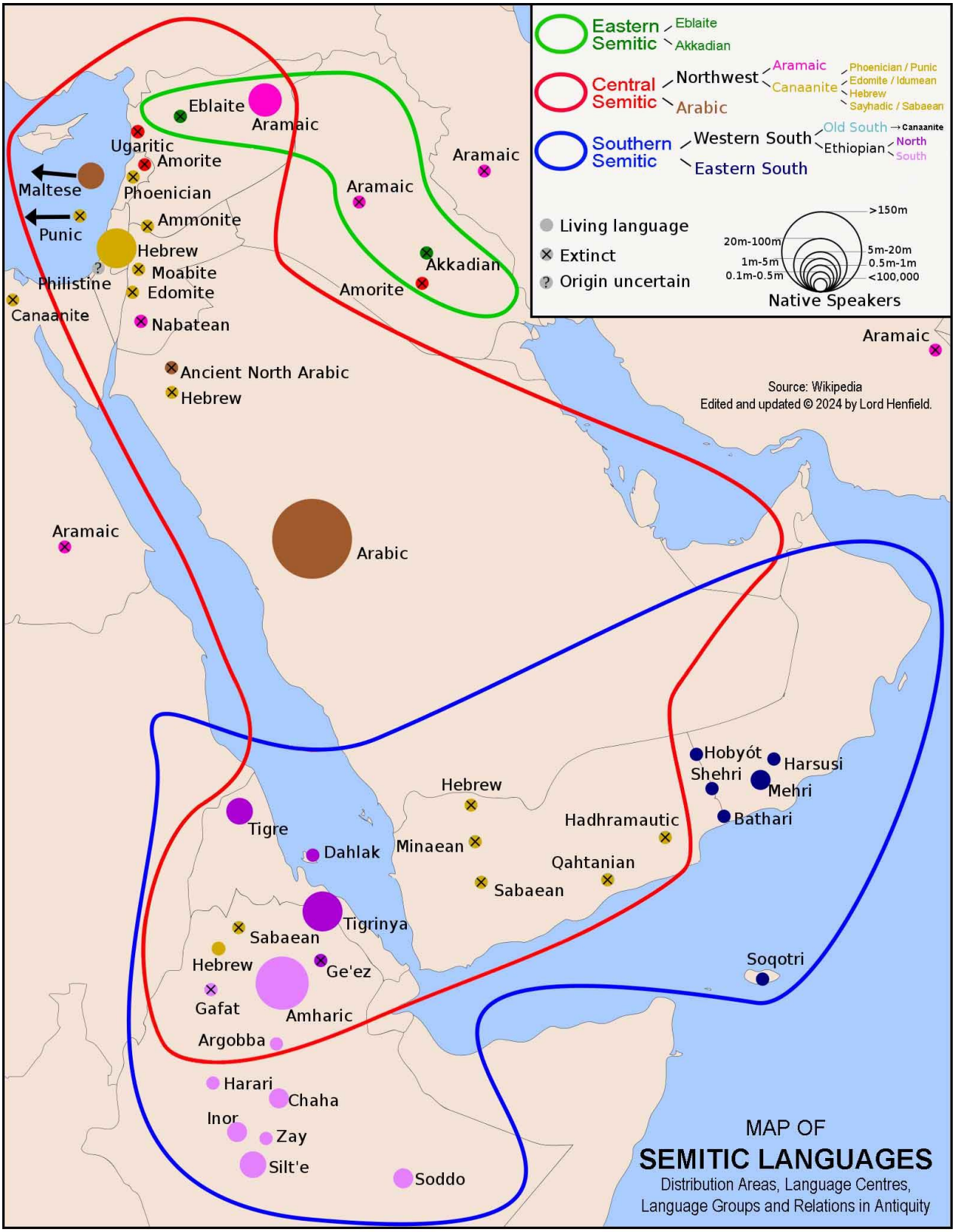
Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press





Copyright © 2025 by Lord Henfield, Guildford Scientific Press

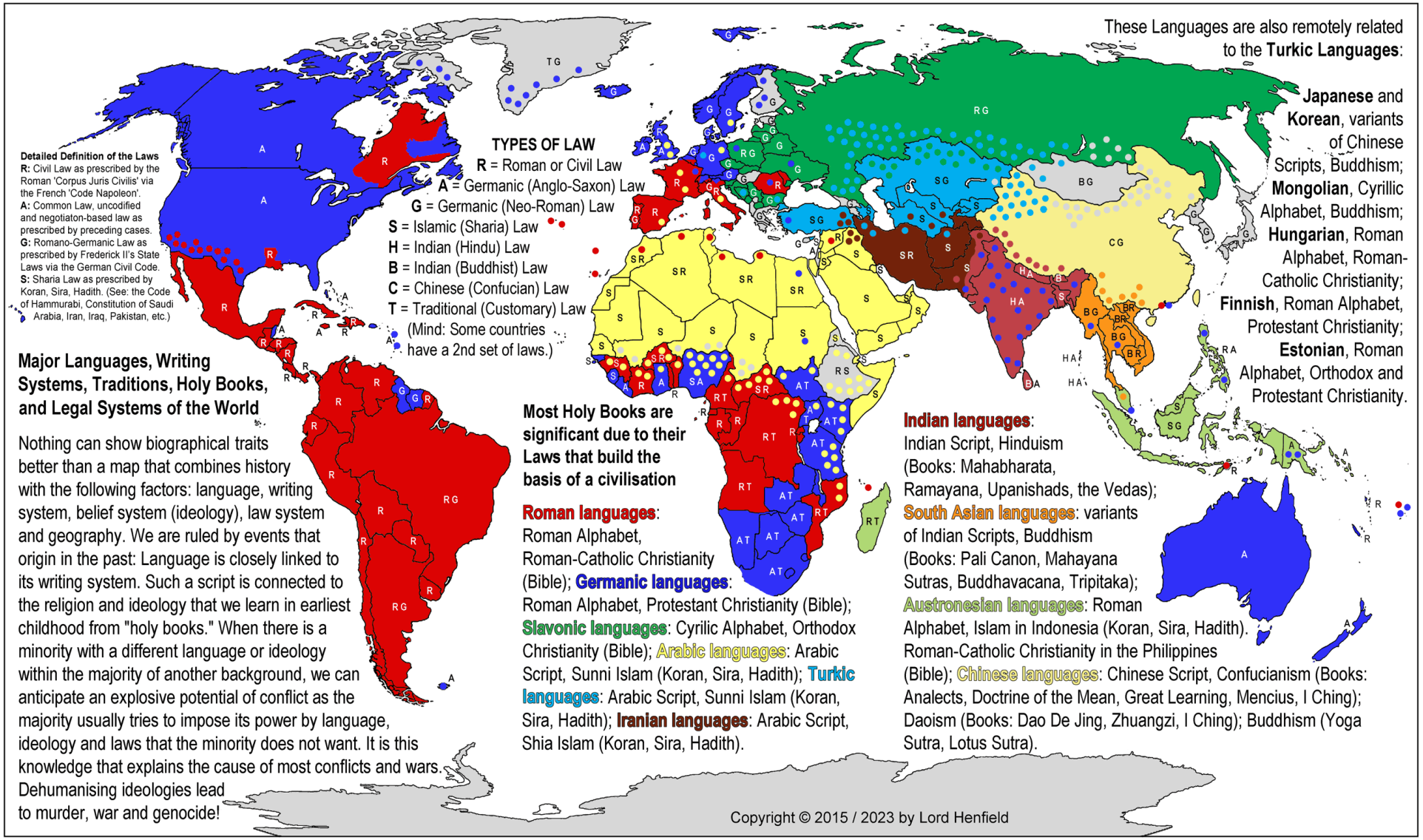


Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD



Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	ʾ, ʔ, a																									
bēt	b, v																									
gīmel	g, ʒ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˤ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	ʿ, ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC

			GREEK													ITALIC						
Name	**IPA Range**	**Symbols**	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45
alpha	a, aː	Α α	A	A A	A A	A A	A A	A A	A	A A	A A	A A A	A A	A A A A	A A A Δ O O	A A A	A	A A	N	A A A A	Я	A
beta	b, (v)	Β β	B			ᛗ ᛗ	B	B B	B	B	ʃ ʃ	ʃ	ᛗ	B b	B B B		B	B	B	B B		B
gamma	g, ŋ, (ɣ, ɟ)	Γ γ	Γ	Γ	Γ Γ	˥ Γ Λ	Γ Λ	Λ Λ	Λ	Λ Λ	C I	(<	C	<	Γ Γ Γ	Ɔ λ)		Γ	>	< C	Ɔ C	C
delta	d, (ð)	Δ δ	Δ	Δ Δ	Δ	Δ	Δ	D Δ	Δ	D D	Δ D	Δ	Δ	Δ Δ	Δ Δ D O X			Δ	Я	D	D	D
epsilon	e	Ε ε	E	E E	E E E E	E E E	E	E E	E	E E E	B B X E	B	B	E E	E	Ǝ Ǝ Ǝ	Ǝ q	E	Ǝ I	E II	Ǝ	E
digamma	w	F Ϝ ς					F C			F F	F F	F F		F)(Ж	F	ᒧ ᒧ	⊐ ᒧ	F C	⊐	F I'	↑	F
zeta	zd, dz	Ζ ζ	I					I	I					I	Z Z Z Z Z Z	‡ I	‡ ‡	I Z	I	Z	‡ ‡	Z
(h)eta	ɛː	Η η Ͱ ͱ	H	H B	B	H	H	B	H	B	B	B	B	+	H H H K	B B	⊘	H H	B	H	B H	H
theta	t, tʰ, (θ)	Θ θ	⊙	⊗ ⊕	⊗ ⊕	⊙	⊗ ⊕	O	⊙	⊗ ⊕	⊗ ⊕	⊕	⊕	X	Φ Θ	O ⊗ ()	⊙	⊙				
iota	i, iː	Ι ι	I	I	ϟ ϟ ϟ ʔ ʔ ʔ	ϟ I	ϟ ϟ	I	I	I	Σ Σ ϟ	ϟ ʔ	I	I	I	I I	I	I	I	I	I	I
kappa	k	Κ κ	K	K K	K K K	K	K	K	K	K	K	K	K	K K K K	K K K K K K	> K	K	K	K	K		K
lambda	l	Λ λ	Λ	Λ Λ	Λ Λ B	Λ Λ	Λ Λ Λ	L L	L	L L	Λ Λ	Λ Λ	Λ Λ	Λ ^	Λ Λ Λ	↓ ✓	↓	L	↓	L L	↓ ↓ ↓	L
mu	m	Μ μ	M	M	M	M M M	M	M	M	M	M	M	M M	M M	M M M	⋈ M M M M	M M Λ	M	M	M M	M	M
nu	n	Ν ν	N	N N	N	N N	N	N	N	N N	N	N	N	N N N N Y	N N H H N N	N N N	N N	N	H	N N	N	N
xi	ks	Ξ ξ	Ξ	Ξ Ξ		Ξ				Ξ	Ξ	Ξ Ξ		Ξ	Ξ							
omicron	o	Ο ο	O	O	O o	O C	⊙ O	O	O	O ⊙	O	⊙ O	O ◇	O	O O O			o		O	O	O
pi	p	Π π	Γ	Γ Π	Γ Γ	Γ	C Γ	Γ	Γ	Γ	Γ Γ	Γ	Π Γ	Γ Γ Γ Γ Π	Π Ƕ	1 Λ Π	1	Γ	Π	Γ P	Ր Γ	P
san	s	Μ ϸ													ϸ							
qoppa	k	Ϙ ϙ			Ϙ Ϙ			Ϙ	Ϙ Ϙ		Ϙ				Ϙ					ϙ		Q
rho	r	Ρ ρ	P	P P D	P	P P R R	P P	P R	P R	P P	P P R	P P	P R	P P	P P	D D D q	D d	R P	D	R R	Я	R
sigma	s, z	Σ σ ς C c	ξ	ξ ξ	M	M M Σ	M Σ	ϟ ʔ	Σ	M ϟ Σ	M M	M M	Σ	ϟ ξ)	Σ C	M ⋈ ξ ʔ	ϟ M	ϟ Σ	ʔ	ϟ ϟ	ϟ ϟ	S
tau	t	Τ τ	T	T	T	T	T	T	T	T	T	T	T	T	T	Ϯ Ϯ	Ϯ Y	T	T	T	Ϯ Y	T
phi	pʰ, (f)	Φ φ	Φ	⊘		Φ	Φ Φ	Φ Φ	Φ	Φ Φ	Φ Φ Φ	Φ			Φ Φ	Φ ꟻ	8		8			
chi	kʰ (x, ç)	Χ χ	X	X		X		X +	X	X +	X +	X		X Ψ Ψ Ψ Ψ	X	↓	X	X	X	X	Ϯ	X
psi	ps	Ψ ψ	Ψ	V Y							Ψ				Ψ							
omega	ɔː	Ω ω	Ω Ω	Ω	⊙	O								Ψ Ψ Ψ Ψ Ψ Ψ	Ω ω ω ω							
upsilon	y, yː, u	Υ υ	Y Y	V	V Y Y	V Y	V Y	V	Y	Y V	V Y Y	Y	V Y	Y Y V V W V		Y V ↓	V		V	V	V	V

The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC

		ARAMAIC											PALMYRENE SYRIAC								HEBREW					INDIC			
Name	IPA Range	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73
ālap	ʔ; aː, eː																												
bēth	b, β																												
gāmal	g, ɣ																												
dālath	d, ð																												
hē	h																												
waw	w; oː, uː																												
zain	z																												
hēth	ḥ, ʜ, χ																												
tēth	ṭ, tˤ																												
yodh	j; iː, eː																												
kāp	k, x																												
lāmadh	l																												
mem	m																												
nun	n																												
semkath	s																												
ayin, ʿē	ʕ, ʁ																												
pē	p, ɸ																												
tsādhē	ts, ṣ, sˤ																												
qop	qˤ																												
rēsh	r																												
shin	ʃ																												
taw	t, θ																												
																										tʃ	ñ	θ	n
																										a	a	a	ṅ
																										e	e		ṅ
																										i	i	i	ṭ, ts
																										o	o		ḷ
																										u	u	u	ṛ

The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
	θ																							
	ð																							
	ḍ																							
	ḥ																							
	x																							

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqo-qawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

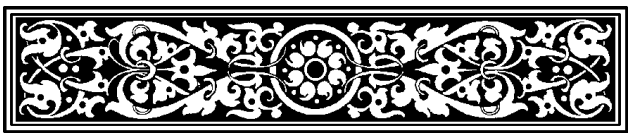
Copyright © 2025 by Lord Henfield, Guildford Scientific Press

	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

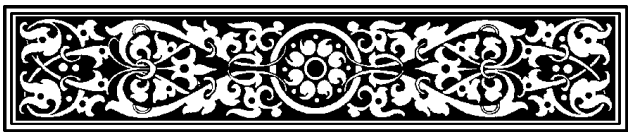
	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, tradition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2023.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway* of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

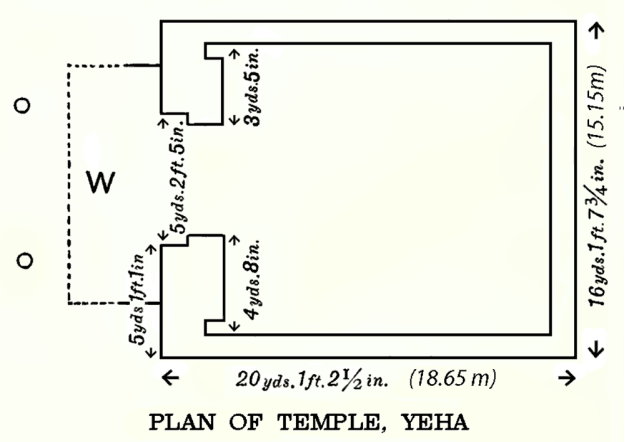
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

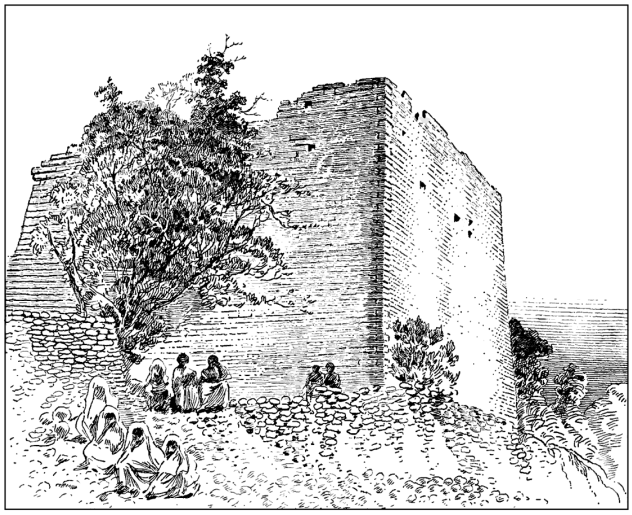
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



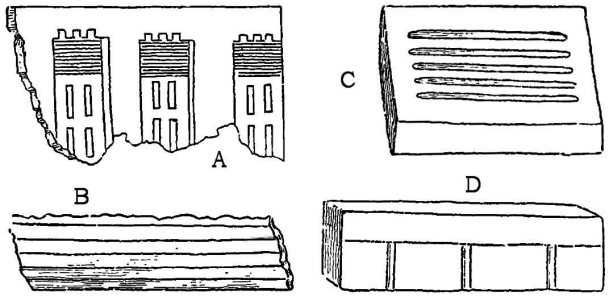
TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

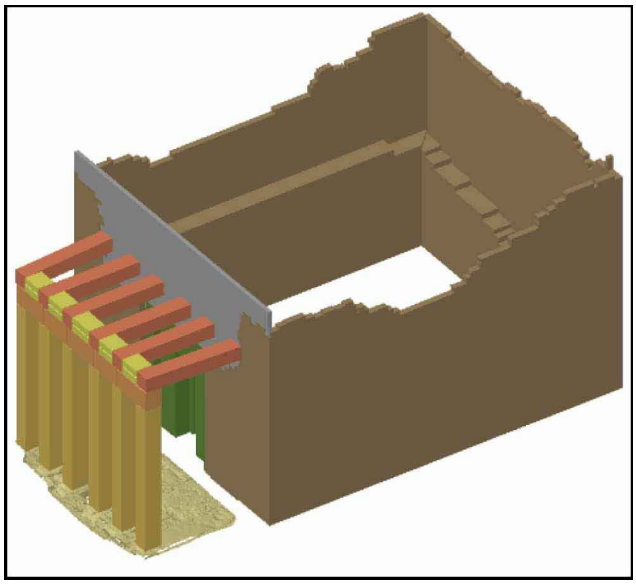
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



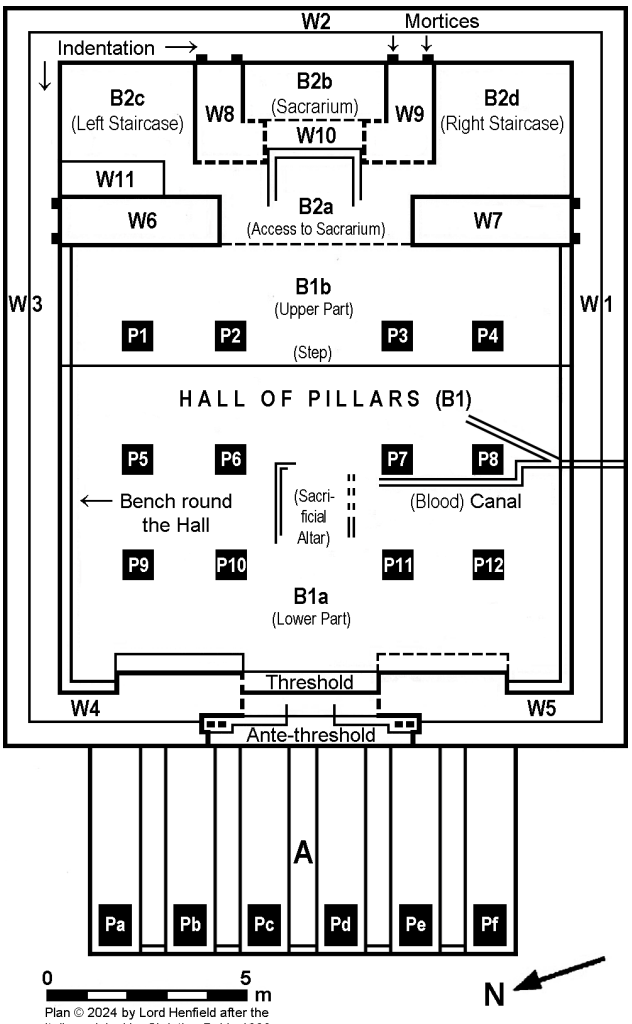
Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

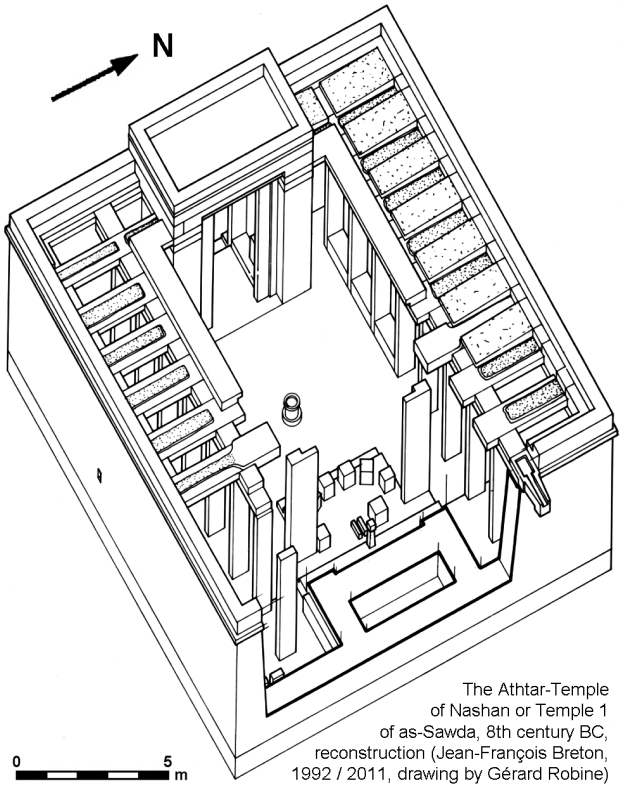
There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

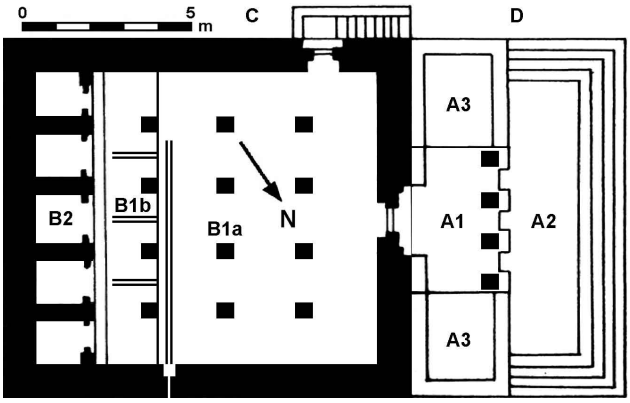
The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

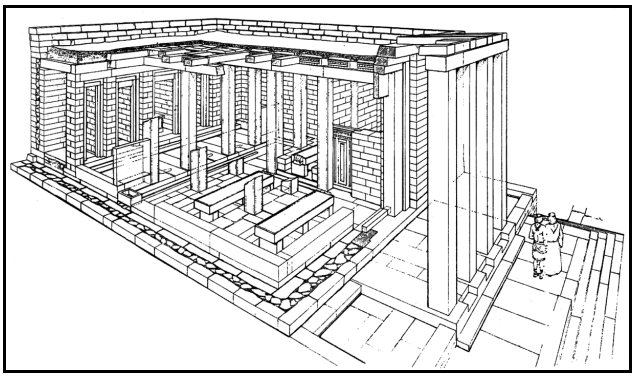
In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

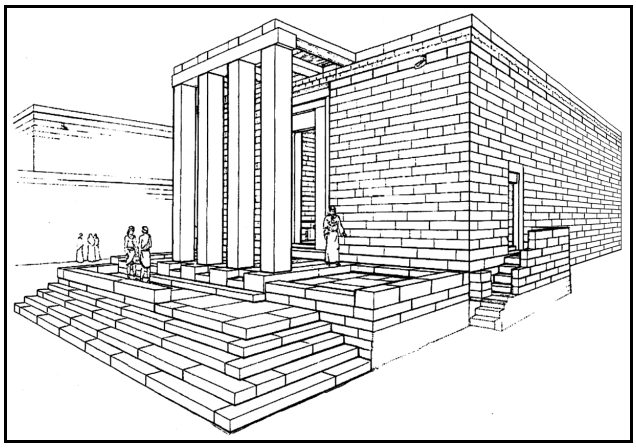
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

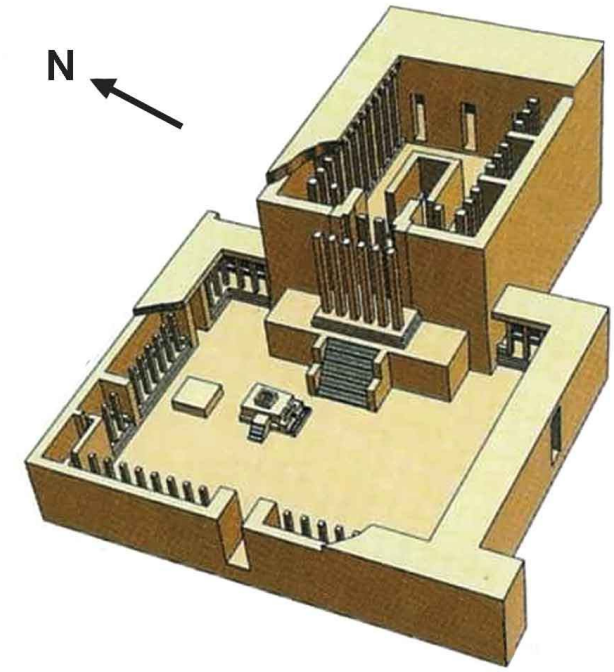
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1355) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.1213.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 1280.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight fo Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

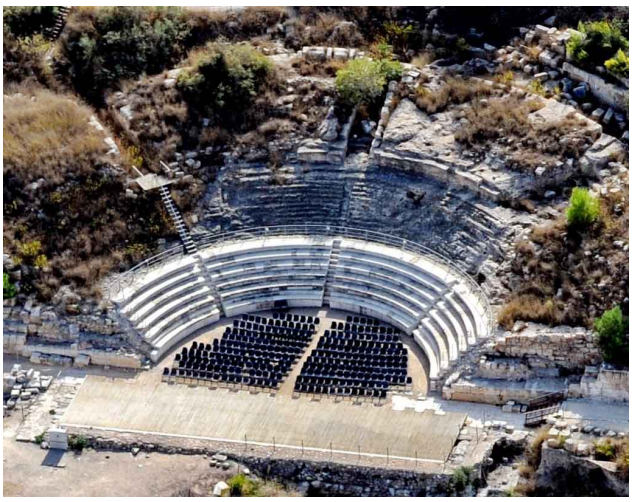
One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

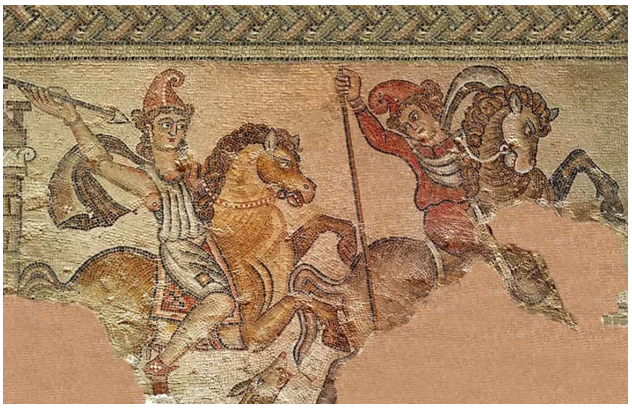
Copyright © 2025 by Lord Henfield, Guildford Scientific Press



The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

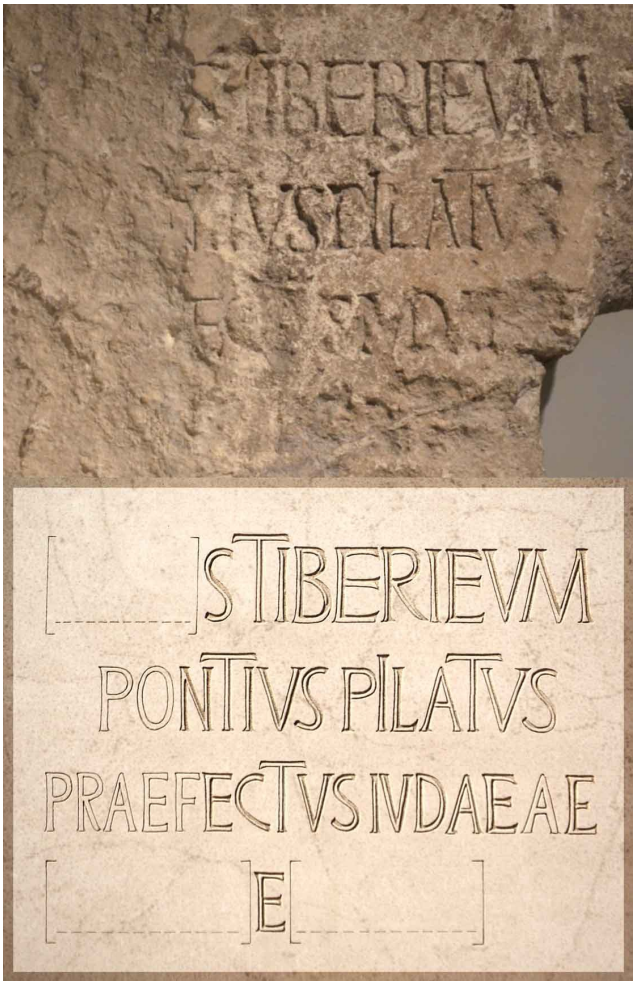
8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

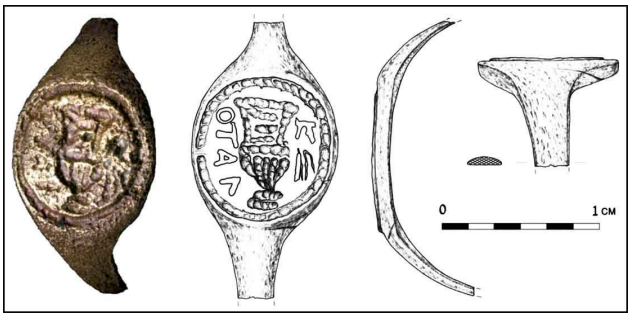
C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE REAL JESUS

Executive Producer: Simon Berthon.
Director: Patrick McGrady,
Video Transcript: Lord Henfield.
A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH:
THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
Directed by Fritz Heede, Nijole Sparkis,
Main Commentators: Joseph Atwill,
Prof. Robert Eisenman, Dr. Rod Blackhirst,
John Hudson, Kenneth Humphreys,
Dorothy Milne Murdock, Timothy Freke.
Video Transcript: Lord Henfield.
Production: Joseph Atwill, 2012

Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

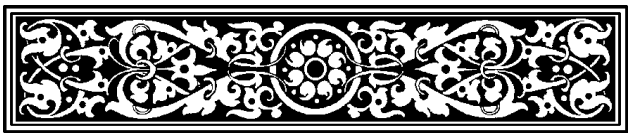
represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

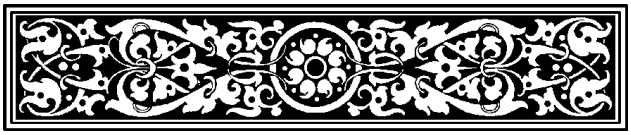
Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press



APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



Copyright © 2025 by Lord Henfield, Guildford Scientific Press

SUPPLEMENTS FROM THE SEPTUAGINT

- The Letter of Aristeas to his brother Philocrates
- 3 Maccabees
- 4 Maccabees

THE LETTER OF ARISTEAS

Letter of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 3rd - 2nd Centuries B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

At the time of the Jewish Captivity in Egypt, Ptolemy Philadelphus reveals himself as the first great bibliophile. He desires to have all the books in the world in his library; in order to get the Laws of Moses he offers to trade 100,000 captives for that work exclaiming, "It is a small boon indeed!"

1 SINCE I have collected material for a memorable history of my visit to Eleazar the High Priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up clear exposition of the matter for you, for I perceive that you possess a natural love of learning, a quality which is the highest possession of man--to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves.

2 It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others, both for his virtue and his majesty, and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their laws are written on leather parchments in Jewish characters.

4 This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt.

5 It is worth while that I should tell you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

6 On a former occasion too, I sent you a record of the facts which I thought worth relating about the Jewish race,--the record which I had obtained from the most learned high priests of the most learned land of Egypt.

7 As you are so eager to acquire the knowledge of those things which can benefit the mind, I' feel it incumbent upon me to impart to you all the information in my power.

8 I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character, no less than in blood, but are one with me as well in the pursuit of goodness.

9 For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it.

10 But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

11 Demetrius of Phalerum, the president of the king's library, received vast sum of money, for the purpose of collecting together, as far as he possibly could, all the books in the world.

12 By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king.

13 On one occasion when I was present he was asked, How many thousand books are there in the library? and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library!

14 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal!

15 'They need to be translated,' answered Demetrius 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect.

16 They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.'

17 And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

18 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father--for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorising the country into subjection, he transported some of his foes and others he reduced to captivity.

19 The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand.

20 Of these he armed thirty thousand picked men and settled them in garrisons in the country districts.

21 (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.)

22 As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

23 Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow our deeds to give the lie to our words.

24 Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom?

25 In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom.

26 They worship the same God--the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis (An important comparison of God and Zeus.).

27 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He, through whom all things are endowed with life and come into being, is necessarily the Rider and Lord of the Universe.

28 Set all mankind an example of magnanimity by releasing those who are held in bondage.'

29 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty--(for the human race, being the creation of God, is swayed and influenced by Him.

30 Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request.

31 For I had great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

32 For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue)--the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?'

33 Andreas, who was standing near, replied, 'A little more than a hundred thousand.'

34 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!'

35 Then Sosibius and some others who were present said: 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God.

36 You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank-offering in your power.'

37 Extremely pleased with these arguments he gave orders that an addition should be made to the wages of the soldiers by the amount of the redemption money, that twenty drachmae (the daily wage for a skilled worker was one drachma, c. 50 USD in 2017) should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it.

38 He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom.

39 It was pointed out to him that the ransom money would exceed four hundred talents.

40 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more manifest.

41 The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others--and in the same way any captives who were in our land before that time or were brought hither afterwards--all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money.

42 The soldiers will receive this money as a gift added to their wages, the others from the king's treasury.

43 We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness.

44 The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed.

45 To reduce the people to slavery in addition was an act of absolute injustice.

46 Wherefore, since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations.

47 Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, and immediately produce the persons of the captives.

48 For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion.

49 Any one who likes may give information about any who disobey the decree, on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

50 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the decree ratified within seven days.

51 The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers.

52 When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way.

ARISTEAS CHAPTER 2

Showing how the most careful records were kept of affairs of state. Government Red Tape. A committee of six is appointed to go to the High Priest in Jerusalem and arrange for the exchange. Aristeas is put in charge of the delegation.

1 WHEN this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books.

2 For all affairs of state used to be carried out by means of decrees and with the most pains-taking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion.

3 And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 The following is a copy of the memorial. The Memory of Demetrius to the great king. 'Since you have given me instructions O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you.

5 The books of the law of the Jews (with some few others) are absent from the library.

6 They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king's care to protect them.

7 It is necessary that these should be made accurate for your library since the law which they contain, inasmuch as it is of divine origin, is full of wisdom and free from all blemish.

8 For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says.

9 If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe--men who have lived the noblest life and are most skilled in their law--that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose.

10 May continual prosperity be yours!'

11 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives.

12 And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups.

13 He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs.

14 I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

15 'King Ptolemy sends greeting and salutation to the High Priest Eleazar.

16 Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives--large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them.

17 And I, when I ascended the throne, adopted a kindly attitude towards all my subjects, and more particularly to those who were citizens of yours--I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation.

18 The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank-offering for maintaining my kingdom in peace and great glory in all the world.

19 Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the court, I have established in official positions.

20 Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library.

21 It will be a kindness on your part and a reward for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance.

22 I hope to win great renown by the accomplishment of this work.

23 I have sent Andreas, the chief of my bodyguard and Aristeas--men whom I hold in high esteem--to lay the matter before you and present you with a hundred talents of silver, the first-fruits of my offering for the temple and the sacrifices and other religious rites.

24 If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell!

25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

ARISTEAS CHAPTER 3

In which is described the most exquisite and beautiful table ever produced. Also other rich gifts, Interesting in the light of recent excavations in Egypt.

1 I WILL now Proceed to redeem my promise and give a description of the works of art.

2 They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually.

3 They could not therefore scamp any part of the work or finish it off negligently.

4 First of all I will give you a description of the table.

5 The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem.

6 And when they described the measurements, he proceeded to ask whether he might make a larger structure.

7 And some of the priests and the other Jews replied that there was nothing to prevent him.

8 And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless for the temple services.

9 He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made.

10 He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of--this dimension.

11 For had the order been given, there would have been no lack of means.

12 Wherefore we must not transgress or go beyond the proper measure.

13 At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work.

14 He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible.--

15 When such instructions were laid down, they were to be carried out to the letter.

16 They made the table two cubits (A cubit is 18 inches = 45.72 cm.) long, one cubit broad, one and a half cubits high fashioning it of pure solid gold.

17 What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together.

18 And they made a border of a hand's breadth round about it.

19 And there was a wreath of wave-work, engraved in relief in the form of ropes marvellously wrought on its three sides.

20 For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance.

21 Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it.

23 And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device.

24 For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones.

25 At the sides they were clamped together by fastenings to hold them firm.

26 On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table.

27 And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged.

28 These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold.

29 And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table.

30 They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used.

31 Thus it became manifestly clear that the work was intended to be used either way.

32 On the table itself they engraved a 'maeander,' having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel in beauty.

33 And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, had been wrought, which produced an incomparable impression on the beholders.

34 They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright.

35 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round.

36 It had the appearance of a shoe and was eight fingers broad.

37 Upon it the whole expanse of the foot rested.

38 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot.

39 All the four feet were made in the same style, and everything was wrought and fitted so skilfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and everything was fashioned to correspond with the actual reality which it represented.

40 And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered.

41 The thickness of the table was not less than half a cubit, so that the whole work must have cost many talents.

42 For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions.

43 And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

44 Of the mixing bowls, two were wrought in gold, and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales Precious stones were inserted with great artistic skill.

45 Then there was a 'maeander' a cubit in height, with its surface. wrought out of precious stones of many colours, displaying great artistic effort and beauty.

46 Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the brim.

47 In the middle, small shields which were made of different precious stones, placed alternately, and varying in kind, not less than four fingers broad, enhanced the beauty of their appearance.

48 On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were engraven all round.

49 Such then was the construction of the golden bowls, and they held more than two firkins each.

50 The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more clearly than in mirrors.

51 But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished.

52 For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see them were not able to tear themselves from the brilliant sight and entrancing spectacle.

53 The impressions produced by the spectacle were various in kind.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

54 When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder.

55 Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers.

56 So that it is really impossible to describe the artistic beauty of the works.

57 The golden vials they engraved in the centre with vine wreaths.

58 And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it.

59 The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king.

60 In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill.

61 For the king spent no little thought upon them, for he loved to gain glory for the excellence of his designs.

62 For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent.

63 So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land.

64 There was no stint of precious stones, for not less than five thousand were used and they were all of large size.

65 The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

ARISTEAS CHAPTER 4

Vivid details of the sacrifice. The unerring accuracy of the priests is notable. A savage orgy. A description of the temple and its water-works.

1 I HAVE given you this description of the presents because I thought it was necessary.

2 The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country.

3 When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude.

4 On the summit the temple had been built in all its splendour.

5 It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice.

6 All the buildings were characterised by a magnificence and costliness quite unprecedented.

7 It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel.

8 The style of the curtain too was thoroughly in proportion to that of the entrance.

9 Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away.

10 The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale.

11 There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles.

12 The Temple faces the east and its back is toward the west.

13 The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days.

14 And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area.

15 There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes so that the different streams converge together.

16 And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out.

17 There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye.

18 Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed.

19 They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

20 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service.

21 For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him.

22 The service is carried on without interruption--some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful, degree of strength.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

23 For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot.

24 In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness.

25 For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, is carried out.

26 There is a special place set apart for them to rest in, where those who are relieved from duty sit.

27 When this takes place, those who have already rested and are ready to resume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.

28 The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices.

29 Everything is carried out with reverence and in a way worthy of the great God.

30 We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person.

31 There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates with variegated flowers of a wonderful hue.

32 He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours.

33 On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way its own particular colour.

34 On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the ministrations.

35 Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world.

36 I am convinced that any one who takes part in the spectacle which I have described will he filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

37 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us.

38 It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top, of immense stones, with the object, as we were informed, of guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple.

39 On the towers of the citadel engines of war were placed and different kinds of machines, and the position was much higher than the circle of walls which I have mentioned.

40 The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country.

41 these men were never allowed to leave the citadel, except on feast days and then only in detachments, nor did they permit any stranger to enter it.

42 They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us.

43 They were very reluctant to admit us--though we were but two unarmed men--to view the offering of the sacrifices.

44 And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time.

45 The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

ARISTEAS CHAPTER 5

A description of the city and the countryside. Compare Verse 11 with conditions of today. Verses 89-41 reveal how the ancients estimate a scholar and a gentleman.

1 THE size of the city is of moderate dimensions.

2 It is about forty furlongs (A furlong is 1/8 mile = 220 yards = 201.04 m) in circumference, as far as one could conjecture.

3 It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the crossroads of the lower towers are visible but those of the upper towers are more frequented.

4 For the ground ascends, since the city is built upon a mountain.

5 There are steps too which lead up to the crossroads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who are bound by the rules of purity, lest they should touch anything which is unlawful.

6 It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required.

7 For the country is extensive and beautiful.

8 Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially those which are contiguous to the land of Judea.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops.

10 In this way cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land.

11 The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure.

12 The same thing happened in Alexandria, which excels all cities in size and prosperity.

13 Country people by migrating from the rural districts and settling in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days.

14 And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one who lived in the country, the case must be settled within five days.

15 And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the city, I mean, of the produce of husbandry.

16 I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned.

17 For great is the energy which they expend on the tillage of the soil.

18 For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey.

19 Other kinds of fruit trees and dates do not count compared with these.

20 There are cattle of all kinds in great quantities and a rich pasturage for them.

21 Wherefore they rightly recognise that the country districts need a large population, and the relations between the city and the villages are properly regulated.

22 A great quantity of spices and precious stones and gold is brought into the country by the Arabs.

23 For the country is well adapted not only for agriculture but also for commerce, and the city is rich in the arts and lacks none of the merchandise which is brought across the sea.

24 It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well m at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them.

25 The country produces everything in abundance, since it is well watered in all directions and well protected from storms.

26 The river Jordan, as it is called, which never runs dry, flows through the land.

27 Originally the country contained not less than 60 million acres--though afterwards the neighbouring peoples made incursions against it--and 600,000 men were settled upon it in farms of a hundred acres each.

28 The river like the Nile rises in harvest-time and irrigates a large portion of the land.

29 Near the district belonging to the people of Ptolemais it issues into another river and this flows out into the sea.

30 Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod.

31 The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with theft overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land.

32 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained.

33 This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

34 I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form.

35 I shall describe the work of translation in the sequel.

36 The High Priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage.

37 They were men who had not only acquired proficiency in Jewish literature but had studied most carefully that of the Greeks as well.

38 They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary.

39 They possessed a great facility for conferences and the discussion of problems connected with the law.

40 They espoused the middle course--and this is always the best course to pursue.

41 They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question.

42 And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue.

43 And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them.

44 Far besides the letter which he wrote to the king concerning their safe return, he also earnestly besought

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Andreas to work for the same end and urged me, too, to assist to the best of my ability.

45 And although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court.

46 For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice.

47 And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities.

48 And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of all the citizens that he was sending them.

49 For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

50 From this and other similar statements it was clear what his feelings towards them were.

ARISTEAS CHAPTER 6

Explanations of the customs of the people showing what is meant by the word, "Unclean." The essence and origin of the "God-Belief." Verses 48-44 give a picturesque description of the Divinity of physiology.

1 IT is worth while to mention briefly the information which he gave in reply to our questions.

2 For I suppose that most people feel a curiosity with regard to some of the enactments in the law, especially those about meats and drinks and animals recognised as unclean.

3 When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such matters as these) he began his reply as follows:

4 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find the means of escaping from ignorance and amending their lives.

5 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the punishments inflicted by God upon the guilty.

6 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge.

7 For all that a man does and all that is to come to pass in the future are manifest to Him.

8 Working out these truths carefully and having made them plain, he showed that even if a man should think of doing evil--to say nothing of actually effecting it,--he would not escape detection, for he made it clear that the power of God pervaded the whole of the law.

9 Beginning from his starting point, he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship.

10 For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though they have clear proof that they possess no feeling.

11 For it would be utterly foolish to suppose that any one became a god in virtue of his inventions.

12 For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves.

13 For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them.

14 The makers and authors of these myths think that they are the wisest of the Greeks.

15 Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?

16 Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshipping the one Almighty God above the whole creation.

17 Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with our affairs, call us "men of God."

18 This is a title which does not belong to the rest of mankind but only to those who worship the true God.

19 The rest are men not of God but of meats and drinks and clothing.

20 For their whole disposition leads them to find solace in these things are reckoned of no account, but throughout their things.

21 Among our people such whole life their main consideration is the sovereignty of God.

22 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

23 For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others.

24 For the sake of illustration I will run over one or two points and explain them to you.

25 For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

26 All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

27 For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, locusts, partridges, geese also, and all other birds of this class.

28 But the birds which are forbidden you will find to be wild and carnivorous, tyrannising over the others by the strength which they possess, and cruelly obtaining food by preying of the tame birds enumerated above.

29 And not only so, but they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the

legislation was ordained, must practise righteousness in their hearts and not tyrannise over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth and do not tyrannise to the destruction of their own kindred.

30 Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannising over others in reliance upon their own strength.

31 For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own characters should be destroyed to the same extent?

32 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson.

33 For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

34 For the strength of our whole body and its activity depend upon our shoulders and limbs.

35 Therefore he compels us to recognise that we must perform all our actions with discrimination according to the standard of righteousness,--more especially because we have been distinctly separated from the rest of mankind.

36 For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices.

37 For they not only have intercourse with men but they defile their own mothers and even their daughters.

38 But we have been kept separate from such sins.

39 And the people who have been separated in the aforementioned way are also characterised by the Lawgiver as possessing the gift of memory.

40 For all animals "which are cloven-footed and chew the cud" represent to the initiated the symbol of memory.

41 For the act of chewing the cud is nothing else than the reminiscence of life and existence.

42 For life is wont to be sustained by means of food, wherefor he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things."

43 For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the food and the separation of each individual limb and, for more, the organisation of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the arts, display an infinite resourcefulness.

44 Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill.

45 For he has marked out every time and place that we may continually remember the God who rules and preserves us.

46 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal.

47 Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

48 And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

49 He bids men also, when lying down to sleep and rising tip again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible the change from one of these states to the other is.

50 The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud."

51 For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the indication of right reason.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

52 For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything thoughtlessly nor to resort to injustice by the abuse of the power of reason.

53 In the case of the wild animals, too, the same principle may be discovered.

54 For the character of the weasel and of mice and such animals as these, which are expressly mentioned, is destructive.

55 Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever it falls in their way to damage.

56 The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the mouth.

57 And it is for this reason that a like practice is declared unclean in men.

58 For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety.

59 And your king, as we are informed, does quite right in destroying such men.'

60 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to painful forms of death.'

61 'Yes,' he replied, 'these are the men I mean; for to watch for men's destruction is an unholy thing.

62 And our law forbids us to injure any one either by word or deed.

63 My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions to practise righteousness before all men, being mindful of Almighty God.

64 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

65 He seemed to me to have made a good defence on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness.

66 For he, who offers a sacrifice, makes an offering also of his own soul in all its moods.

67 I think that these particulars with regard to our discussion are worth narrating, and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

ARISTEAS CHAPTER 7

The arrival of the envoys with the manuscript of the precious book and gifts. Preparations for a royal banquet. The host immediately upon being seated at table entertains his guests with questions and answers. Some sage comments on sociology.

1 AND Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security.

2 And when we reached Alexandria, the king was at once informed of our arrival.

3 On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar.

4 The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once.

5 Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days--but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

6 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon as he saw them began to ask them about the books.

7 And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said:

8 'I thank you, my friends, and I thank him that sent you still more, and most of all God, whose oracles these are.'

9 And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy.

10 For his exaltation of soul and the sense of the overwhelming honour which had been paid him compelled him to weep over his good fortune.

11 He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then when I had done that, to extend the right-hand of friendship to you.

12 It was for this reason that I did this first.

13 I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time.

14 It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 Everything that you may have occasion to use,' he said, 'shall be prepared for you in a befitting manner and for me also with you.'

16 After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.

17 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one.

18 For this arrangement had been made by the king and it is an arrangement which you see maintained to-day.

19 For as many cities as have special customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements.

20 And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit.

21 The. same precaution was taken in the case of the Jewish envoys.

22 Now Dorotheus who was the patron appointed to look after Jewish guests was a very conscientious man.

23 All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast.

24 He arranged the seats in two rows in accordance with the king's instructions.

25 For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour.

26 When they had taken their seats he instructed Dorotheus to carry out everything in accordance with the customs which were in use amongst his Jewish guests.

27 Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead.

28 And he rose up and made a remarkable prayer. 'May Almighty God enrich you, O king, with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!'

29 At these words a loud and joyous applause broke out which lasted for a considerable time, and then they turned to the enjoyment of the banquet which had been prepared.

30 All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus.

31 Among the attendants were the royal pages and others who held places of honour at the king's court.

32 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), how he could keep his kingdom unimpaired to the end?

33 After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will turn them from evil and lead them to repentance.'

34 The king praised the answer and then asked the next man, how he could do everything for the best in all his actions?

35 And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.'

36 The king complimented this man, too, upon his answer and asked another, how he could have friends like-minded with himself?

37 He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the human race, providing for them health and food and--all other things in due season.'

38 After expressing his agreement with the reply, the king asked the next guest, how in giving audiences and passing judgements he could gain the praise even of those who failed to win their suit?

39 And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

40 The king praised the man warmly for his answer and asked the next in order, how he could be invincible in military affairs?

41 And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while he himself. discharged all his duties in the spirit of justice.'

42 Welcoming this answer, he asked another how he might become. an object of dread to his enemies.

43 And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

44 This man the king praised and then said to the next, 'What is the highest good in life?'

45 And he answered, 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

46 The king exclaimed that the man had answered well and then asked the next how he could keep all his possessions

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

intact and finally hand them down to his successors in the same condition?

47 And he answered, 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.'

48 The king expressed his agreement with the answer and inquired of the next guest, how he could bear with equanimity whatever befell him?

49 And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God to whom we ought always to pray, inspires us with courage to endure.'

50 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other,' he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.'

51 Thereupon he asked the man, 'What is the true aim of courage?'

52 And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

53 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

54 And Menedemus, the philosopher of Eretria, said, 'True, O King--for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.'

55 When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

ARISTEAS CHAPTER 8

More questions and answers. Note Verse 20 with its reference to flying through the air written in 150 B. C.

1 ON the following day they sat down to table again and continued the banquet according to the same arrangements.

2 When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who had given answers on the previous day.

3 He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion.

4 When silence was established, he asked how he could continue to be rich?

5 After a brief reflection, the man who had been asked the question replied--'If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and Him man must needs obey.'

6 The king bestowed praise upon him and then asked another how he could maintain the truth?

7 In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.

8 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?'

9 And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to Himself by his benignity.'

10 The king praised him and asked the next in order how he could be the friend of men?

11 And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also it pitiful!

12 The king received the answer with approbation and inquired of the next, 'What is the most essential qualification for ruling?'

13 'To keep oneself,' he answered, 'free from bribery and to practise sobriety during the greater part of one's life, to honour rightousness above all things, and to make friends of men of this type. For God, too, is a lover of justice!

13 Having signified his approval, the king said to another, 'What is the true mark of piety?'

14 And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence!

15 The king signified his agreement and said to another, 'What is the essence of kingship?'

16 And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling!

17 The king praised him and asked another man, how his deliberations might be for the best?

18 And he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

deprivation of life. For God always promises the highest blessings to the just!'

19 Having praised him, the king asked the next, how he could be free from disturbing thoughts in his sleep?

20 And he replied, 'You have asked me a. question which is very difficult to answer, for we cannot bring our true selves into play during the hours for sleep, but are held fast in these by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place.

21 So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness.

22 For the mind mostly busies itself in sleep with the same things with, which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore. you must be steadfast in the constant discipline of self.

23 The king bestowed praise on the man and said to another--'Since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, how can I avoid doing anything unworthy of myself?

24 And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the rôle, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

25 When the king had applauded loud and long in the most, gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

26 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over for the next interrogation, What is the highest form of government?

27 And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things.

28 What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

29 Pleased with these words, the king asked the next, how he could be free from envy?

30 And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God!

31 The king praised the man in a long speech and then asked another, how he could despise his enemies?

32 And he replied, 'if you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God!

33 Having praised this answer the king ordered the next man to reply to the question, how he could maintain his great renown?

34 And he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

35 The king expressed his approval and asked the next, To whom ought a man to show liberality?

36 And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

37 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, to whom ought we to exhibit gratitude?

38 And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul." You do well in trying to bring all men into friendship with yourself.'

39 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value?

40 And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

41 The king in the most gracious way applauded the answer and asked another, how, if he were to fail, he could regain his reputation again in the same degree?

42 And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

43 Delighted with these words, the king asked another, how he could be free from grief?

44 And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

45 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory?

46 And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can she from your achievements in the past and in the present.'

47 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i. e. the philosophers] both in conduct and in argument, since they always made God their starting-point.

48 After this the king to show his good feeling proceeded to drink the health of his guests.

ARISTEAS CHAPTER 9

Verse 8 epitomizes the value of knowledge. Verse 28, parental affection. Note especially the question in Verse 26 and the answer. Also note the question in Verse 47 and the answer. This is sage advice for business men.

1 ON the following day the same arrangements were e for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?'

2 And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

3 The king expressed approval and asked the next man, What is it that is most beneficial to health?

4 And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

5 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?'

6 And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

7 The king expressed agreement and asked the next, how he could become an eager listener?

8 And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

9 The king praised him and asked the next How he could avoid doing anything contrary to law?

10 And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

11 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?'

12 And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own--then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

13 And having accorded to him the same praise as to the rest, the king asked another, how he could attain freedom from fear?

14 And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

15 The king expressed his approval and asked another, how he could always maintain a right judgement?

16 And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

17 The king gave a kindly reception to the man and asked the next to answer the question, how he could avoid a life of ease and pleasure?

18 And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but, he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

19 Having bestowed praise upon him, the king asked the tenth, how he could recognize those who were dealing treacherously with him?

20 And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.'

21 When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

22 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect?

23 And he replied, 'If a man does not care for his children and devote every effort to their education. For we always

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

24 The king said that he had spoken well and then asked another, how he could be patriotic?

25 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad 1 brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic."

26 After listening to this man, the king asked the next in order, how he could live amicably with his wife?

27 And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life. the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

28 The king expressed his agreement and asked the next, how he could be free from error?

29 And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

30 Delighted with these words, the king asked another, how he could be free from wrath?

31 And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life.

32 What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O King, must of necessity copy His example.'

33 The king said that he had answered well and then inquired of the next man, What is good counsel?

34 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practise piety.'

35 The king said that this man had answered well, and asked another, What is philosophy?

36 And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practising moderation. But we must pray to God to instil into our mind a regard for these things.'

37 The king signified his consent and asked another, how he could meet with recognition when traveling abroad?

38 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

39 Having expressed his approval at this reply, the king asked another, how he could build in such a way that his structures would endure after him?

40 And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages.

41 For observing how God provides for the human race, granting them health and mental capacity and. all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually!

42 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom?

43 And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth. Since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.'

4.4 And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

45 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and he said to the first, 'How can a man keep himself from pride?'

46 And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble!

47 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors?

48 And he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

49 The king praised him and asked another, What is the most necessary possession for a king?

50 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

51 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered army of arguments.

52 For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

53 The king said that he had given a good answer, and asked another, how he could live amicably with the many different races who formed the population of his kingdom?

54 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

55 The king was delighted by this reply, and asked another, 'Under what circumstances ought a man to suffer grief?'

56 'In the misfortunes that befall our friends,' he replied, 'when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil!

57 The king said that he had given a fitting answer, and asked another, how is reputation lost?

58 And he replied, 'When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

59 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves?

60 'To those,' he replied, 'who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill will and time-serving.

61 For the man who is always watching for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

62 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe?

63 And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement.'

64 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour?

65 And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

66 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), how he could in time of war maintain tranquillity of soul?

67 And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any--such is the kind-heartedness with which God has inspired you.'

68 The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

ARISTEAS CHAPTER 10

The questions and answers continue. Showing how the army officers ought to be selected. What man is worthy of admiration and other problems of daily life as true today as 2000 years ago. Verses 15-17 are notable for recommending the theatre. Verses 2i-22 describe the wisdom of electing a president or having a king.

1 ON the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors).

2 When an opportunity occurred, the king asked the first of those who had not yet been questioned, how he could avoid being deceived by fallacious reasoning?

3 And he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

4 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous?

5 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

6 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

7 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors?

S And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

9 The king loudly acclaimed the answer and then looking at the next man said, 'Whom ought we to appoint as officers over the forces?'

10 And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

11 The king said that he had given a good answer and asked another, What man is worthy of admiration?

12 And he replied, 'The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

13 The king expressed his approval and said to another, 'To what affairs ought kings to devote most time?'

14 And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

15 The king spoke enthusiastically to the man and asked another, how ought a man to occupy himself during his hours of relaxation and recreation?

16 And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate.

17 For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practising the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

18 The king, pleased with the words which had just been spoken, said to the ninth man, how ought a man to conduct himself at banquets?

19 And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes--as you indeed are doing yourself, since all your actions are directed by God.'

20 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family?

21 And he replied, 'He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants.

22 But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

23 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire?

24 And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

25 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

26 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered.

27 Then in conclusion he said, I have derived the greatest benefit from your presence. I have profited much by the wise caching which you have given me in reference to the art of ruling.'

28 Then he ordered that three talents (A Greek talent, was c. 57 lb = 26 kg) of silver should be presented to each of them, and appointed one of his slaves to deliver over the money.

29 All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

ARISTEAS CHAPTER 11

For a comment on ancient stenography, see Verse 7. The translation is submitted for approval and accepted as read, and (Verse 23) a rising vote of approval is taken and unanimously carried.

1 I HAVE written at length and must crave your pardon, Philocrates.

2 I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which really needed a long time to devise.

3 For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration.

4 And I suppose that the thing will seem incredible to those who will read my narrative in the future.

5 But it is unseemly to misrepresent facts which are recorded in the public archives.

6 And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make a record of all that happened at the royal audiences and banquets.

8 For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings--a most excellent and useful arrangement.

9 For on the following day the minutes of the doings and sayings of the previous day are read over before business commence, and if there has been any irregularity, the matter is at once set right.

10 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

11 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos.

12 There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal.

13 So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.

14 And the session lasted until the ninth hour; after this they were set free to minister to their physical needs.

15 Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself--for thus he had been commanded by the king.

16 In the early morning they appeared daily at the Court, and after saluting the king went back to their own place.

17 And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed?

18 And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

19 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task.

20 And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

21 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had conferred upon them.

22 They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.

23 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it

24 And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon anyone who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission.

25 This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.

26 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out.

27 The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver.

28 And he said to Demetrius, 'How is it that none of the historians or 'the poets have ever thought it worth their while to allude to such a wonderful achievement?'

29 And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from their purpose.'

30 He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law.

31 When he had recovered a little, he besought God to make it clear to him why the misfortune had befallen him.

32 And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health.

33 I have heard, too, from the lips of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes.

34 And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.

35 And after, the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should be sacredly guarded.

36 And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home.

37 But when they came back, he would treat them as friends, as was right, and they would receive rich presents from him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

38 He ordered preparations to be made for them to return home, and treated them most munificently.

39 He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.

40 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

41 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them.

42 For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

43 And now Philocrates, you have the complete story in accordance with my promise.

44 I think that you find greater pleasure in these matters than in the writings of the mythologists.

45 For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects
with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own
strength and hardihood, by covering them with a measureless flood.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far

from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am about to discuss a most philosophical proposition, namely, whether devout reason be sovereign over the passions, I would willingly advise you to give the utmost heed unto the philosophy.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 For the subject is necessary to every one as a path to knowledge: and more especially doth it embrace the praise of the highest virtue: I speak, of course, of prudence.

3If then, it be evident that reason ruleth over the passions that stand in the way of temperance, namely, gluttony and lust,

4 then it surely also and manifestly beareth the rule over the affections that be contrary to justice, such as malice; and of them that be hindrances to courage, as anger, fear, and pain.

5 How then, is it, peradventure some may say, that reasoning, if it rule the affections, be not also master of forgetfulness and ignorance? Their attempt at an argument is ridiculous.

6 For reason ruleth not his own passions, but such as be contrary to justice, manliness, temperance, and prudence; and yet it overcometh these to withstand them, without destroying them.

7 I might prove unto you, from many and divers considerations, that reason is sole master of the passions;

8 but I shall demonstrate it with the greatest force from the fortitude of such as suffered death in defence of virtue, Eleazar, and seven brethren, and their mother.

9 For all of these, contemning sufferings even unto death, demonstrated that reason beareth rule over the passions.

10 For all their virtues, then, it is right that I should commend those men that died with their mother at this time for the sake of uprightness; and for their honours I may count them blessed.

11 For they, winning admiration not only from men in general, but also from their persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance; so that by them their country was purified.

12 But we may now at once enter upon the question, having begun, as is our custom, with laying down of the doctrine, and so proceed to the story of these persons, giving glory unto the all wise God.

13 The question therefore is, whether reason be sovereign of the passions.

14 Let us then determine what is reason, and what is passion, and how many kinds of passion there be; and whether reason ruleth over all of these.

15 Now reason is, then, the mind accompanied with a life of uprightness, putting foremost the consideration of wisdom.

16 And wisdom is knowledge of Divine and human things, and of their causes.

17 And this is contained in the education of the law; whereby we learn Divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, justice, courage, and temperance.

19 That which leadeth these is prudence; by whose means, indeed, it is that reason beareth rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature are concerned both with body, and with soul.

21And there be many attendant affections that compass pleasure and pain.

22 Before pleasure there is lust; and after pleasure there is joy.

23 And before pain there is fear; and after pain there is sorrow.

24 Wrath is an affection, common both to pleasure and to pain, if any will take heed when it cometh upon him.

25 And there is in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogancy, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness, gluttony, and solitary gormandizing.

28 As pleasure and pain are therefore two growths of the body and the soul, so there are many offshoots of these growths.

29 And reason, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improveth the materials of the morals and affections.

30For reason is the guide of the virtues, but it is the sovereign of the passions. Observe then first, through the very things that stand in the way of temperance, that reason is sovereign of the passions.

31 Now temperance consisteth in command of the lusts.

32 But of the lusts, some pertain unto the soul, others unto the body: and over each of these two, reason appeareth to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we turn ourselves away from the pleasures that are to be had of them? Is it not that reason is able to command the appetites? so do I believe.

34 Hence it is, then, that when we lust after sea creatures, and fowls, and four footed beasts, and all manner of meats that are forbidden us by the law, we abstain by reason of the mastery of reason.

35 For the affections of our appetites are refrained, checked by the temperate understanding, and bent back again; and all the emotions of the body are kept in by reason.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul for the enjoying of beauty are rendered powerless,

2 on this ground, therefore, the temperate Joseph is praised, in that by reason, he subdued upon reflection the indulgence of sense.

3 For when he was young, and ripe for intercourse, by reason he rendered powerless the frenzied desire of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reason is 3 able to overcome.

5 For the law saith, Thou shalt not covet thy neighbour's wife, nor any thing that is thy neighbour's.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Now therefore, since it is the law that hath forbidden us to desire, I shall much the more easily persuade you, that reason is able to govern our lusts, as it doth with the passions that are impediments to justice.

7 Since in what way is a solitary gormandizer, and a glutton, and a drunkard reclaimed, except it be clear that reason is lord of the passions?

8 A man, therefore that ordereth his course by the law, even if he be a lover of money, straightway overcometh his own disposition; lending without interest unto the needy, and cancelling the debt of the incoming seventh year.

9 And should a man be parsimonious, he is ruled by the law acting through reason; so that he gleaneth neither his harvest, nor his vintage: and in other things we may perceive that it is reason that overcometh the passions.

10 For the law overcometh even affection for parents, not betraying virtue on their account.

11 And it prevaileth over married love, rebuking it when it transgresseth the law.

12 And it beareth sway over the love of parents toward their children, for they punish them for vice; and it mastereth the love of friends, reproving them when they are wicked.

13 And think it not a paradox when reason, through the law, can prevail even over enmity,

14 not hewing down the cultivated herbage of an enemy, but preserving the substance of enemies from the destroyers, and helping to raise up again what is fallen.

15 And it is clear that reason overcometh even the more vehement passions, as love of power, vaingloriousness, empty boasting, and arrogancy, and envy.

16 For the temperate understanding repelleth all these malignant passions, even as it repelleth anger: for it overcometh even this.

17 Thus Moses, when he was angry with Dathan and Abiram, nothing did against them in wrath, but tempered his anger by reason.

18 For the temperate mind is able, as I have said, to rise above the passions, and to alter some, and render others powerless.

19 For why, else, doth our most wise father Jacob censure them that were about Simeon and Levi for having slain, contrary to reason, the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reason had not the power of subduing anger, he would not have spoken thus. 21For at the time when God created man, He planted in him his passions and habits of mind:

22 but at the same time He enthroned among the mind among the senses, as an holy governor over them all;

23 and unto this mind gave He the law. He that adopteth a way of life according to it shall rule a kingdom that is just, and good, and of a good courage.

24 How then, a man may ask, if reason be master of the passions, hath it no mastery over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 But this argument is exceeding ridiculous: for reason seemeth not to bear sway over his own affections, but over those of the body,

2 in such a way as that any one of you may not be able to root out desire, but reason will provide a way for you not to be enslaved thereby.

3 No one of us is able to root out anger from the soul, but it is possible to withstand anger.

4 No one of us is able to root out malice, but reason hath force to work with us, that we be not overcome by malice.

5 For reason is not a rooter out of the passions, but their antagonist.

6 And this may be more clearly understood by means of the thirst of king David.

7 For after David had fought the Philistines all the day long, he with the soldiers of his nation killed many of them:

8 but when evening feel, came he, sweating and exceeding weary, unto the royal tabernacle, round about which the whole host of our ancestors was encamped.

9 Now all the rest were at supper;

10 but the king, being very much athirst, although he had abundant spring at hand, could not by their means quench his thirst;

11 but a certain irrational desire for the water in the enemy's camp grew stronger and fiercer upon him, undid and consumed him.

12 Wherefore his armourbearers being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, put on their full armour, and taking a pitcher, got them over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went in search throughout the whole camp of the enemy;

14 and having found discovered the spring, they boldly filled out of it a draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be a dire danger to his soul.

16 Wherefore, opposing reason to desire, he poured out the draught for an offering unto God.

17 For the temperate mind hath power to conquer the compulsions of the passions, and to quench the fires of excitement,

18 and to overpower the pains of the body, howsoever extreme; and, through the excellency of reason, to abhor all domination by the passions.

19 But this occasion inviteth us to give an illustration of temperate reason from history.

20 For at a time when our fathers in possession of undisturbed peace through obedience to the law, and prospering, so that even Seleucus Nicanor the king of Asia had both set aside money for them for the temple service, and accepted their polity;

21 then certain persons, bringing in new things contrary to the general harmony, suffered many and various disasters.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 MACCABEES CHAPTER 4

1 For a certain man named Simon, which then was in opposition to Onias, which then held the high priesthood for life, and was an honourable and good man; after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and of Phoenicia, and of Cilicia, he said,

3 Having good will toward the king's affairs, I am come to disclose that many thousands of private funds are stored up in the treasuries of Jerusalem, that are not the possession of the temple, but pertain to king Seleucus.

4 Apollonius acquainted himself with the particulars of these things, and praised Simon for his care of the king's interests; and going up to Seleucus, informed him of the treasure:

5and having receiving authority about it, speedily advanced into our country with the accursed Simon and an exceeding strong host;

6 and said that he came with the command of the king that he should take the private money of the treasury.

7 And the people, indignant at this proclamation, and replying to the effect that it was outrageous that those that had entrusted deposits to the sacred treasury should be deprived of them, resisted as well as they were able.

8 But Apollonius went away with threats into the temple.

9 And while the priests, with women and children were beseeching God in the temple to throw His shield over the sacred place that was despised;

10 and while Apollonius went up with his armed force to the seizure of the treasure, there appeared from heaven angels riding on horseback, with lightning flashing from their weapons, filling them with much fear and trembling.

11 And Apollonius fell down half dead upon the court that is open to all nations, and spread out his hands to heaven, and with tears implored the Hebrews to pray for him, and to propitiate the heavenly host.

12 For he said that he had sinned, so as to be worthy of death; and that if he were saved, he would praise the blessedness of the holy place before all people.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device, and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest unto the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeedeth to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand and six hundred and sixty talents.

18 And he committed unto him the high priesthood and rulership of the nation.

19 And he both changed the manner of life of the people, and peverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, but also abolished the service of the temple.

21 At which Divine vengeance, being grieved, caused Antiochus himself to war against them.

22 For being at war with Ptolemy in Egypt, he heard that upon a rumour of his death being spread abroad, the inhabitants of Jerusalem had rejoiced exceedingly, and he speedily marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect;

25 for even women, because they continued to circumcise their children, were thrown down headlong along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were despised by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish godliness.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed soldiers standing in a circle round about him, ordered his bodyguards

2 to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And if any of them were unwilling to eat the accursed meat, they were to be tortured upon the wheel, and then slain.

4 And when many had been seized, a foremost man of the assembly, an Hebrew by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought before him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save thy life; for I feel respect for thine age and grey hairs, which since thou hast had so long, thou seemest not to be a philosopher, in that thou observest the superstition of the Jews.

7 For wherefore, since nature hath conferred upon thee the most excellent flesh of this animal, dost thou abhor it?

8 For it seemeth foolish not to enjoy what is pleasant, yet not disgraceful; and out of notions of sinfulness, to reject the gifts of nature.

9 And I think that thou wilt be acting still more foolishly, if thou followest vain conceits about the truth.

10 And moreover thou wilt despise me to thine own punishment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Wilt thou not awake from thy trifling philosophy, and give up the foolishness of thy reasonings; and, regaining understanding worthy of thine age, pursue a true philosophy of what is beneficial;

12 and reverencing my kindly admonition, have pity upon thine own years?

13 For bear in mind that, if there be any power that watcheth over this godliness of thine, it will pardon thee all transgressions of the law that thou commitest through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged leave to speak.

15 And having received power to speak, he began thus to deliver himself:

16 O Antiochus, we that are persuaded that we live under a Divine law consider no compulsion to be so powerful as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as thou supposest) not in truth Divine, and if we wrongly think it Divine, we should have no right even in that case to destroy our godly reputation.

19 Think not therefore the eating of the unclean to be a trifling offence.

20 For transgression of the law, whether it be in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though our living by it were contrary to reason.

23 Yet it teacheth us temperance, so that we overcome all pleasures and lusts; and it also exerciseth us in courage, so that we cheerfully undergo every grievance.

24 And it instructeth us in justice, that in all our doings we render what is due; and it teacheth us godliness, that we worship the one only God in a way that befitteth His greatness.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we know that the Creator of the world, sheweth us sympathy in giving a law that is according to nature.

26 Those things that are convenient for our souls hath he directed us to eat; but those that are repugnant to them hath He forbidden.

27 But like a tyrant thou not only compellest us to break the law, but also to eat in such a way that thou mayest deride us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me; neither will I transgress the sacred oaths of my fathers to keep the law:

29 nay, not if thou pluckest out mine eyes, and melt down mine entrails.

30 I am not so old, or so little a man, but that my reasoning powers in defence of godliness. 31Now therefore prepare thy wheels, and kindle a fiercer flame.

32 I will not so pity mine old age as to subvert the law of my country.

33 I will not belie thee, O law, mine instructor; neither will I forsake thee, O beloved self control.

34 I will not put thee to shame, O philosophical reason, nor deny thee, O honoured priesthood and knowledge of the law.

35 Mouth, thou shalt not defile mine old age, nor the full stature of a perfect life.

36 My fathers shall receive me pure,

37 not having quailed before thy compulsion, though it be unto death.

38 For thou shalt tyrannize over the ungodly; but neither by words nor by deeds shalt thou master my reasonings about godliness, either by words or deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner eloquently answered the exhortations of the tyrant, the spearbearers came up, and roughly haled Eleazar to the instruments of torture.

2 And first they stripped the old man, adorned as he was with the comeliness of godliness.

3 Then tying back his arms and hands, they disdainfully scourged him with stripes,

4 an herald crying out, Obey the king's commands!"

5 But Eleazar, the high minded and truly noble, like as one tortured in a dream, answered it not at all.

6 But while he raised his eyes on high unto heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, because his body had no power to support the pains, yet kept he his reason upright and unswerving.

8 Then one of the harsh spearbearers leaped upon his belly, and kicked him in the side with his foot, to keep him upright as he fell.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man when struck vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore in part because they pitied his old age,

13 in part from the sympathy of acquaintance, and in part from admiration of his endurance, some of the king's attendants said,

14 Wherefore dost thou unreasonably destroy thyself, O Eleazar, with these miseries?

15 We will set before thee some cooked meat; and do thou save thyself by pretending that thou hast tasted swine's flesh.

16 And Eleazar, as though the more bitterly tortured by this counsel, cried out,

17 Let not us which are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 for it were irrational, if having lived up to old age in all truth, and having maintained, by observing the law, the reputation of such a life, we should now turn back,

19 and ourselves become a pattern for ungodliness to the young, as being an example of defiled eating.

20 It would be shameful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our Divine law.

22 Wherefore do you, O children of Abraham, die nobly for your godliness.

23 Ye spearbearers of the tyrant, wherefore do ye linger?

24 When they beheld him so lofty of mind against misery, and unmoved at their pity, they led him to the fire:

25 then with their wickedly contrived instruments they burned upon the fire, and poured stinking liquids into his nostrils.

26 When he was now burned to his very bones, and about to expire, he lifted up his eyes unto God, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful unto thy people, and be satisfied with my punishment on their behalf.

29 Let my blood be a purification unto them, and take Thou my life as a recompence for theirs.

30 Thus speaking, the holy man departed nobly in his torments; he stood firm even unto the agonies of death by virtue of reason, in defence of the law.

31 Confessedly therefore, godly reason is master of the passions.

32 For if the passions had overcome reason, I would have borne witness to them of their mastery.

33 But now, since reason conquered the passions, we fittingly award it the authority of first place.

34 And it is but right that we acknowledge the strength of reason, since it prevaileth over external agonies.

35 Were it not so, it would be ridiculous: and I have proved that reason hath not only overcome agonies, but also that it overcometh pleasures, and withstandeth them.

4 MACCABEES CHAPTER 7

1 For like a most skilful pilot, the reason of our father Eleazar steered the vessel of godliness in the sea of passions,

2 and though buffeted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 by no means did it shift the rudders of godliness, until it sailed into the harbour of victory over death.

4 Not so hath ever a besieged city held out against many and varied machines as did that holy man, when his godly soul was tried with the fiery trial of tortures and rackings, move his besiegers through the reason that shielded his godliness.

5 For Father Eleazar, setting his mind firm like a jutting promontory, brake the raging waves of the passions.

6 O priest, worthy of the priesthood! thou neither didst defile thy sacred teeth, nor profane thy appetite, which had ever embraced the clean and lawful, by partaking of profanity.

7 O man in harmony with the law, philosopher of the Divine life!

8 Of such a character ought those to be that perform the duties of the law, defending it with their own blood, and noble sweat in sufferings even unto death.

9 Thou, O father, hast gloriously established our loyalty to the law by thine endurance; and solemnly avowing the sacred service, thou hast not subverted it; and by thy deeds hast made credible thy words of Divine philosophy.

10 O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over passions, Eleazar!

11 For as our father Aaron, armed with a censer, hastened through the throng of his people, and conquered the fiery angel,

12 even so did the descendent of Aaron, Eleazar, though consumed by the fire, remained unswayed in his reason.

13 And, what is more wonderful, even though he was an old man, though the labours of his body were now spent, and his fibres were already loosed, and his sinews worn out, he recovered youth,

14 in spirit through reason, and by reason like that of Isaac, he rendered powerless the many headed instrument.

15 O man of blessed age, of reverend grey hairs, and life obedient to the law, whom the faithful seal of death hath perfected!

16 If therefore, an old man through godliness despised tortures even unto death, by common consent godly reason is sovereign of the passions.

17 But perhaps some may say, It is not all that have conquered passions, because not all possess wise reason.

18 But they that have meditated upongodliness with their whole heart, these alone can master the passions of the flesh:

19 they that believe that they die not to God, even as our fathers Abraham, Isaac and Jacob died not to God, they live to God.

20 This circumstance, then, is by no means an objection, that some that have weak reason are governed by their passions:

21 since what person, walking piously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all manner of hardship for virtue, would not, for the sake of godliness, master his passion?

23For the wise and brave man only is lord over his passions.

4 MACCABEES CHAPTER 8

1 Whence it is, that even the very young, imbued with the philosophy of godly reason, have overcome still more bitter tortures:

2 for when the tyrant was manifestly vanquished in his first attempt, being unable to compel an old man to eat the unclean thing: then indeed, being vehemently swayed with passion, he gave charge to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

when they had eaten; but if they refused, to torment even more grievously.

3 When the tyrant had given this charge, seven brethren were brought into his presence, comely, and modest, and well born, and altogether accomplished, along with their aged mother.

4 Whom, when the tyrant beheld, compassing their mother as though they were a chorus, he was pleased at them; and being struck becoming appearance and noble mien, smiled upon them, and calling them near, said,

5 O youths, with favourable feelings I admire each of you; and greatly honouring the comeliness of so numerous a band of brethren, I not only counsel you not to share the madness of the old man which hath been tortured afore, but also encourage you to yield, and to enjoy my friendship.

6 For I possess the power, not only of punishing them that disobey my commandments, but also of doing good unto them that obey them.

7 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake the ancestral law of your nation;

8 and conforming to the Greek way of life, alter your rule, and enjoy youth's delights.

9 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

10 Have mercy, then, upon your own selves; whom I, although an enemy, pity for your age and comeliness.

11 Will you not reason upon this, that if you disobey, there will be nothing left for you but to die in tortures?

12 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat of unclean meat.

13 And when the spearmen brought forth the wheels, and the racks, and the hooks, and catapults, and caldrons, and pans, and thumbscrews, and iron hands, and wedges, and bellows, the tyrant continued,

14 Be fearful, young men; and the righteousness which ye worship will be merciful unto you if you transgress the law through compulsion.

15 Now they having heard these words of persuasion, and seeing the fearful instruments, not only were they not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

16 Now let us consider the matter: had any among them been fainthearted and unmanly, what reasonings would they have employed, but such as these?

17 O wretched that we are, and exceeding foolish! when the king exhorteth us, and calleth us unto his bounty, should we not obey him?

18 Wherefore do we cheer ourselves with vain counsels, and venture upon a disobedience that bringeth death?

19 Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vaingloriousness and destructive pride?

20 Let us have compassion upon our age, and relent over the years of our mother,

21 and let us bear in mind that if we disobey, we shall die.

22 And Divine justice will pardon us if we fear the king through necessity.

23 Why withdraw ourselves from most sweet life, and deprive ourselves of this pleasant world?

24 Let us not oppose necessity, nor seek vainglory by our own excruciation.

25 The law itself is not forward to put us to death, if we dread torture.

26 Whence hath such contentiousness taken hold upon us, and such fatal obstinacy approved itself to us, when we might live undisturbed by giving ear unto the king?

27 But nothing of this kind did the young men say, when they were about to be tortured.

28 For they were well aware of the sufferings, and masters over agonies.

29 So that as soon as the tyrant had ceased from counselling them, they altogether with one voice, as from the same soul, said unto him,

4 MACCABEES CHAPTER 9

1 Wherefore dost thou delay, O tyrant? for we are more ready to die than to transgress the commandments of our fathers.

2 For we should disgrace our fathers, if we did not obey the law, and take knowledge for our guide.

3 O counsellor and tyrant of transgression, in thy hatred unto us do not pity us more than we pity ourselves.

4 For we account the mercy that thou offerest us, which ensureth our escape at the price of transgression of the law, to be worse than death itself.

5 And thou thinkest to infaintheartedate us, by threatening us with death by tortures, as though thou hast learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of godliness after enduring torture, more rightly should we younger men die, scorning thy cruel tortures, which the old man our teacher conquered.

7 Make the attempt then, O tyrant; and if thou puttest us to death for our godliness, think not that thou harmest us by torturing us.

8 For we, through this suffering and endurance, shall bear off the rewards of virtue:

9 but thou, for the wicked and despotic slaughter of us, from the Divine justice, shalt endure eternal torture by fire.

10 When they had said these things, the tyrant was not lonely indignant against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 When the noble youth was stretched out upon this, his limbs were dislocated.

14 And with every limb out of joint, he exclaimed in denunciation, saying,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel hearted; I am no murderer, nor sacrilegious man, whom thou thus usest ill; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be released from your tortures,

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reason: cut my limbs, burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he said this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered round about the axles of the machine.

21 And although the skeleton of his bones was now destroyed, the lofty minded youth and son of Abraham groaned not;

22 but as though transformed by fire into immortality, he nobly endured the rackings, saying,

23 Imitate me, O brethren, and do not ever desert your station, nor abjure my brotherhood in courage: fight the holy and noble fight of godliness;

24 by which means the just providence of our father may become merciful to our nation, and take vengeance of the pestilent tyrant.

25 And saying this, the holy youth broke off his life.

26 And all marvelling at his courageous soul, the spearmen brought him forward that was second in age; and having put on iron bands, bound him with pointed hooks to the catapult.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble decision,

28 after they with the iron hands had tore all the flesh from the neck unto the chin, these leopards tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the godliness of our fathers! and he said unto the tyrant,

30 Thinkest thou not, O most cruel of tyrants, that thou art now tortured more than I, finding the overweening reasoning of thy tyranny defeated by our patience in behalf of our godliness?

31 For I lighten my suffering by the joys that come from virtue.

32 But thou art tortured with threatenings for ungodliness; and thou shalt not escape, O most abominable tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste, and save his life.

2 But he cried out and said, Know ye not, that the father of those that are dead, begat me also; and that the same mother bare me; and that I was brought up the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are able to touch my soul, even if ye wish it.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

7 And not being by any means able to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel,

8 about which the joints of his backbone were loosened; and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when he was about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine virtue and teaching.

11 But thou, for thine ungodliness and shedding of blood, shalt endure torments unceasing.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard unto the king, and save thyself.

14 But he said unto them, Ye have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the godly, I will not disown the noble brotherhood.

16 Contrive tortures, O tyrant; that thou mayest learn even through them that I am the brother of them that were tormented before.

17 When he had said this, the bloodthirsty, and murderous, and unhallowed Antiochus gave order that his tongue be cut off.

18 But he said, Even if ye take away the organ of speech, yet God heareth the silent.

19 Behold, my tongue is put out, cut it off; for not for that shalt thou cut off our reason.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedily find you, since ye cut off a tongue that hath been the instrument of Divine melodiousness.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to beg to be excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, thou mayest owe heavenly vengeance a punishment for more crimes.

4 O thou hater of virtue and men, what have we done that thou thus revellest in our blood?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 Doth it seem evil unto thee that we worship the Creator of all things, and live according to His surpassing law?

6 But this is worthy of honours, not of torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against them that are godly toward God.

9 As he said this, the spearbearers bound him, and drew him unto the catapult:

10 to which, when they had bound him at his knees and fastened them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered in the manner of a scorpion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to show our enduring adherence to the law by means of yet nobler sufferings.

13 He also being dead, the sixth, a mere boy, was brought forth; and when the tyrant asked him whether he would eat, and be delivered, he said,

14 I am indeed younger than my brethren, but in understanding I am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf on the same cause.

16 So that if you think proper to torment us for not eating the unclean, torment!

17 As he said this, they brought him unto the wheel.

18 Being stretched upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And when they had heated sharp spits, they applied them to his back; and having pierced his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, wherein for the sake of godliness we brethren have been called to a school in sufferings, a contest wherein we have not been defeated!

21 For godly understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren;

23 but thou, O tyrant, shalt receive the same vengeance, deviser of tortures, and enemy of the truly godly.

24 We six youths have destroyed thy tyranny.

25 For is not thine inability to sway our reason, and to compel us to eat the unclean, thine own destruction?

26 Thy fire is cold to us, thy catapults are painless, thy violence unavailing.

27For the bodyguards that govern us are not those of a tyrant, but of are Divine law: through this we keep our reason unconquered.

4 MACCABEES CHAPTER 12

1 When he too had undergone blessed martyrdom, and died in the caldron whereinto he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitied, though he had been vehemently reproached by his brethren;

3 and seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died in torture through disobedience; and thou, if disobedient, having first been miserably tormented, shalt thyself perish before thy time.

5 But if thou obey, thou shalt be my friend, and shalt have a charge over the affairs of my kingdom.

6 And having thus exhorted him, he sent for the lad's mother; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 And after his mother had urged him on in the Hebrew tongue, (as we shall shortly tell,) he saith,

8 Release me, that I may speak unto the king and all his friends.

9 And they rejoiced exceedingly at the promise of his youth, and quickly loosed him.

10 And he, running up to the pans, said,

11 Ungodly tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine veangeance reserveth thee for eternal fire and torments, which shall cling to you for all time.

13 Wert thou not ashamed, man as thou art, to cut out the tongues of men of like feeling and origin, and having thus abused, to torture them?

14 But they, bravely dying, fulfilled their godliness toward God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake the testimony of my brethren.

18 And I call upon the God of my fathers to be merciful unto my race.

19 But thee, both living and dead, will He punish.

20Thus having prayed, he hurled himself into the pans; and so gave up his life.

4 MACCABEES CHAPTER 13

1 If, then, the seven brethren despised afflictions even unto death, it must be confessed on all sides that right reason is sovereign of the passions.

2 For if they had been slaves to the passions, and had eaten of the unholy, we should have said that they had been conquered by them;

3 Now, however, it is not so: but by means of the reason which is commended by God, they mastered their passions.

4 And it is impossible to overlook the mind's supremacy over the passions: for it gained the victory over both passions and afflictions.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5 How then is it possible not to acknowledge the control of passions by right reason, since they drew not back from the pains of fire?

6 For just by means of towers that project before harbours, men break the threatening waves, and so ensure a still course unto vessels that enter port;

7 even so that the seven towered reason of the young men, by securing the harbour of godliness, conquered the intemperance of the passions.

8 For having constituted an holy choir of godliness, they encourage one another, saying,

9 Brothers, let us die like brethren for the sake of the law. Let us imitate the three young men in Assyria, which despised the selfsame civic rights that are accorded us, in a furnace.

10 Let us not be cowards in our demonstration of godliness.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember whence you came, and who the father was by whose hand Isaac submitted to be slain for the sake of godliness.

13 And one and all, looking upon each other serene and confident, said, Let us sacrifice with our whole heart our souls unto the God Which gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him that thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for them that transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of Divine reason.

17 For if we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the others exclaimed, Disgrace us not, O brother, nor be false unto them that died before thee.

19 Now you are not ignorant of the bonds of brotherhood, which the Divine and all wise Providence hath imparted through fathers unto children, and hath engendered through the mother's womb:

20 in which these brethren, having remained an equal time; and having been formed for the same period, and increased by the same blood; and having been perfected through the same principle of life;

21 and having been brought forth at equal intervals; and having sucked milk from the same fountains: hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this common nurture, daily companionship, and by other education, and exercise in the law of God.

23 Brotherly love being so sympathetically constituted, the seven brethren had yet a still greater mutual sympathy.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, the increased this sympathy with each other.

25 For a like ardour for what is right and honourable increased their fellow feeling toward each other.

26 for with their godliness they made their brotherly feeling still dearer to them.

27 And yet, although nature, companionship and virtuous habits, had combined to increase the bonds of brotherhood, those that were left endured to behold their brethren, which were ill used for their godliness, tortured even unto death.

4 MACCABEES CHAPTER 14

1 Moreover, they even urged them on to this ill treatment; so that they not only despised pains themselves, but even overcame the passions of brotherly love.

2 O power of reason, more powerful than kings, and freer than the free!

3 O sacred and harmonious unanimity of the seven brethren in defence of godliness!

4 None of the seven youths played the coward, or shrank back from death;

5 but all, as though they ran the road to immortality, hasted them to death through tortures.

6 For just as hands and feet are moved in harmony with the promptings of the soul, so those holy youths, as though moved by an immortal soul of godliness, advanced unto death for the sake of such godliness.

7 O holy band of seven, band of brethren in harmony! for as the seven days of creation form a circle round about godliness,

8 so the youths in chorus formed a circle round about the sevenfold band, annulling their fear of the tortures.

9 Now we shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could more painful? for the power of fire, being sharp and quick, speedily destroyed their bodies.

11 And think it not wonderful that reason bore rule over those men in their torments, when even a woman's mind despised agonies yet more diverse.

12 For the mother of those seven youths endured the torments of each one of her seven children.

13 And consider how comprehensive is the love of offspring, which draweth every one's feeling into a sympathy rooted deep within,

14 where even animals that are without reason shew a similar sympathy and love for their offspring to that of men.

15 For the tame birds, that frequent the mountains, protect their fledglings upon the housetops;

16 and others, building their nests in mountain tops, and in the precipices of valleys, in holes of trees, or in the tops thereof, hatch their young, and keep off the intruder.

17 And if they are unable to fend it off, they help their offspring in whatsoever manner they are able, by flying in circles round about them, and calling unto them with their own voice, sorrowing all the while for love.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 But wherefore should we shew proof of sympathy toward offspring on the part of animals that are without reason,

19 when even bees, at the season for making of honeycombs, attack all that come near, and pierce with their sting, as with a sword, them that draw nigh unto their hive, and repel them even unto death?

20 But sympathy for her children turned not aside the young men's mother, which had a spirit that was kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reason of the children, tyrant over the passions, and godliness, dearer to a mother than her children!

2 The mother, when two things were set before her, godliness and the safety of her sons for a time, on the terms of the promise of a tyrant,

3 rather chose the godliness that, according to God, preserveth unto everlasting life.

4 O how can I characterize the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of them that are born unto them?

5 For by how much mothers are by nature weak in disposition, and prolific in offspring, by so much the fonder are they of children.

6 And of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone with each one, was compelled to feel sympathy with them.

8 Yet, through fear of God, she neglected the temporary salvation of her children.

9 Not but that, by reason of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high minded, and fond of their brethren, and so fond of their mother that they obeyed her by obeying the law even unto death.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for godliness.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 As each one of them was racked and roasted, the observant mother was prevented by godliness from changing.

15 She beheld her children's flesh dissolve round about the fire, and their extremities quiver upon the ground, and the flesh of their heads down to their chins exposed like masks.

16 O thou mother, that wast tried at this time with more bitter pains than even the pangs of childbirth that thou didst suffer for them!

17 O woman, who along gave birth to such perfect godliness!

18 Thy firstborn dying turned thee not; nor the second, looking at thee piteously in his torments; nor thy third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking boldly in their tortures, or didst see in their nostrils the signs of their approaching death.

20 When thou sawest the burning flesh of children lying upon the flesh of children, hands upon hands cut off, severed heads upon heads, corpses fallen upon corpses; and when thousawest the place filled with people by reason of the tortures of thy children, thou didst not shed tears.

21 Neither the songs of sirens, nor the voice of swans so draw the hearers to hearing, O voices of children calling upon your mother in the midst of torments!

22 O how great and how many were the torments by which the mother was herself tortured, as her sons did undergo the wheel and the fires!

23 But godly reason, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

24 Although she beheld the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God.

25 For just as in a council chamber, beholding in her own soul vehement counsellors, nature, and parentage, and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 leaned not unto that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O mother of a nation, avenger of the law, and defender of godliness, and prize bearer in the battle of the affections!

30 O thou nobler in endurance than men, and more manly than men in patience!

31 For as the ark of Noah, bearing the world in the flood that filled the world, bore up against the waves,

32 so thou, the guardian of the law, when compassed on every side by the flood of passions, and straitened by violent storms that were the torments of thy children, didst bear up nobly against the storms against godliness.

4 MACCABEES CHAPTER 16

1 If, then, a woman, an that an aged one, and the mother of seven children, endured to see her children's torments even unto death, by common confession godly reason is the sole master even of the passions.

2 Thus I have proved that not only men have obtained the mastery of the passions.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 And not so fierce were the lions that compassed Daniel about, nor the furnace of Mishael that burned with most vehement fire, as that natural love of children that burned within her, when she beheld her seven sons tortured.

4 But with the reason that is grounded in godliness, the mother quenched passions so great and powerful.

5 For we must consider this also: that had the mother been faint hearted, as being their mother, she would have lamented over them; and peradventure might have spoken thus:

6 Ah, wretched I, and many times miserable; who having borne seven sons, are become the mother of none.

7 O seven vain childbirths, and seven periods of labour, and unfruitful givings of suck, and miserable nursings at the breast.

8 Vain for your sakes, O sons, have I endured many pangs, and the still more trying anxieties of upbringing.

9 Alas, my children, some of you unmarried, and some that have married to no profit, I shall not see your children, nor have the happiness of being called grandmother.

10Ah that I, who had so many and fair children, should be a lone widow, full of sorrows!

11 Nor, should I die, shall I have any of my sons to bury me.

12 But with such a lament as this the holy and God fearing mother bewailed none of them, and neither attempted to dissuade any of them from dying, nor, as they died, did she grieve.

13 But as one possessed of a mine of adamant, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death for the sake of godliness.

14 O woman, soldier of God for godliness, thou, aged and a woman, hast conquered through endurance even a tyrant; and thou but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst unto sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were shameful that this old man should endure pains for the sake of righteousness, and that you that are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And for this reason ye ought to bear every affection because of God;

20 for Whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananiah, and Azariah, and Mishael, were thrown into a furnace of fire; yet they endured through God.

22 You, then, having the like faith toward God, be not troubled.

23 For it is unreasonable that they that know godliness should not stand up against these afflictions.

24 With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded each of her sons to die rather than transgress the commandment of God.

25 And they saw this also, that they that die nto God, live unto God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person.

2 O thou mother, that together with thy seven children didst destroy the violence of the tyrant, and frustrate his wicked intentions, and exhibit the nobleness of faith!

3 For thou, like an house nobly built upon the pillar of thy children, endured unmoved the earthquake of the tortures.

4 Be of good cheer, then O holy minded mother, holding fast the firm hope of thy steadfastness with God.

5 The moon in heaven with the stars appeareth not so gracious, as thou art established honourable before God, and fixed in the firmament with thy seven sons, whom thou didst illuminate with godliness unto the stars.

6 For thy bearing of children was after Abraham our father.

7 If it were possible for us to paint as on a tablet the godliness of thy story, would not the onlookers shudder at beholding the mother of seven children enduring for the sake of godliness divers tortures even unto death?

8 And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of our nation.

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest that was carried on by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely incorruptibility in eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the antagonist; and the world and living men were the onlookers.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not marvel at the athletes contending for the law code? Who were not astonished?

17 The tyrant himself, and all his council, marvelled at their endurance;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 through which also they now stand beside the Divine throne, and live a blessed life.

19 For Moses saith, And all the sanctified ones are under Thy hands.

20 These therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy overcame not our nation;

21 and that the tyrant was punished, and their country purified: for they became, as it were, a ransom for the sin of the nation.

22 And through the blood of these godly people, and the atonement wrought by their death, Divine Providence saved Israel, which had aforetime been afflicted.

23 For the tyrant Antiochus, looking to the virtue of their courage, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And he made them noble and brave for fighting on foot, and for siege; and pillages and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, offspring of the seed of Abraham, obey this law, and in every way be godly,

2 knowing that godly reason is master of the passions, and those not only inward but outward.

3 Wherefore those that gave up their souls to pains for the sake of godliness, were not only admired by men, but were also deemed worthy of a divine inheritance.

4 And the nation through them obtained peace, and having renewed the observance of the law in their own country, drove the enemy out of the land.

5 The tyrant Antiochus was both punished upon earth, and is punished now that he is dead; for when he was quite unable to compel the Israelites to observe foreign customs, and to forsake the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the mother of the seven children spake these righteous words unto her children: I was a pure virgin, and went not beyond my father's house; but kept watch over the built rib.

8 No destroyer of the desert, or ravisher of the plain, corrupted me, neither did the seducing serpent of deceit defile the chastity of my virginity;

9 and in the time of my maturity I remained with my husband: when these sons did come of age, their father died. Blessed was he, for he lived a life marked by the blessing of children, and suffered not the sorrow of the time of childlessness.

10 And while he was yet with you, he taught you the law and the prophets.

11 He read to you of Abel, which was murdered by Cain; of Isaac, which was offered as an whole burnt offering; and of Joseph in prison.

12 And he told you of the zealous Phinehas; and taught you about Ananiah, Azariah, and Mishael in the fire.

13 And he glorified Daniel in the den of lions, and blessed him.

14 And he put you in mind of the scripture of Isaiah, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He sang to you with words of David the psalmist, when he saith, Many are the afflictions of the righteous.

16 He declared unto you the proverb of Solomon, who saith He is a tree of life unto them that do His will.

17 He affirmed the words of Ezekiel, which said, Shall these dry bones live?

18 For he forgat not the song which Moses taught, which saith,

19 I will kill, and I will make to live: this is your life, and the length of your days.

20 O that bitter, and yet not bitter, day wherein the bitter tyrant of the Greeks quenched fire with fire in his cruel caldron, and brought with seething rage the seven sons of Abraham unto the catapult, and unto all his torments!

21 He pierced their eyeballs, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution hath pursued, and shall pursue, the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are gathered together to the choir of the fathers, and have received pure and immortal souls from God;

24 unto Whom be glory for ever and ever. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Supplement From The Constantine Bible

- The Letter of Barnabas
- The Shephard of Hermas

THE EPISTLE OF BARNABAS

From: Apostolic Fathers
Translation; Alexander Roberts and James Donaldson, 1867
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nabas] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Pharisees to show leniency to the apostles of Jesus [Acts 5:34]. He was the Jewish law teacher of Saul of Tarsos [Acts 22:3].]

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Maleficium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor [Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

1 After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace.

Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

2 The Jewish sacrifices are now abolished. Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and longsuffering and continence are

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I, cannot endure." He has therefore abolished these things that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices? But this rather I commanded them. Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood." We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then. He declares, "A sacrifice pleasing to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it." We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

3 The fasts of the Jews are not true fasts, nor acceptable to God. He says then to them again concerning these things, "Why do ye fast to me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast." To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not turn away from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled." To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.

4 Antichrist is at hand: let us therefore avoid Jewish errors. It therefore behoves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns." Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses, go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already fully justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus at length abandoned. Let us beware lest we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

5 The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and the Scripture saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured what and as He did, in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs. He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

6 The sufferings of Christ, and the new covenant, were announced by the prophets. When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with me? let him oppose me: or who is he that will enter into judgement with me? let him draw near to the servant of the Lord." "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." Is our hope, then, upon a stone? Far from it. But the language is used inasmuch as He laid his flesh as a foundation with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write the more simply unto you, that ye may understand. I am the offscouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh. His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves, saying. Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, saith the Lord God: Enter into the good land which the Lord sware to give to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?" He says, "I will confess to thee in the church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

7 Fasting, and the goat sent away, were types of Christ. Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. You see "one upon the altar, and the other' accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, He required the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the church. They place the wool among thorns, that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold me, and lay hold of my kingdom, must through tribulation and suffering obtain me."

8 The red heifer a type of Christ. Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

9 The spiritual meaning of circumcision. He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, "In the hearing of the ear they obeyed me." And again He saith, "By hearing, those shall hear who are afar off; they shall know what I have done." And, "Be ye circumcised in your hearts, saith the Lord." And again He says, "Hear, O Israel, for these things saith the Lord thy God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live for ever? By hearing let him hear the voice of my servant." And again He saith, "Hear, O heaven, and give ear, O earth, for God hath spoken." These are in proof. And again He saith, "Hear the word of the Lord, ye rulers of this people." And again He saith, "Hear, ye children, the voice of one crying in the wilderness." Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He saith to them, "These things saith the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why speaks He thus: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart," But thou wilt say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For the Scripture saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

10 Spiritual significance of the precepts of Moses respecting different kinds of food. Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind in doing so. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God that they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognise its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he, "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests to all by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttle-fish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes referred to go in darkness to the depths of the sea; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine;" and hath not sat in the seat of the scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? The ruminant animal denotes him who, on receiving food, recognises Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake Moses, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgements of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

11 Baptism and the cross prefigured in the Old Testament. Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed." And again saith the prophet, "I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret, hidden, invisible treasures, that they may know that I am the Lord God." And "He shall dwell in a lofty cave of the strong rock." Furthermore, what saith He in reference to the Son? "His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord." And again He saith in another prophet, "The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgement, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith, "Their leaves shall not fade." This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, "And the land of Jacob shall be extolled above every land." This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. "And whosoever shall eat of these shall live for ever." This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

12 The cross of Christ frequently announced in the Old Testament. In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, "All day long I have stretched forth my hands to an unbelieving people, and one that gainsays my righteous way." And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer, and also that He would be the author of life to others, whom they believed to have destroyed on the cross when Israel was falling. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every kind of serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. Thou hast in this also an indication of the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at my right hand, until I make Thine enemies Thy footstool." And again, thus saith Isaiah, "The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and I will break in pieces the strength of kings." Behold how David calleth Him Lord and the Son of God.

13 Christians, and not Jews, the heirs of the covenant. But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says the Scripture? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." Ye see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in a state of uncircumcision."

14 The Lord hath given us the testament which Moses received and broke. Yes it is even so; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but "they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house." Ye perceive, then, whence we have been redeemed. And again, the prophet says, "Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee." And again, the prophet saith, "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

15 The false and the true Sabbath. Further, also, it is written concerning the Sabbath in the Decalogue which the Lord spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation thus: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbaths I cannot endure." Ye perceive how He speaks: Your present Sabbaths are not acceptable to me, but that is which I have made, namely this, when, giving rest to all things, I shall make a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

16 The spiritual temple of God. Moreover, I will also tell you concerning the temple, how the wretched Jews, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it; "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is my throne, and the earth my footstool: what kind of house will ye build to me, or what is the place of my rest?" Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to the will of God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn as follows. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

17 Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present demanding consideration, which bear upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

18 Second part of the epistle. The two ways. But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e. God) is Lord for ever and ever, but he (i.e. Satan) is prince of the time of iniquity.

19 The way of light. The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow overboldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to other masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maid-servant or thy man-servant, who trust in the same God, lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more should you be of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgement, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received in charge, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

20 The way of darkness. But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz. idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgement to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

21 Conclusion. It is well, therefore, that he who has learned the judgements of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgements, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it that ye may be safe in the day of judgement. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90 - 160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1

He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God, because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil,
And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?""Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works;
Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine 1 and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE
The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.]."

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniοum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

***Manuscript history:** The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

***Authorship and Date:** The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

***Contents:** The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became the bishop of Caesarea Maritima about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

As chief censor, Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey). This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha.)

FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol, setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides, his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Ariusthe Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district, through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

The Emperor's Letter to me on my refusing the Bishopric of Antioch.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

52 That after they had reached Man's Estate he was their Guide in Piety.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor, representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,
Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
Eyn Sermon von dem Ablass vnnd Gnade
Author: Martin Luther
Language: Late Middle High German
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim,"

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
Source: Word & World, Volume 16, Number 2, Spring 1996
Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

MESOPOTAMIAN PRECEPTS AND LAWS

- The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
- The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
- The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
- The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
- The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
- The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

EGYPTIAN PRECEPTS AND LAWS

- The Teaching of Kagemna c. 2613-2589 BC
- The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
- The Commandments Of Maat c. 2500-2345 BC.
- The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
- The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
- The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
- The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
- The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth {i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas {Rev. Arch., XV, 1858), Lauth {Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: “O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally.” The Majesty of this god King Assa) said: “Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally.”

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: “Why is this fellow there having the power to act in this way?”

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome.” Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man’s valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit {ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving {i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies {i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching {i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913,
Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]
2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff's transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. “God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him.”

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name.”

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

“Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher— may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman {i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers'? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion {acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its 'crowns' (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days'

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, 'Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, 'Woe to him who amasses that which is not his! How long will he load himself up with pledges?' Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

OLD TESTAMENT

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

• Adam (Canaanite: man, human; soil)
• Eve or Eva (Canaanite: hawwa: source of life)
• Abel [Akkadian: son]
• Cain [Hebrew: the gotten]
• ***Noah*** *or Noe (meaning unknown)*
• Abram (Abhira, Habiru [Hebrew], Akkadian: human),
• ***Abraham****, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
• ***Hagar*** *(Hebrew: stranger) [Abraham's concubine]*
• ***Ishmael*** *(Hebrew: God hears) [forefather of Arabs]*
• ***Sarah****, Sarai (Hebrew: lady, princess) [Abraham's wife*
• ***Isaac*** *(Hebrew: Yishaq, the laughing).*
• ***Rebekah*** *( ) wife of Isaac, mother of Esau and Jacob*
• ***Esau****, Edom ( ) [forefather of Edomites]*
• ***Jacob*** *(Hebrew: God will protect or heel) or* ***Israel*** *(Hebrew: the ruler, contender by God).*

The 12 Tribes of Israel *(Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

1. ***Reuben****, Re'uben (Leah; Hebrew: He will love me)*
2. ***Simeon****, Sime'on (Leah; Hebrew: God heard me suffer)*
3. ***Levi*** *(Leah; Hebrew: the connector)*
4. ***Judah****, Yehuda (Leah; God be praised; Judaean, Jew)*
5. ***Issachar****, Yissakar (Leah; Egyptian: worship Sokar)*
6. ***Zebulun*** *(Leah; Ugaritic / Phoenician, gift from Baal)*
7. ***Gad*** *(Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
8. ***Asher****, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
9. ***Dan*** *(Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
10. ***Naphtali****, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
11. ***Joseph****, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
12. ***Benjamin****, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

• ***Gabriel*** *(Hebrew: the strong)*
• ***Michael*** *(Hebrew: the god-like)*
• ***Baal*** *or* ***Bel*** *(Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
• ***Mose****[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
• ***Joshua*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
• ***Samuel*** *(Hebrew: Shmuel, the placer, founder)*
• ***Saul*** *(Shaul: Hebrew: being asked, prayed for)*
• ***David*** *(Hebrew: the beloved)*
• ***Solomon*** *(Hebrew Shlomo, Shalom: the peaceful)*
• ***Hezekiah*** *(Hebrew: God's strengthener, enforcer)*
• ***Ezra*** *or* ***Esdras*** *(Hebrew: Azaryahu: Yah's, God's helper)*

(Although the gospels are literature for their greatest parts, there are some points that the authors could not delete or write out of history. To these points belong entries that were recorded by Roman bureaucrats, such as names of family members or Roman officials like Pontius Pilate or the census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old [Luke 3:23, John 5:5],)

THE CORE FAMILY OF JESUS

• ***Joseph*** *(Hebrew: God will add) [father]*
• ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [Jesus' mother]*
• ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

• ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
• ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
• ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
• ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

• *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
• *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

• *[Mary]* ***Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

His Son:

• ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Other characters:

• ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
• *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, terrorist, jihadi)*
• ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
• ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
• ***Philip*** *(Greek: the beloved one); [most likely the brother of Mary Magdalene]*
• ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
• ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b}ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
• ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

• ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
• ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
• ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
• ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
• ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

• ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
• ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
• ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
• ***Ebionites*** *(early Jesus-like Christians) [Hebrew: ebion = poor, ascetic]*
• ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
• ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
• ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
• ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
• ***Galilean*** *(a person from Galilee; early word for Christian)*

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a “holy mountain” in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is **Sirat Rasul Allah**, "Life of Allah's Messenger," The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is **Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan." See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

BIBLIOGRAPHY

Arranged by Lord Henfield

• Adams, Henry Brooks; History of the United States of America During the Administrations of Thomas Jefferson (Library of America ed.) (published 1891) (1986),

• Agostini, Alessio & Schiettecatte, Jérémie; Breton Jean-François: As-Sawdā, Digital Archive for the Study of pre-islamic Arabian Sites, 1992

• Agostini, A. & Robine, Breton: Aranyada Temple (intra-muros), As-Sawda-reconstruction-of-the-temple, 1992

• Álvares, Francisco: Kurtze und warhafftige Beschreibunge aller gründlichen erfarnus von den Landen des mechtigen Königs in Ethiopien, den wir Priester Johann nennen: Auch von seinem geistlichen und weltlichen Regiment; Eißleben: Heller, 1567.

• "American Peace Commissioners to John Jay," March 28, 1786, "Thomas Jefferson Papers," Series 1. General Correspondence. 1651–1827, Library of Congress. LoC: March 28, 1786 (handwritten).

• Ancient Gems, Finger Rings and Seal Boxes from Caesarea Maritima. The Hendler Collection, Tel Aviv, 2016

• Anderson, H. T.; The New Testament Translated from the Sinaitic Manuscript Discovered by Constantine Tischendorf at Mt. Sinai. The Standard Publishing Company. 1918.

• Antonini, Sabina & Fedele, Francesco G. Barāqish / Yathill (Yemen) 1986-2007: Excavations of Temple B and related research and restoration / Extramural excavations in Area C and overview studies, Archaeopress Publishing Ltd, 6 May 2021

• Antonini, Sabina. Due leoni / appliques da Nashshān (Jawf, Repubblica dello Yemen). Egitto e Vicino Oriente, 2008.

• Arbach, Mounir. Qui a construit le rempart de Nashshân, l'actuel as-Sawdâʾ (Yémen), au VIIIe s. av. J.-C.?. Semitica et Classica, 4: 187-192. 2011.

• Arbach, Mounir. Nouvelles inscriptions du site de Nashshân, l'actuel as-Sawdâʾ (Yémen) datant des VIIIe et VIIe s. av. J.-C. Egitto e Vicino Oriente, 34: 177-188. 2011

• Arbach, Mounir. The city-states of the Jawf at the dawn of Ancient South Arabian history (8th-6th centuries BC). I. From cities to kingdoms. (Arabia Antica, 17/1). «L'Erma» di Bretschneider. Roma 2022

• Arbach, Mounir and Audouin, Rémy. Nouvelles découvertes archéologiques dans le Jawf (République du Yémen). Opération de sauvetage franco-yéménite du site d'as-Sawda (l'antique Nashshân). Temple intra-muros I. Rapport préliminaire. [Sanaa]: Centre français d'archéologie et de sciences sociales de San'a. 2004

• Arbach, Mounir and Audouin, Rémy 2007. Collection of Epigraphic and Archaeological Artifacts from al-Jawf Sites. San'a National Museum. 2. San'a: UNESCO-SFD / San'a: National Museum.

• Arbach, Mounir, Audouin, Rémy and Robin, Christian J.; La découverte du temple d'Aranyadaʾ à Nashshān et la chronologie des Labuʾides. Arabia. Revue de Sabéologie, 2: 23-41. 2004.

• Arbach, Mounir and Rossi, Irene; Réflexions sur l'histoire de la cité-État de Nashshân (fin du IXe - fin du VIIe s. av. J.-C.). Egitto e vicino Oriente, 34: 149-176. 2011.

• Arbach, Mounir and Schiettecatte, Jérémie; Catalogue des pièces archéologiques et épigraphiques du Jawf au Musée National de San'a. San'a National Museum. San'a [Text in French and Arabic], Centre français d'archéologie et de sciences sociales de San'a. San'a, 2006.

• Armstrong, Karen (1992). Muhammad: A Biography of the Prophet. Harpercollins. ISBN 978-0-06-250886-7.

• Atwill, Joseph (2011-05-18). Caesar's Messiah: The Roman Conspiracy to Invent Jesus: Flavian Signature Edition (4/18/11 ed.). Charleston, SC: CreateSpace Independent Publishing Platform. ISBN 9781461096405.

• Audouin, Rémy; Étude du décor des temples des Banāt ʿĀd. Pages 121-142 in Christian J. Robin and Iwona Gajda (eds). Arabia Antiqua. Early Origins of South Arabian States. Proceedings of the First International Conference on the Conservation and Exploitation of the Archaeological Heritage of the Arabian Peninsula held in the Palazzo Brancaccio, Rome, by IsMEO on 28th-30th May 1991. Istituto italiano per il Medio ed Estremo Oriente. Rome, 1996.

• Audouin, Rémy and Arbach, Mounir; La découverte du temple d'Aranyadaʾ à Nashshān. Rapport préliminaire d'une opération de sauvetage franco-yéménite. Comptes Rendus de l'Académie des Inscriptions et Belles Lettres: 1278-1304. 2004.

• Avanzini, Alessandra; As-Sawdāʾ. Inventaire des inscriptions sudarabiques 4. [Académie des Inscriptions et Belles-lettres; Istituto italiano per l'Africa e l'Oriente], de Boccard, Paris / Herder, Rome, 1995.

• Avanzini, Alessandra; Two inscriptions from Nashshan: new data on the history of the town. Pages 1231-1247 in Simonetta Graziani (ed.). Studi sul vicino oriente antico dedicati alla memoria di Luigi Cagni. (Series minor. Istituto universitario orientale. Dipartimento di studi asiatici, 61). Istituto universitario orientale. Napoli, 2000.

• Avanzini, Alessandra; Some thoughts on ibex on plinth in early South Arabian art. Arabian Archaeology and Epigraphy, 16/2: 144-153. 2005.

• Awde, Nicholas (2000). Women in Islam: An Anthology from the Quran and Hadith. Routledge. ISBN 978-0-7007-1012-6.

• Belloc, Hilaire, The Great Heresies, 1938

• Bent, J.T. (James Theodore); The sacred city of the Ethiopians : being a record of travel and research in Abyssinia in 1893; Longmans, Green, and Co., London 1893.

• Berg, Herbert, ed. (2003). Method and Theory in the Study of Islamic Origins. E. J. Brill. ISBN 978-90-04-12602-2.

• Brown, Daniel (2003). A New Introduction to Islam. Blackwell Publishing Professional. ISBN 978-0-631-21604-9.

• Ballard, Harold Wayne; Donald N. Penny; W. Glenn Jonas (2002). A Journey of Faith: An Introduction to Christianity. Mercer University Press. ISBN 978-0-86554-746-9.

• Barlas, Asma (2002). Believing Women in Islam. University of Texas Press. ISBN 978-0-292-70904-1.

• Berger, Maurits S. (2014). "Fatwa". In Emad El-Din Shahin (ed.). The Oxford Encyclopedia of Islam and Politics. Oxford University Press.

• Berkey, Jonathan Porter (2003). The Formation of Islam: Religion and Society in the Near East, 600-1800. Cambridge University Press.

• Bock, Darrell (2006). The Missing Gospels. Nelson Books.

• Brown, Jonathan A.C. (2011). Muhammad: A Very Short Introduction. Oxford University Press. ISBN 978-0-19-955928-2.

• Brown, Jonathan A.C. (2014). Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy. Oneworld Publications. ISBN 978-1-78074-420-9.

• Wijdan, Ali (23–28 August 1999). "From the Literal to the Spiritual: The Development of Prophet Muhammad's Portrayal from 13th century Ilkhanid Miniatures to 17th century Ottoman

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Art". Proceedings of the 11th International Congress of Turkish Art (7): 1–24.

• Bogle, Emory C. (1998). Islam: Origin and Belief. Texas University Press. ISBN 978-0-292-70862-4.

• Breton 1992 b Breton, Jean-François; Le sanctuaire de Athtar dhu-Risaf (République du Yémen). Comptes Rendus de l'Académie des Inscriptions et Belles Lettres: 429-453. 1992.

• Breton, Jean-François; Les fortifications d'Arabie méridionale du 7e au 1er siècle avant notre ère. (Archäologische Berichte aus dem Yemen, 8). Verlag Philipp von Zabern. Mainz, 1994.

• Breton, Jean-François; Le temple de Nashshān. Pages 136-137 in Christian J. Robin and Burkhard Vogt (eds). Yémen, au pays de la reine de Saba. Exposition présentée à l'Institut du monde arabe du 25 octobre 1997 au 28 février 1998. Flammarion, Institut du Monde Arabe. Paris, 1997.

• Breton, Jean-François; Les Temples de Maʿīn et du Jawf (Yemen): état de la question. Syria, 75: 61-80. 1998.

• Bron, François; L'inscription des lions de Nashshān. Egitto e Vicino Oriente, 31: 219-221. 2008.

• Brown, Colin, A Short History of Indonesia", Allen & Unwin, July 1, 2003 ISBN 1-86508-838-2

• Brown, Jonathan A. C. (2009). "Maṣlaḥah". In John L. Esposito (ed.). The Oxford Encyclopedia of the Islamic World. Oxford: Oxford University Press.

• Brown, Jonathan A. C. (2017). "Stoning and Hand Cutting—Understanding the Hudud and the Shariah in Islam". Yaqeen Institute. Retrieved 24 March 2019.

• Browning, Noah & Ghobari, Mohammed: "History a casualty in Yemen's war as bombs smash ancient sites", 15 May 2015.

• Budge, E. A. Wallis - 1889 Easy Lessons in Egyptian Hieroglyphics with Sign List, London; 2nd ed. c. 1910 Egyptian Language: Easy Lessons in Egyptian Hieroglyphics with Sign List. (London: Kegan Paul, Trench, Trübner & Company, Limited. Reprinted London: Routledge and Kegan Paul Limited, 1966; Reprinted New York: Dover Publications, 1983)

• Budge, E. A. Wallis; The Book of Governors: The Historia Monastica of Thomas, Bishop of Margâ, A. D. 840; Edited from Syriac Manuscripts in the British Museum and Other Libraries, Volume I and II. (London: Kegan Paul, Trench, Trübner & Company, Limited) - 1893

• Budge, E. A. Wallis; The Book of the Dead: The Papyrus of Ani in the British Museum; the Egyptian Text with Interlinear Transliteration and Translation, a Running Translation, Introduction, etc. British Museum. (Reprinted New York: Dover Publications, 1967) - 1895

• Budge, E. A. Wallis; First steps in Egyptian: a book for beginners. K. Paul, Trench, Trübner & Co., ltd. - 1895

• Budge, E. A. Wallis An Egyptian reading book for beginners: being a series of historical, funereal, moral, religious and mythological texts printed in hieroglyphic characters, together with a transliteration and a complete vocabulary. K. Paul, Trench, Trübner & Co., ltd. 1896

• Budge, E. A. Wallis The life and exploits of Alexander the Great : being a series of translations of the Ethiopic histories of Alexander by the Pseudo-Callisthenes and other writers, with introduction, etc. London : C. J. Clay. - 1896

• Budge, E. A. Wallis; Easy lessons in Egyptian hieroglyphics with sign list. Volume 3 of Books on Egypt and Chaldaea. K. Paul, Trench, Trübner. 1899.

• Budge, E. A. Wallis The Egyptian Book of the Dead.- 1899. ISBN 978-0-14-191815-0.

• Budge, E. A. Wallis; Egyptian Religion. - 1900 (London. Reprinted New York, Bell Publishing, 1959)

• Budge, E. A. Wallis; A History of Egypt from the End of the Neolithic Period to the Death of Cleopatra VII, B.C. 30: Egypt and her Asiatic Empire (Henry Frowde -Oxford University Press, American Branch, New York) - 1902

• Budge, E. A. Wallis; The gods of the Egyptians; or, Studies in Egyptian mythology. Chicago: Open Court. 1904.

• Budge, E. A. Wallis; The Book of Paradise: Being the Histories and Sayings of the Monks and Ascetics of the Egyptian Desert. 2 vols. London, 1904

• Budge, E. A. Wallis; The Decrees of Memphis and Canopus, in three volumes; 3 vols, The Rosetta Stone. Books on Egypt and Chaldaea, vol. 17. London: Kegan Paul, Trench, Trübner & Company, Limited, 1904.

• Budge, E. A. Wallis, The Egyptian Heaven and Hell. 3 vols. Books on Egypt and Chaldaea 20–22. London: Kegan Paul, Trench, Trübner & Company, Limited, 1905

• Budge, E. A. Wallis; The Egyptian Sudan, Its History and Monuments. (London, Kegan Paul, 1907

• Budge, E. A. Wallis; The Book of the Kings of Egypt: Dynasties I-XIX (Vol. I) and Dynasties XX-XXX (Vol. II) Books on Egypt and Chaldaea 23–24. (London: Kegan Paul, Trench, Trübner & Company, Limited. 1908

• Budge, E. A. Wallis - 1910 Egyptian Language. Easy Lessons in Egyptian Hieroglyphics, with Sign List. Routledge and Kegan Paul Ltd., London and Dover Publications Inc. New York City, Tenth Impression 1970.

• Budge, E. A. Wallis Legends of the Gods includes The Legend of the destruction of mankind, London: Kegan Paul, Trench, Trübner & Company, Limited, 1912

• Budge, E. A. Wallis; The Papyrus of Ani: A Reproduction in Facsimile, The Medici Society, Ltd., London, 1913

• Budge, E. A. Wallis; An Egyptian Hieroglyphic Dictionary, With an Index of English Words, King List and Geographical List with Index, List of Hieroglyphic Characters, Coptic and Semitic Alphabets, etc.. London: John Murray, 1920.

• Budge, E. A. Wallis; The Queen of Sheba & her only son Menyelek; being the history of the departure of God & His Ark of the covenant from Jerusalem to Ethiopia, and the establishment of the religion of the Hebrews & the Solomonic line of kings in that country. London, Boston, Mass. [etc.] The Medici Society, limited. 1922

• Budge, E. A. Wallis; The Rise & Progress of Assyriology. London: Martin Hopkinson & Co. 1925.

• Budge, E. A. Wallis, transl. from Syriac, The Book of the Cave of Treasure, st Ephrem the Syrian, 1927

• Budge, E. A. Wallis; A History of Ethiopia: Nubia and Abyssinia, 1928

• Budge, E. A. Wallis; The Queen of Sheba and Her Only Son, Menyelek (I); Being the "Book of the Glory of Kings" (Kebra Nagast), Translated from the Ethiopic. 2nd ed. 2 vols. London: Oxford University Press, 1932

• Budge, E. A. Wallis; The Wit and Wisdom of the Christian Fathers of Egypt. Oxford, 1934)

• Burnouf, E.; "Mémoire sur deux Inscriptions Cunéiformes trouvées près d'Hamadan et qui font partie des papiers du Dr Schulz", [Memoir on two cuneiform inscriptions [that were] found near Hamadan and that form part of the papers of Dr. Schulz], Imprimerie Royale, Paris 1836

• Caesarea Maritima - Israel, "Cannundrums", cannundrum.blogspot.com, Aug. 2015

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Calder, Norman; Hooker, Michael Barry (2007). "Sharia". In P. Bearman; Th. Bianquis; C.E. Bosworth; E. van Donzel; W.P. Heinrichs (eds.). Encyclopaedia of Islam. 9 (2nd ed.). Brill. pp. 321–26.

• Chesterton, Gilbert Keith: (1905), Heretics, Project Gutenberg, ISBN 978-0-7661-7476-4.

• Chesterton, Gilbert Keith: (1908b), Orthodoxy.

• Chisholm, Hugh, ed. (1911). "Neoplatonism" . Encyclopædia Britannica. 20 (11th ed.). Cambridge University Press.

• Clontz, T.E. and J., The Comprehensive New Testament, Cornerstone Publications (2008), ISBN 978-0-9778737-1-5

• Charles, Robert H. (2007) [1916]. The Chronicle of John, Bishop of Nikiu: Translated from Zotenberg's Ethiopic Text. Merchantville, NJ: Evolution Publishing.

• Cohen, Mark R. (1995). Under Crescent and Cross (Reissue ed.). Princeton University Press. ISBN 978-0-691-01082-3.

• Collins, John Joseph. 1998. The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature. Grand Rapids, Mich: William B. Eerdmans.

• Conder, C.R. & Kitchener, H.H.; The Survey of Western Palestine: Memoirs of the Topography, Orography, Hydrography, and Archaeology; Committee of the Palestine Exploration Fund; Vol. 1. London, 1881

• Coulson, Noel J. (1964). A History of Islamic Law. Edinburgh: Edinburgh U.P.

• Davis, R. (2003). Christian Slaves, Muslim Masters: White Slavery in the Mediterranean, The Barbary Coast, and Italy, 1500-1800. Palgrave Macmillan UK. ISBN 978-1-4039-4551-8.

• Davies, Stevan L., The Gospel of Thomas and Christian Wisdom, 1983

• De Kay, James Tertius (2004), A Rage for Glory: The Life of Commodore Stephen Decatur, USN, Free Press

• de Maigret, Alessandro & Robin, Christian Julien: Le temple de Nakrah à Yathill (aujourd'hui Barāqish), Yémen. Résultats des deux premières campagnes de fouilles de la mission italienne. In: Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres, 137e année, N. 2, 1993. pp. 427-496; Fichier pdf généré le 19/07/2018. doi : https://doi.org/10.3406/crai.1993.15228

• de Maigret, Alessandro; Review of Avanzini, Alessandra (1995); As-Sawda. Inventaire des inscriptions sudarabiques. 4. Paris: de Boccard / Rome: Herder. [Académie des Inscriptions et Belles-lettres; Istituto italiano per l'Africa e l'Oriente]. Annali dell'Istituto Orientale di Napoli, 57/3-4: 585-586. Napoli 1997.

• de Maigret, A. & Robin, C., Le grand temple de Yéha (Tigray, Èthiopie), après la première Campagne de Fouilles de la Mission Française. Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres, Année 1998, Volume 142, Numéro 3, pp. 737-798, 1998.

• de Maigret, Alessandro. Arabia Felix. An exploration of the Archaeological history of Yemen. Stacey International, London 2002

• Doe, D. Brian. Monuments of South Arabia. (Arabia past and present, 12). The Falcon Press, Naples / The Oleander press, Cambridge 1983.

• Gratwick, Harry (2010). Hidden History of Maine. The History Press. ISBN 978-1-59629-815-6.

• Duhaime, Jean. 2004. The War Texts: 1QM and Related Manuscripts. T & T Clark International, London.

• Eaton, Richard M. The Rise of Islam and the Bengal Frontier, 1204-1760. Berkeley: University of California Press, c1993 1993.Online version last accessed on 1 May 1948

• Eisenman, Robert - Islamic Law in Palestine and Israel, E.J. Brill, Leiden (1976)

• Eisenman, Robert; The Dead Sea Scrolls Uncovered (with Michael Wise), Penguin (1992) ISBN 1-85230-368-9

• Eisenman, Robert; James the Brother of Jesus: The Key to Unlocking the Secrets of early Christianity and the Dead Sea Scrolls (1997) ISBN 1-84293-026-5

• Ehrman, Bart (2003). Lost Christianities. New York: Oxford University Press.

• Ehrman, Bart (2012). Did Jesus Exist?:The Historical Argument for Jesus of Nazareth. HarperCollins, USA. ISBN 978-0-06-220460-8.

• El Achi, Soha (2018). "Slavery". In Jonathan Brown (ed.). The Oxford Encyclopedia of Islam and Law. Oxford University Press.

• Elon, Menachem; The Ethiopian Jews: a case study in the functioning of the Jewish legal system. New York University, 1987

• Encyclopedia of Islam and the Muslim World. Richard C. Martin; Said Amir Arjomand; Marcia Hermansen; Abdulkader Tayob; Rochelle Davis; John Obert Voll, eds. (2003). MacMillan Reference Books. ISBN 978-0-02-865603-8.

• Encyclopaedia of Islam Online. P.J. Bearman; Th. Bianquis; C.E. Bosworth; E. van Donzel; W.P. Heinrichs (eds.). Brill Academic Publishers. ISSN 1573-3912.

• Encyclopedia of Religion (2nd ed.). Lindsay Jones, ed. (2005). MacMillan Reference Books. ISBN 978-0-02-865733-2

• Encyclopaedia of the Qur'an. McAuliffe, Jane Dammen et al. (eds.); (First ed.). Brill Academic Publishers. 2001–2006. ISBN 978-90-04-11465-4.

• Encyclopedia of Religion and Ethics, Edited By James Hastings, 13 Volumes, Edinburgh and New York, 1908

• The Jewish Encyclopedia, Prepared by More than Four Hundred Scholars and Specialists, 12 Vols, Isidore Singer. Ph.D., Projector and Managing Editor, New York And London, Funk And Wagnalls Company, 1901

• The Encyclopaedia Of Islam, Edited by H. A. R. Gibb, J. H. Kramers, J. Schacht, 13 Vols, E. J. Brill, Leiden, 1986

• Encyclopedia Biblica, A Critical Dictionary Of The Literary Political And Religious History, The Archaeology, Geography And Natural History Of The Bible, 4 Vols., Edited By Rev. T. K. Cheyne, And J. Sutherland Black, George N. Morang & Company, Ltd, Toronto, 1899

• The Catholic Encyclopedia, An International Work Of Reference On The Constitution, Doctrine, Discipline, And History Of The Catholic Church, Edited By Charles G. Herbermann, Edward A. Pace, Conde B. Fallen, The Encyclopedia Press, Inc., New York, 1907-1914

• Collier's New Encyclopedia, 10 Vols., P. F. Collier & Son Company, New York, 1921

• The Encyclopaedia Britannica, Dictionary Of Arts, Sciences, Literature And General Information, 11th Edition, 30 Vols. + 3 Vols Supplements, London, New York, 1910-1922

• Harmsworth Encyclopedia, 9 Vols. The Educational Book Co. Ltd. 17, New Bridge St. London, E.G. 4, 1922

• Brockhaus Enzyklpadie, 13 Vols., F.A. Brockhaus GmbH, Gütersloh / München, 1954

• Esposito, John (2002). What Everyone Needs to Know About Islam. Oxford University Press. ISBN 978-0-19-515713-0.

• Esposito, John L.; DeLong-Bas, Natana J. (2018). Shariah: What Everyone Needs to Know. Oxford University Press.

• Ferguson, Niall in: "Clashing civilizations or mad mullahs: The United States between informal and formal empire" in Strobe Talbott (ed.), The Age of Terror (Basic Books, 2001)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Foerster, Gideon & Porat, Roi; An Inscribed Copper-Alloy Finger Ring from Herodium Depicting a Krater, Hebrew University of Jerusalem, Israel Exploration Journal, Volume 68, Number 2, January 2018.

• Franzmann, Majella, 1996 Jesus in the Nag Hammadi Writings, T & T Clark International. ISBN 056704470X

• Fye, Shaan. "A History Lesson: The First Barbary War". The Atlas Business Journal. Retrieved 20 January 2016.

• Gabriel, Brigitte Because They Hate: A Survivor of Islamic Terror Warns America, New York City, New York, United States: St. Martin's Press, 2006, ISBN 0-312-35837-7

• Garbini, Giovanni and Francaviglia, Vincenzo M.; I troni dei re di Nashan. Rendiconti Accademia Nazionale dei Lincei. Classe di scienze morali, storiche e filologiche 9, 8: 239-252. 1997.

• Garfinkel, Y.; The Davidic Kingdom in Light of the Finds at Khirbet Qeiyafa. City of David Studies of Ancient Jerusalem, Jerusalem 2011.

• Garfinkel, Y., Streit, K., Ganor, S., and Hasel, M. G.; State Formation in Judah: Biblical Tradition, Modern Historical Theories and Radiometric Dates at Khirbet Qeiyafa. Radiocarbon 54: 359–369. Jerusalem 2012.

• Gawalt, Gerard W., America and the Barbary Pirates: An International Battle Against an Unconventional Foe, U.S. Library of Congress.

• Gerlach, Iris & Schnelle, M. (forthcoming). Sabäische Sakralarchitektur in Südarabien (Jemen). In Deutsches Archäologisches Institut (ed.), Sanktuar und Ritual, Heilige Plätze im archäologischen Befund. Berichte aus der Clusterforschung des Deutschen Archäologischen Instituts 2006–2009.

• Glassner, Jean-Jacques; The Invention of Cuneiform, English translation, Johns Hopkins University Press (2003), ISBN 0-8018-7389-4.

• Görsdorf Jochen. Die Interpretation von 14C-Datierungen im Berliner 14C-Labor. Zeitschrift für Archäologie 24:27–34. 1990.

• Görsdorf Jochen; Datierungen im Berliner 14C-Labor. Berliner Beiträge zur Archäometrie 17:121–31. 2000.

• Görsdorf Jochen, & Vogt, Burkhardt; Radiocarbon Datings From The Almaqah Temple Of Bar'an, Ma'rib, Republic Of Yemen: Approximately 800 Cal Bc To 600 Cal AD, Cambridge University Press, 2001.

• Golb, Norman, Who Wrote the Dead Sea Scrolls? The Search for the Secret of Qumran, New York: Scribner, 1995.

• Golb, Norman, On the Jerusalem Origin of the Dead Sea Scrolls, University of Chicago Oriental Institute, 5 June 2009.

• Grohmann, Adolf. Al-Sawda. Pages 194 in M.Th. Houtsma, T.W. Arnold, R. Basset and R. Hartmann (eds). Encyclopaedia of Islam. (1st edition). Brill, Leiden 1913-1936

• Halévy, Joseph. Rapport sur une mission archéologique dans le Yémen. Journal Asiatique 6e série, 19: 5-98; 129-266; 489-547. DASI, 1872.

• Hayes, John L. (2000). A Manual of Sumerian Grammar and Texts. Aids and Research Tools in Ancient Near Eastern Studies. 5 (2d ed.). Malibu: Undena Publications. ISBN 0-89003-197-5.

• Heline, Theodore, Dead Sea Scrolls, New Age Bible & Philosophy Center, 1957, Reprint edition March 1987, ISBN 0-933963-16-5

• Herzfeld, Ernst; Archaeological History of Iran, Princeton Univercity Press, Princeton 1935

• Herzfeld, Ernst; Zoroaster and his World, 2 Vols, Princeton Univercity Press, Princeton 1947

• Hirschfeld, Yizhar, Qumran in Context: Reassessing the Archaeological Evidence, Peabody: Hendrickson Publishers, 2004.

• Henfield, The Grand Bible: An Encyclopaedic Compilation of the Original and Complete Contents of Religious and Affiliated Texts from East and West in English by Lord Henfield, 2018; 5th Edition 2023, Guildford Scientific Press, England, UK, Internet Archive, USA 2019.

• Hirsi Ali, Ayaan; Infidel. An autobiography published in English. Edited by Richard Miniter, February 2007.

• Hirsi Ali, Ayaan; Nomad: From Islam to America: A Personal Journey Through the Clash of Civilizations. Her second autobiography, published by Free Press in 2010. ISBN 9781439157312

• Holland, Tom (2012). In the Shadow of the Sword. UK: Doubleday. ISBN 978-0-385-53135-1. Retrieved 29 August 2019.

• Horrie, Chris; Chippindale, Peter (1991). What Is Islam? A Comprehensive Introduction. Virgin Books. ISBN 978-0753508275.

• Horowitz, David; Dark Agenda: The War to Destroy Christian America (Humanix Books, 2019) ISBN 9781630061142

• Horowitz, David (December 13, 2011). Radical Son: A Generational Oddysey. Simon and Schuster. ISBN 9781439135198.

• Hourani, Albert; Ruthven, Malise (2003). A History of the Arab Peoples. Belknap Press; Revised edition. ISBN 978-0-674-01017-8.

• Hoyland, Robert (1997). Seeing Islam as Others Saw It: A Survey and Evaluation of Christian, Jewish and Zoroastrian Writings on Early Islam. Darwin Press. ISBN 978-0878501250.

• Hoyland, Robert G. (2015). In God's Path: the Arab Conquests and the Creation of an Islamic Empire. Oxford University Press.

• Huff, Elizabeth. "The First Barbary War". monticello.org. Thomas Jefferson Foundation. Retrieved 2015.

• Ishaq, Ibn (2002). Guillaume, Alfred (ed.). The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah. Oxford University Press. ISBN 978-0-19-636033-1.

• Jacobs, Louis (1995). The Jewish Religion: A Companion. Oxford University Press. ISBN 978-0-19-826463-7.

• Jones-Pauly, Cristina (2009). "Codes and Codification. Islamic Law". In Stanley N. Katz (ed.). The Oxford International Encyclopedia of Legal History. Oxford: Oxford University Press. ISBN 9780195134056.

• Joosten, Jan (January 2002). "The Gospel of Barnabas and the Diatessaron". Harvard Theological Review. 95 (1): 73–96.

• Kang, H.-G. and Garfinkel, Y.; Khirbet Qeiyafa, Vol. 6: Excavation Report 2007–2013. The Iron Age Pottery. Israel Exploration Society, Jerusalem 2018.

• Kayadibi, Saim. "Ottoman Connections to the Malay World: Islam, Law and Society", Kuala Lumpur: The Other Press, 2011 (ISBN 978 983 954 1779).

• Kelsay, John (1993). Islam and War: A Study in Comparative Ethics. Westminster John Knox Press. ISBN 978-0-664-25302-8.

• Kersten, Th., Mechelke, K., Lindstaedt, M., Sternberg, H., Methods for Geometric Accuracy Investigations of Terrestrial Laser Scanning Systems. Photogrammetrie - Fernerkundung - Geoinformation, Heft 4, pp. 301-316. 2009.

• Keynes, Edward (2004), Undeclared War, Penn State Press, ISBN 978-0-271-02607-7

• Khan, Majid Ali (1998). Muhammad The Final Messenger. Islamic Book Service, New Delhi, 110002 (India). ISBN 978-81-85738-25-3.

• Khan, Muhammad Muhsin; the Noble Qur'an, Interpretation of the Meanings (1999) by Darussalam (first published 1977)

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

translated by Dr. Muhammad Muhsin Khan and al-Hilali, Muhammad Taqi-ud-Din.

• Kilmeade, Brian; Yeager, Don (2015). Thomas Jefferson and the Tripoli Pirates: The Forgotten War That Changed American History. New York: Sentinel, ISBN 978-1-59184-806-6

• Köchler, Hans (1982). Concept of Monotheism in Islam & Christianity. I.P.O. ISBN 978-3-7003-0339-8.

• Köchler, Hans, The "Clash of Civilizations": Perception and Reality in the Context of Globalization and International Power Politics, Tbilisi (Georgia), 2004

• Koester, Helmut; Lambdin (translator), Thomas O. (1996). "The Gospel of Thomas". In Robinson, James MacConkey (ed.). The Nag Hammadi Library in English (Revised ed.). Leiden, New York, Cologne: E. J. Brill. p. 125. ISBN 90-04-08856-3.

• Kramer, Samuel Noah (1981). "Appendix B: The Origin of the Cuneiform Writing System". History Begins at Sumer: Thirty-Nine Firsts in Man's Recorded History (3d revised ed.). Philadelphia: University of Pennsylvania Press. pp. 381–383. ISBN 0-8122-7812-7.

• Krencker, Daniel; Generalverwaltung der Königlichen Museen zu Berlin (Hrsg.): Ältere Denkmäler Nordabessiniens (Deutsche Aksum-Expedition). Berlin: Reimer, 1913.

• Lambert, Frank (2005), The Barbary Wars: American Independence in the Atlantic World, New York: Hill and Wang, ISBN 978-0-8090-9533-9

• Landmarks of the Ancient Kingdom of Saba, Marib. Nomination File. (https://whc.unesco.or g/document/191751) (PDF; 13,3 MB) Republic of Yemen, Ministry of Information, Culture and Tourism, 2023.

• Lapidus, Ira (2002). A History of Islamic Societies (2nd ed.). Cambridge University Press. ISBN 978-0-521-77933-3.

• Layton, Bentley (1987). The Gnostic Scriptures. SCM Press. ISBN 0-334-02022-0.

• Lee, Richard (2011). In God We Still Trust: A 365-Day Devotional. Thomas Nelson Inc. ISBN 978-1-4041-8965-2.

• Leiner, Frederick C. (2006). The End of Barbary Terror: America's 1815 War Against the Pirates of North Africa. Oxford University Press. ISBN 978-0-19-518994-0.

• Lewis, Bernard (1992). Race and Slavery in the Middle East: An Historical Enquiry (Reprint ed.). Oxford University Press, US. ISBN 978-0-19-505326-5.

• Lindstaedt, M., Kersten, Th., Mechelke, K., Götting, M., Heiden, R., Virtuelles 3D-Modell der antiken Tempelanlage in Sirwah / Jemen zur archäologischen Objektdokumentation durch terrestrisches Laserscanning und Photogrammetrie. Publikationen der Deutschen Gesellschaft für Photogrammetrie, Fernerkundung und Geoinformation e.V., Band 17, Hrsg. E. Seyfert, 28. Wissenschaftlich-Technische Jahrestagung der DGPF, 23.-25. April 2008 in Oldenburg, pp. 59-68. 2008.

• Lindstaedt M., Mechelke K., Schnelle M. & Kersten T.: Virtuelle Rekonstruktion des Almaqah-Tempels von Yeha in Äthiopien mit Hilfe terrestrischer Laserscanningdaten. Photogrammetrie, Laserscanning. Pages 50–57 in T. Luhmann & C. Müller (eds), Optische 3D-Messtechnik. Beiträge der Oldenburger 3D-Tage. Wichmann Verlag, Heidelberg, 2010.

• London, Joshua E. (2005), Victory in Tripoli: How America's War with the Barbary Pirates Established the U.S. Navy and Shaped a Nation, New Jersey: John Wiley & Sons, Inc., ISBN 0-471-44415-4

• Mack, Gregory (2018). "Hisbah". In Jonathan Brown (ed.). The Oxford Encyclopedia of Islam and Law. Oxford University Press.

• Markschies, Christoph (trans. John Bowden), (2000). Gnosis: An Introduction. T & T Clark. ISBN 0-567-08945-2.

• Masters, Bruce (2009). "Dhimmi". In Gábor Ágoston; Bruce Masters (eds.). Encyclopedia of the Ottoman Empire. Infobase Publishing.

• Madelung, Wilferd (15 October 1998), The Succession to Muhammad: A Study of the Early Caliphate, Cambridge University Press, ISBN 978-0-52-164696-3

• Mechelke, K., Kersten, Th., Lindstaedt, M., Geometrische Genauigkeitsuntersuchungen 2008. neuester terrestrischer Laserscannersysteme - Leica ScanStation 2 und Z+F IMAGER 5006. Photogrammetrie, Laserscanning, Optische 3D-Messtechnik - Beiträge der Oldenburger 3D-Tage 2008, Th. Luhmann / C. Müller (Hrsg.), Wichmann Verlag, Heidelberg, 2008.

• Meyer, Eduard, The Elephantine Papyrus Find, Documents from a Jewish community in the Persian period, (German title: Der Papyrusfund von Elephantine, Dokumente einer jüdischen Gemeinde aus der Perserzeit, J. C. Hinrichs'sche Buchhandlung, 2nd edition, Leipzig, 1912), Tr: Lord Henfield, 2024;

• Meyer, Eduard; Die Entstehung des Judenthums, eine historische Untersuchung, Halle an der Saale, 1896

• Meyer, Eduard; Ursprung und Anfange des Christentums, 3 Vols., Stuttgart und Berlin, 1921

• Meyer, Eduard; Geschichte des Alterthums, 5 Vols, Stuttgart und Berlin, 1907

• Meyer, Marvin and Robinson, James M., The Nag Hammadi Scriptures: The International Edition. HarperOne, 2007. ISBN 0-06-052378-6

• Miller, Hunter. United States. "Barbary Treaties 1786–1816: Treaty with Morocco June 28 and July 15, 1786". The Avalon Project, Yale Law School.

• Miller, Nathan (1 September 1997). The U.S. Navy: a history. Naval Institute Press. ISBN 978-1-55750-595-8. Retrieved 9 May 2011.

• Mook WG, Streurman HJ. Physical and chemical aspects of radiocarbon dating. Journal of the European Study Group on Physical, Chemical, and Mathematical Techniques Applied to Archaeology. 1983.

• Muir, John (1861). "Original Sanskrit Texts on the Origin and Progress of the Religion and Institutions of India". Williams and Norgate.

• Muir, William (1861). Life of Mahomet, Sirat Rasul Allah, four volumes: Vols. 1–2 published in 1858 by Smith, Elder, & Co.; Vols. 3–4 published in 1861 by Smith, Elder, & Co.

• Muir, William. The Beacon of Truth; or, Testimony of the Coran to the Truth of the Christian Religion, 1894

• Müller, Friedrich Max, The Sacred Books of the East, monumental compilation in 50 large volumes. Oxford: Clarendon Press, published between 1860 and 1920

• Munro-Hay, Stuart: State developement and urbanism in northern Ethiopia. In: Thurstan Shaw, Paul Sinclair, Bassey W. Andah, Alex Okpoko (Hrsg.): The Archaeology of Africa. Foods, Metals and Towns (= One World Archaeology. Bd. 20). Routledge, London 1993, ISBN 0-415-11585-X

• Murray, Douglas; Brandon, James, (2007). "Hate on the State: How British libraries encourage Islamic extremism" (PDF). Westminster, UK: Centre for Social Cohesion.

• Murray, Douglas; Verwey, Johan Pieter (2008). "Victims of Intimidation: Freedom of Speech Within Europe's Muslim Communities" (PDF). London, UK: Centre for Social Cohesion.

• Murray, Douglas (2013). Islamophilia: A Very Metropolitan Malady. emBooks. ISBN 9781627770507.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Murray, Douglas (2017). The Strange Death of Europe: Immigration, Identity, Islam. Bloomsbury Publishing PLC. ISBN 9781472942241.

• Murray, Douglas (2019). The Madness of Crowds: Gender, Race and Identity. Bloomsbury Publishing PLC. ISBN 9781472959959.

• Nebes, Norbert. "The Inscriptions of the Aksumite King Hafil and their Reference to Ethio-Sabaean Sources". Deutsches Archäologisches InstitutOrient-Abteilung Zeitschrift für Orient-Archäologie. 2017

• Nebes, Norbert: Die Inschriften aus dem Almaqah-Tempel in Addi Akaweh (Tigray). Zeitschrift für Orientarchäologie 3: 214–237, 2010.

• Nebes, Norbert: Zur Chronologie der Inschriften aus dem Bar'ān-Tempel. In: Archäologische Berichte aus dem Yemen. Band 10. Philipp von Zabern, Mainz 2005, ISBN 3-8053-3361-7.

• Newman, Robert C. "The Council Of Jamnia And The Old Testament Canon" (PDF). Gordon Faculty Online. Gordon College. Retrieved 23 November 2015.

• Nöldeke, Theodor; Marco Frenschkowski (1993). "Nöldeke, Theodor". In Bautz, Traugott (ed.). Biographisch-Bibliographisches Kirchenlexikon (BBKL) (in German). 6. Herzberg: Bautz. cols. 979–983. ISBN 3-88309-044-1.

• Nöldeke, Theodor; The Origins of The Koran: Classic Essays on Islam's Holy Book, ed. Ibn Warraq, include studies by Nöldeke.

• Nöldeke, Theodor; Georges Tamer (Übersetzer): Tarikh al-Qur'an. Arabische Übersetzung und Edition von Theodor Nöldeke / Friedrich Schwally et al., Geschichte des Qorans. Mit einer Einleitung und erweiterten Registern versehen. Konrad-Adenauer-Stiftung, Beirut 2004 (Die Verbreitung der arabischen Übersetzung ist in einigen arabischen Staaten verboten).

• Nyseth, Alexandra: Bedeutendster vorchristlicher Sakralbau Ostafrikas restauriert. Restauro, 16. Mai 2017

• Oren, Michael B. (2007), Power, Faith, and Fantasy: The United States in the Middle East, 1776 to 2006, New York: W.W. Norton & Co, ISBN 978-0-393-33030-4

• Pagels, Elaine (1979). The Gnostic Gospels. Random House. ISBN 0-679-72453-2.

• Parker, Jim. "The War Scroll: Genre & Origin." Memphis, Tn: Borderstone Press, 2012.

• Parton, James. "Jefferson, American Minister in France." Atlantic Monthly. 30.180 (1872)

• Perrin, Nicholas; "Thomas: The Fifth Gospel?," Journal of The Evangelical Theological Society 49 (March 2006)

• Peters, Francis Edward (2003). Islam: A Guide for Jews and Christians. Princeton University Press. ISBN 978-0-691-11553-5.

• Peters, Francis Edward (2003). The Monotheists: Jews, Christians, and Muslims in Conflict and Competition. Princeton University Press. ISBN 978-0-691-11461-3. ASIN: B0012385Z6.

• Peters, Francis Edward (1994). Muhammad and the Origins of Islam. SUNY Press. ISBN 978-0-7914-1876-5.

• Peterson, Jordan B. (1999). Maps of Meaning: The Architecture of Belief. Routledge. ISBN 978-0-415-92222-7.

• Qimron, Elisha, The Hebrew of the Dead Sea Scrolls, Harvard Semitic Studies, 1986. (This is a serious discussion of the Hebrew language of the scrolls.)

• Quirin, James A. The Evolution of the Ethiopian Jews: a History of the Beta Israel (Falasha) to 1920. University of Pennsylvania Press, 1992. ISBN 978-0-8122-3116-8

• Ramsey CB.; Radiocarbon calibration and analysis of stratigraphy: the OxCal program. Radiocarbon 37(2):425–30. 1995. Internet version, 2000.

• Rawlinson, Henry (1847) "The Persian Cuneiform Inscription at Behistun, decyphered and translated; with a Memoir on Persian Cuneiform Inscriptions in general, and on that of Behistun in Particular," The Journal of the Royal Asiatic Society of Great Britain and Ireland, vol. X. JSTOR 25581217.

• "Religion and Public Life". Pew Research Centre. Retrieved 16 April 2016.

• Restaurierung am 2.700 Jahre alten Tempel in Yeha (Nordäthiopien) erfolgreich abgeschlossen. In: Deutsches Archäologisches Institut, Montag, 13. März 2017.

• Roberts, Priscilla H.; Roberts, Richard S. (2008). Thomas Barclay (1728–1793): Consul in France, Diplomat in Barbary. Associated University Presse. ISBN 978-0-934223-98-0.

• Robin, Christian J.; Des villes dans le Jawf du Yémen?. Semitica, 1995.

• Robin, Christian J.; As-Sawda. Pages 93-95 in C.E. Bosworth, E. van Donzel, W.P. Heinrichs and G. Lecomte (eds). Encyclopaedia of Islam/Encyclopédie de l'Islam. Volume IX San-Sze. (2nd edition). Leiden: Brill 1998.

• Robin, Christian J., La vocalisation de Ns²n, nom antique d'as-Sawdāʾ (Jawf du Yémen), d'après une nouvelle inscription sabéenne. Pages 569-579 in Jérôme Lentin and Antoine Lonnet (eds). Mélanges David Cohen. Études sur le langage, les langues, les dialectes, les littératures, offertes par ses élèves, ses collègues, ses amis, présentés à l'occasion de son quatre-vingtième anniversaire. Maisonneuve et Larose, Paris 2003.

• Robin, Christian J.; 'Les deux villes' (Hagarəynê/Hgrnhn) sont-elles Nashshān et Nashqum?. Arabia. Revue de Sabéologie, 2004.

• Robin, Christian J. and Vogt, Burkhard (eds). Yémen, au pays de la reine de Saba. Exposition présentée à l'Institut du monde arabe du 25 octobre 1997 au 28 février 1998. Paris: Flammarion, Institut du Monde Arabe 1997.

• Robinson, James (1988). The Nag Hammadi Library in English. ISBN 0-06-066934-9.

• Robinson, James M., 1979 "The discovery of the Nag Hammadi codices," in Biblical Archaeology vol. 42,

• Robinson, James M. ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

• Rogerson, Barnaby (2008), The Heirs of Muhammad: Islam's First Century and the Origins of the Sunni-Shia Split, Overlook, ISBN 978-1-59020-022-3

• Röring, Nicole: Bauhistorische Untersuchungen am Almaqah-Heiligtum von Sirwah. Vom Kultplatz zum Heiligtum. (Dissertation) Brandenburgische Technische Universität Cottbus, 2006

• Rossi, Irene. The city-states of the Jawf at the dawn of Ancient South Arabian history (8th-6th centuries BC). II. Corpus of the inscriptions. (Arabia Antica, 17/2). «L'Erma» di Bretschneider, Roma 2022.

• Rojas, Martha Elena. "'Insults Unpunished' Barbary Captives, American Slaves, and the Negotiation of Liberty." Early American Studies: An Interdisciplinary Journal. 1.2 (2003)

• Rue, Loyal (2005). Religion Is Not about God: How Spiritual Traditions Nurture Our Biological. Rutgers. ISBN 978-0-8135-3955-3.

• Ryckmans, Jacques. Villes fortifiées du Yémen antique. Bulletin de la classe des lettres et des sciences morales et politiques de l'Académie Royale de Belgique 1981.

• Ryckmans, Jacques, Müller, Walter W. and ʿAbdallāh, Yūsuf M.; Textes du Yémen antique inscrits sur bois (with an English Summary). (Publications de l'Institut orientaliste de Louvain, 43). Université Catholique de Louvain, Institut Orientaliste 1994.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Sacks, Jonathan, The Dignity of Difference: How to Avoid the Clash of Civilizations, London, Continuum, 2002 ISBN 0-8264-6397-5

• Sarrazin, Thilo, Hostile Takeover, How Islam Hampers Progress And Corrodes Western Society, 2018, (German title: Feindliche Übernahme, Wie der Islam den Fortschritt behindert und die Gesellschaft bedroht) Translator and Editor: Lord Henfield, Guildford Scientific Press, 2023; Internet Archive

• Satellite-Based Damage Assessment of Cultural Heritage Sites 2015 Summary Report of Iraq, Nepal, Syria & Yemen June 2016.

• Salt, Henry: A Voyage To Abyssinia, And Travels Into The Interior Of That Country. London: Rivington, 1814

• Savage, Timothy M., "Europe and Islam: Crescent Waxing, Cultures Clashing", The Washington Quarterly, Summer 2004.

• Sayce, Rev. A. H.(1908). "The Archaeology of the Cuneiform Inscriptions", Second Edition-revised, 1908, Society for Promoting Christian Knowledge, London, Brighton, New York; at pp 9–16 Not in copyright

• Schacht, Joseph(1964). An Introduction to Islamic Law. Oxford: Clarendon

• Schaff, Philip - History of the Apostolic Church (in German, 1851; in English, 1853) 1874 English ed.

• Schaff, Philip - History of the Christian Church (8 vols.) (1858-1890)

• Schaff, Philip - The Creeds of Christendom, with a History and Critical Notes (3 vols., 1877), vol. I, vol. II, vol. III

• Schaff, Philip - The New Schaff-Herzog Encyclopedia of Religious Knowledge. Schaff edited the European Herzog encyclopedia for an American audience; this is a revision of that work. vol. IX

• Schaff, Philip - Early Church Fathers, a 38-volume translation in 3 parts, covering the Apostolic Fathers through Afphrahat. Early Church Fathers, that is:

• Schaff, Philip - Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325; 10 Vols.

• Schaff, Philip - Nicene and Post-Nicene Fathers: Series I - St. Augustine Volumes; 8 Vols.

• Schaff, Philip - Nicene and Post-Nicene Fathers: Series I - St. Chrysostom Volumes; 6 Vols.

• Schaff, Philip - Nicene and Post-Nicene Fathers: Series II - 14 Vols

• Schimmel, Annemarie (1985). And Muhammad is His Messenger: The Veneration of the Prophet in Islamic Piety. The University of North Carolina Press. ISBN 978-0-8078-4128-0.

• Schiettecatte, Jérémie. D'Aden à Zafar. Villes d'Arabie du Sud préislamique. (Orient et Méditerranée, 6). de Boccard, Paris 2011.

• Schnelle, Mike: Yeha, Äthiopien: Die Restaurierungsarbeiten am Monumentalbau Grat Beʿal Gebri; Forschungsbericht des Deutschen Archäologischen Institus, 2017.

• Scholl-Latour, Peter; Das Schwert des Islam. Revolution im Namen Allahs. Heyne, München 1990, ISBN 3-453-03990-4.

• Scholl-Latour, Peter; Den Gottlosen die Hölle. Der Islam im zerfallenden Sowjetreich. Bertelsmann, München 1991, ISBN 3-570-00426-0.

• Scholl-Latour, Peter; (Hrsg.): Weltkrise Arabien. Allah, Blut und Öl. Hintergründe eines Konflikts. Fotoreportage (Stern-Bücher). Gruner & Jahr, Hamburg 1991, ISBN 3-570-06697-5.

• Scholl-Latour, Peter; Kampf dem Terror. Kampf dem Islam? Chronik eines unbegrenzten Krieges. Propyläen, München 2002, ISBN 3-549-07162-0.

• Scholl-Latour, Peter; Der Fluch der bösen Tat. Das Scheitern des Westens im Orient. Propyläen, Berlin 2014, ISBN 978-3-549-07412-1.

• Schultz, Brian. Conquering the World: the War Scroll (1QM) Reconsidered. Leiden & Boston: Brill, 2009

• Schuon, Frithjof, Understanding Islam, World Wisdom Books, 2013.

• Segal, Alan F. 1986. Rebecca's Children: Judaism and Christianity in the Roman World. Cambridge, Mass: Harvard University Press.

• "Sethian Gnosticism: A Literary History," Archived 2007-07-06 at the Wayback Machine in Nag Hammadi, Gnosticism and Early Christianity, ISBN 0-913573-16-7

• Shoebat, Walid; Why I Left Jihad: The Root of Terrorism and the Return of Radical Islam, 2005

• Shoebat, Walid; Why We Want to Kill You: The Jihadist Mindset and How to Defeat it, 2007

• Shoebat, Walid; God's War on Terror: Islam, Prophecy and the Bible, with Joel Richardson, 2008

• Sikand, Yoginder (2004). Muslims in India since 1947: Islamic perspectives on inter-faith relations. London: RoutledgeCurzon. ISBN 978-0-415-31486-2.

• Siebers, Tobin, "Religion and the Authority of the Past", University of Michigan Press, November 1, 1993 (ISBN 0-472-08259-0).

• Smethurst, David (2006), Tripoli: The United States' First War on Terror, New York: Presidio Press

• Spencer, Robert The Critical Qur'an: Explained from Key Islamic Commentaries and Contemporary Historical Research, Bonbardier Books / Park Hill, New York City, 2021

• Spencer, Robert; The Complete Infidels' Guide to the Koran. Regnery Press. September 21, 2009. p. 260. ISBN 978-1-59698-104-1. OCLC 317454159.

• Spencer, Robert; Stealth Jihad: How Radical Islam is Subverting America without Guns or Bombs. Regnery Press. October 28, 2008. ISBN 978-1-59698-556-8. OCLC 740862521.

• Spencer, Robert; Religion of Peace?: Why Christianity Is and Islam Isn't. Regnery Publishing. 2007. ISBN 978-1-59698-515-5. OCLC 929251820.

• Spencer, Robert; The Myth of Islamic Tolerance: How Islamic Law Treats Non-Muslims (editor), Prometheus Books, 2005. ISBN 1-59102-249-5 OCLC 551266709

• Spencer, Robert; Inside Islam: A Guide for Catholics: 100 questions and answers. Ascension Press. 2003. p. 197. ISBN 978-0-9659228-5-2.

• Spencer, Robert; Islam Unveiled: Disturbing Questions About the World's Fastest Growing Faith. Encounter Books. October 25, 2002. p. 202. ISBN 978-1-893554-58-0. OCLC 752326911.

• Spencer, Robert; Islam: Religion of Bigots (PDF), The David Horowitz Freedom Centre, 2013, p. 20, ASIN B00EYQZS9Y

• Spencer, Robert; Muslim Persecution of Christians, The David Horowitz Freedom Centre, 2011, p. 40, ASIN B0058P4PHG

• Spencer, Robert; Muslim Brotherhood in America (PDF), The David Horowitz Freedom Centre, 2012, p. 28, ASIN B007GEJD92

• Spencer, Robert; What Americans Need to Know About Jihad (PDF), The David Horowitz Freedom Centre, 2007, p. 15, ASIN B0058PIX74

• Spencer, Robert Not Peace But a Sword: The Great Chasm Between Christianity and Islam. Catholic Answers. March 25, 2013. ISBN 978-1938983283. OCLC 840646024.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Spencer, Robert The Truth About Muhammad: Founder of the World's Most Intolerant Religion, Regnery Press, 2006 (NYT bestseller list – 2006-10-29[48]) ISBN 1-59698-028-1 OCLC 232648493

• Smith, Ben (September 4, 2010). "Mosques and Money" (blog post). Politico.com. Retrieved September 10, 2018.

• Spencer, Robert The Politically Incorrect Guide to Islam (And the Crusades), Regnery Press, 2005. (NYT bestseller list – 2005-10-16[49]) ISBN 0-89526-013-1 OCLC 779057129

• Spencer, Robert Palestinian Delusion: The Catastrophic History of the Middle East Peace Process. Bombardier Book. December 3, 2019. ISBN 978-1642932546.

• Spencer, Robert The History of Jihad: From Muhammad to ISIS. Bombardier Books. August 7, 2018. ISBN 9781682616598. OCLC 1046676281.

• Stein, Aurel M.. Ancient Khotan: Detailed report of archaeological explorations in Chinese Turkestan. 2 vols. pp. 44–45. M. Aurel Stein. Oxford: Clarendon Press 1907.

• Stein, Aurel M., On Ancient Central Asian Tracks: Brief Narrative of Three Expeditions in Innermost Asia and Northwestern China, Delhi: Book Faith India 1932.

• Steinsaltz, Adin, "Chapter 1: What is the Talmud?" in The Essential Talmud (2006). Basic Books

• Stowasser, Barbara Freyer. Women in the Qur'an, Traditions and Interpretation, Oxford University Press; Reprint edition (1 June 1996), ISBN 978-0-19-511148-4

• Stuiver M, Reimer PJ, Bard E, Beck JW, Burr GS, Hughen KA, Kromer B, McCormac FG, van der Plicht J, Spurk M.; INTCAL98 radiocarbon age calibration 24,000–0 cal BP. Radiocarbon 40(3):1041–83. 1998.

• Tabatabae, Sayyid Mohammad Hosayn. AL-MIZAN:AN EXEGESIS OF THE QUR'AN, translation by S. Saeed Rizvi. WOFIS. ISBN 978-964-6521-14-8.

• Tellenbach, Silvia (2015). "Islamic Criminal Law". In Markus D. Dubber; Tatjana Hornle (eds.). The Oxford Handbook of Criminal Law. Oxford University Press. ISBN 978-0199673599

• Tepper, Y.; "Bet-Lehem Ha-Gelilit" (Bethlehem of Galilee), Hadashot Arkheologiyot – Excavations and Surveys in Israel (128). 2016-04-14.

• The Grand Bible: An Encyclopaedic Compilation of the Original and Complete Contents of Religious and Affiliated Texts from East and West in English by Lord Henfield, 2018; Tanakh, New Testament, Dead Sea Scrolls, Koran, Nag Hammadi Library, other scriptures from Asia, etc. 5th Edition 2023, Guildford Scientific Press, England, UK, Internet Archive, USA 2019.

• The Chronological Koran, edited by Lord Henfield, Guildford Scientific Press, England, UK, Internet Archive, USA 2019.

• The Sira: Guillaume, Alfred (1955). The Life of Muhammad: A translation of Ibn Ishaq's Sirat Rasul Allah. Oxford University Press. ISBN 0-19-636033-1.

• The Hadith, Sahih al-Bukhari by Muhammad al-Bukhari in c. 846 AD / 232 AH. (the laws, deeds and sayings of prophet Mohammed) – translation by Muhammad Muhsin Khan, corrected and published by Darussalam Publishers, Riyadh, Saudi Arabia

• The Tafsir al-Tabari: The first complete translation of the Quran in Persian, along with its tafsir, which has survived till today. The book is a translation of Tafsir al-Tabari in Arabic, the exegesis of Koran, Sira, Hadith.

• The Meaning of the Glorious Koran, English by Marmaduke Pickthall, 1930. (ISBN 1-879402-51-3)

• The Holy Qur'an: Text, English Translation and Commentary by Abdullah Yusuf Ali, 1934.(ISBN 0-915957-76-0)

• The Holy Qur'an: Text, Translation and Commentary (1937) by British-Indian Dawoodi Bohra Shia scholar Abdullah Yusuf Ali.

• The Quran - Tafheem Maududi - Tafhim-ul-Quran by Abul A'la Maududi.; English translation by Zafar Ishaq Ansari, 2006

• The Noble Qur'an, English by Dr. Muhammad Muhsin Khan and Dr. M. Taqi-ud-Din Al-Hilali, 1999. (ISBN 1-59144-000-9)

• The Study Qur'an — authored by an editorial collective led by noted Islamic philosopher Seyyed Hossein Nasr, published in 2015 by HarperCollins.

• The Qur'an: An Encyclopedia. Oliver Leaman et al. (eds.) (First ed.). Routledge. 2005. ISBN 978-0-415-77529-8.

• The National Geographic Society dates the gospel of Judas originally to mid 2nd century "Archived copy". Archived from the original on 2015-04-18. Retrieved 2015. and the copy we possess 220-340

• Tischendorf, Constantin von (1866). When Were Our Gospels Written?, New York: American Tract Society. (German title: Wann wurden unsere Evangelien verfasst?. Leipzig: J. C. Hinrichssche Buchhandlung, 1865.

• Tischendorf, Constantin von, Novum Testamentum Vaticanum. Post Angeli Maii Aloirumque Imperfectos Labores ex ipso Codice, Lipsiae: Giesecke & Devrient.

• Tischendorf, Constantin von: Bibliorum codex Sinaiticus Petropolitanus. Giesecke & Devrient, Leipzig 1862.

• Tischendorf, Constantin von (1871). Die Sinaibibel ihre Entdeckung, Herausgabe, und Erwerbung. Leipzig: Giesecke & Devrient.

• Turner, John D, Gnosticism and Platonism: The Platonizing Sethian texts from Nag Hammadi in their Relation to Later Platonic Literature Archived 2007 at the Wayback Machine, ISBN 0-7914-1338-1.

• Turner, William (1913). Plotinus, a native of Lycopolis in Egypt, who lived from 205 to 270 was the first systematic philosopher of [Neo-Platonism], "Neo-Platonism". In Herbermann, Charles (ed.). Catholic Encyclopedia. 10}. New York: Robert Appleton Company.

• Tuckett, Christopher M. (1986). Nag Hammadi and the Gospel Tradition: Synoptic Tradition in the Nag Hammadi Library. T & T Clark. ISBN 0-567-09364-6.

• The Chronological Koran, Chinese by Ma Jian, ed. Lord Henfield, 2020;, Internet Archive

• The Koran: Lex Mahumet pseudoprophete (1143), (Law of Mohammed the false prophet), Latin text, edited, and reprinted by Theodor Bibliander. Foreword by Martin Luther, 1543

• The Holy Qur'an: English by Maulana Muhammad Ali, 1917. (ISBN 0-913321-11-7).

• Toll, Ian W. (17 March 2008). Six Frigates: The Epic History of the Founding of the U.S. Navy. W. W. Norton & Company. ISBN 978-0393330328. ISBN 978-0-393-05847-5

• "Treaty of Peace and Amity, Signed at Tripoli June 4, 1805". Avalon.law.yale.edu.

• Trifkovic, Serge; The Sword of the Prophet: The politically incorrect guide to Islam: History, Theology, Impact on the World, Boston, Regina Orthodox Press (2002); ISBN 1-928653-11-1

• Trifkovic, Serge; Defeating Jihad: How the War on Terrorism May Yet Be Won, In Spite of Ourselves, Regina Orthodox Press (2006) ISBN 978-1928653264

• "Tripolitan War". Encyclopedia.com (from The Oxford Companion to American Military History). 2000. Retrieved 11 February 2017.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

• Tucker, Glenn. Dawn like Thunder: The Barbary Wars and the Birth of the U.S. Navy. Indianapolis, Bobbs-Merrill, 1963. OCLC 391442.

• Tucker, Spencer C. (2014). The Encyclopedia of the Wars of the Early American Republic, 1783–1812: A Political, Social, and Military History [3 volumes]: A Political, Social, and Military History. ABC-CLIO. ISBN 978-1-59884-157-2.

• United States. Dept. of State (1837). The diplomatic correspondence of the United States of America. Printed by Blair & Rives.

• United States Congressional Serial Set, Serial No. 15038, House Documents. Government Printing Office. GGKEY:TBY2W8Z0L9N.

• Veer, Peter van der, "Religious Nationalism: Hindus and Muslims in India", University of California Press, 1994 (ISBN 0-520-08256-7).

• Vermes, Géza; Jesus the Jew: A Historian's Reading of the Gospels, Minneapolis, Fortress Press 1973 ISBN 0-8006-1443-7

• Vermes, Géza; The Dead Sea Scrolls: Qumran in Perspective, Minneapolis, Fortress Press 1977 ISBN 0-8006-1435-6

• Vermes, Géza; The Complete Dead Sea Scrolls in English, Penguin 1997 ISBN 978-0-14-044952-5 (2004 ed.) (Fiftieth anniversary ed. 2011 ISBN 978-0-141-19731-9)

• Vermes, Géza; The Changing Faces of Jesus, London, Penguin 2001 ISBN 0-14-026524-4

• Vermes, Géza; Jesus in his Jewish Context, Minneapolis, Fortress Press 2003 ISBN 0-8006-3623-6

• Vermes, Géza; The Authentic Gospel of Jesus, London, Penguin 2004 ISBN 0-14-100360-X

• Vermes, Géza; The Story of the Scrolls: The Miraculous Discovery and True Significance of the Dead Sea Scrolls, London, Penguin 2010 ISBN 978-0-14-104615-0

• Vogt Burkhard: Der Almaqah-Tempel von Bar'ān (Arsh Bilqīs). Pages 219–222 in W. Seipel (ed.), Jemen. Kunst und Archäologie im Land der Königin von Saba (exhibition catalogue). Vienna: Kunsthistorisches Museum/Milan: Skira Editore 1998.

• Vogt Burkhard, Herberg W. & Röring N.: 'Arsh Bilqīs': der Tempel des Almaqah von Bar'ān in Marib. Sanaa: Deutsches Archäologisches Institut, 2000.

• Voorst, Robert van (2000). Jesus Outside the New Testament: an introduction to the ancient evidence. Grand Rapids: Eerdmans

• Warner, Bill (2015). Sharia Law for Non-Muslims. Center for the Study of Political Islam. ISBN 978-0-9795794-8-6.

• Warner, Bill (2016). The Hadith. Center for the Study of Political Islam. ISBN 978-1-936659-01-2.

• Warner, Bill (2016). A Two-Hour Koran. Center for the Study of Political Islam. ISBN 978-1-936659-02-9.

• Warner, Bill. A Simple Koran - A Reconstructed Historical Koran, Center for the Study of Political Islam; ISBN 0-9785528-8-1 and/or ISBN 13 978-0-9785528-8-6; www.cspipublishing.com

• Warner, Bill (2016). The Life of Mohammed. Centre for the Study of Political Islam. ISBN 978-1-936659-06-7.

• Wellhausen, Julius; Prolegomena zur ältesten Geschichte des Islams. In: Skizzen und Vorarbeiten. 6. Heft. Reimer, Berlin 1899, S. 1–160.

• Wheelan, Joseph, Jefferson's War: America's First War on Terror, 1801–1805, New York: Carroll & Graf, ISBN 978-0-7867-4020-8.

• Whipple, A. B. C. (1991), To the Shores of Tripoli: The Birth of the U.S. Navy and Marines, Bluejacket Books, ISBN 1-55750-966-2

• Wise, Michael, Martin Abegg Jr., & Edward Cook. 1996. The Dead Sea Scrolls: A New Translation. Harper. San Francisco.

• Wissmann, Hermann von; Die Geschichte des Sabäerreichs und der Feldzug des Aelius Gallus. Walter de Gruyter, Berlin / New York 1976.

• Wissmann Hermann von, Zur Geschichte und Landeskunde von Alt-Südarabien, Wien: 263–66. 1964.

• Wolf, Pawel (2009). "The Almaqah temple of Meqaber Gaʿewa near Wuqro (Tigray, Ethiopia)" Proceedings of the Seminar for Arabian Studies. Retrieved Nov. 2023.

• Yadin, Yigael. The Temple Scroll: The Hidden Law of the Dead Sea Sect, New York: Random House, 1985.

• Yadin, Yigael. "The Scroll of the War of the Sons of Light against the Sons of Darkness." Translated by B. and C. Rabin. Oxford, 1962.

• Yamauchi, Edwin M. (1983). Pre-Christian Gnosticism: A Survey of the Proposed Evidences. ISBN 0-8010-9919-6.

• Yamauchi, Edwin M., "Pre-Christian Gnosticism in the Nag Hammadi Texts?," in Church History vol. 48

• Ye'or, Bat; Understanding Dhimmitude, 2013, RVP Press, ISBN 978-1-61861-335-6 (paperback).

• Ye'or, Bat; Europe, Globalization, and the Coming of the Universal Caliphate, 16 September 2011, Fairleigh Dickinson University Press, ISBN 1-61147-445-0

• Ye'or, Bat; Verso il Califfato Universale: Come l'Europa è diventata complice dell'espansionismo musulmano, Lindau, Torino: May 2009. ("Toward the Universal Caliphate: How Europe Became an Accomplice of Muslim Expansionism")

• Ye'or, Bat; Eurabia: The Euro-Arab Axis, 2005, Fairleigh Dickinson University Press, ISBN 0-8386-4077-X

• Ye'or, Bat; Islam and Dhimmitude: Where Civilizations Collide, 2001, Fairleigh Dickinson University Press, ISBN 0-8386-3942-9; ISBN 0-8386-3943-7 (with David Littman, translated by Miriam Kochan)

• Ye'or, Bat; The Decline of Eastern Christianity: From Jihad to Dhimmitude; seventh to twentieth century, 1996, Fairleigh Dickinson University Press, ISBN 0-8386-3678-0; ISBN 0-8386-3688-8 (paperback).

• Ye'or, Bat; The Dhimmi: Jews and Christians Under Islam, 1985, Fairleigh Dickinson University Press, ISBN 0-8386-3233-5; ISBN 0-8386-3262-9 (paperback). (with David Maisel, Paul Fenton and David Littman; foreword by Jacques Ellul)

• Ye'or, Bat; Les Juifs en Egypte, 1971, Editions de l'Avenir, Geneva (in French, title translates as "The Jews in Egypt")

• Ye'or, Bat; 17 chapters in Robert Spencer (ed.), The Myth of Islamic Tolerance: How Islamic Law Treats Non-Muslims, Prometheus Books, 2005. ISBN 1-59102-249-5.

• Ye'or, Bat; "The Dhimmi Factor in the Exodus of Jews from Arab Countries" in: Malka Hillel Shulewitz (ed.), The Forgotten Millions. The Modern Jewish Exodus from Arab Lands, Cassell, London/New York 1999; Continuum, 2001, ISBN 0-8264-4764-3 (pp. 33–51).

• Ye'or, Bat; "A Christian Minority. The Copts in Egypt" in W. A. Veehoven (ed.), Case Studies on Human Rights and Fundamental Freedoms. A World Survey. 4 vols. The Hague: Martinus Nijhoff, 1976, ISBN 90-247-1779-5.

• Yousef, Mosab Hassan, Son of Hamas: A Gripping Account of Terror, Betrayal, Political Intrigue, and Unthinkable Choices; Tyndale House Publishers, Inc., ISBN 978-1-4143-3668-8

• Zacks, Richard (2005), The Pirate Coast: Thomas Jefferson, the First Marines, and the Secret Mission of 1805, New York: Hyperion

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

JOHN NELSON DARBY
AND HIS LITERAL BIBLE TRANSLATION

John Nelson Darby (18 Nov 1800 – 29 Apr 1882) was a Bible teacher, one of the influential figures among the original Plymouth Brethren. He was born in Westminster, London, the youngest of the six sons of John Darby and Anne Vaughan. The Darbys were an Anglo-Irish landowning family seated at Leap Castle, King's County (modern County Offaly), Ireland. He was a nephew of Admiral Henry D'Esterre Darby who served with Lord Nelson at the Battle of the Nile, that is why John was given his middle name.

John Nelson Darby (1800-1882) was educated at Trinity College, Dublin, where he graduated in 1819 as Classical Medallist. He was ordained as a priest in the established church in Ireland in 1825, and ministered among country people in remote places. In 1827 he came to believe that the church to which he belonged was hopelessly corrupt; and, on the basis of his independent study of Scripture, he also came to believe that a Christian was obliged to separate himself from all corrupt organizations. So he resigned his position as a clergyman, and began to associate with certain 'brethren' in Dublin who shared his views. Because he was unmarried and had inherited a large estate, he had no need of a salary. In Dublin he met Benjamin Wills Newton, who recognized Darby's gifts and invited him to minister among like-minded people in Plymouth, England. By the year 1832 a congregation was definitely formed there under Darby's leadership. This was the beginning of the so-called 'Plymouth Brethren' movement, to which Darby would devote the rest of his life.

(The movement originated in Ireland and England a few years earlier with groups of Christians who met for prayer and fellowship. Biblical prophecy and the Second Coming of Christ were emphasized. John Nelson Darby, a former clergyman in the Church of Ireland (Anglican), soon became the dominant personality in the movement. He founded groups of Brethren in many parts of the British Isles and in continental Europe, especially in French Switzerland, where he spent the greater part of the period 1838–45. See also Sir Lancelot Charles Lee Brenton and his translation of the Septuagint.

(The Plymouth Brethren have been active in foreign missionary work, principally in Central Africa, India, and Latin America. Brethren are found throughout the English-speaking world and in most European countries. In the United States, which they reached in the early 1860s, there are at least seven separate groups. In the U.S. and Canada, the Open Brethren or "Christian Brethren," had in 1997 about 150,000 members and 1,750 U.S. congregations.)

In the year 1837 he went to the continent to promote his teachings among Methodists and Baptists there. By 1840 he had established several congregations in Switzerland and France. In 1853 he went on to Germany, where he established congregations in Dusseldorf, Elberfeld, and in other towns. He was dissatisfied with the existing Bible versions in French and German, and so he collaborated with German and French followers in the creation of new versions in those languages. With some German associates he produced the 'Elberfelder Bible,' and with French-speaking followers he produced the 'Pau Bible.'

The Elberfelder Bibel has long been the most literal translation available in German. Whereas Luther used a mixed style of word-for-word and interpretive translation, the Elberfelder is strictly word-for-word, also trying to reflect tense, voice and moods of the underlying Greek verbs, etc. The NT was mainly based on critical texts available at that time, though the Textus Receptus was used in undecided cases. The impetus for the translation probably proceeded from J. A. von Poseck. In 1851 he had already translated some of the Epistles and sent these translations to Darby in England for review. In 1854 when Darby was in Germany for an extended visit he worked with J.A. von Poseck and Carl Brockhaus on the translation. At first they intended only to translate the Epistles, but finally decided to translate the entire NT. It cannot be determined which of the men translated any given portion of the work. The completed NT was first published (by Brockhaus) in 1855. This was followed by several editions (11 of them appeared between 1855 and 1901), in which the annotations were greatly expanded (showing many of the various readings of the mansuscripts) and the text slightly revised in more natural German (e.g. replacing participles with more idiomatic relative clauses). Darby probably contributed to the first four revisions, which appeared before his death. Others also contributed to the revisions, principally Rudolf Brockhaus and Emil Doenges. The Old Testament was translated by Darby, Carl Brockhaus, and Hermanus Cornelis Voorhoeve (a Dutchman from Rotterdam). Work began in 1869, and was completed in 1871, when the entire Bible was published. The Old Testament was slightly revised in subsequent editions. More extensive updates and revisions of the Elberfelder Bible were published in 1960, 1975, and 1985, in which the NT is conformed to the current Nestle-Aland editions of the Greek text. The Revidierte Elberfelder Bibel of 1985 (published by the R. Brockhaus Verlag) is an evangelical Protestant translation, and remains not only the most literal German Bible translation but also one of the most popular Bible translations in German. (See: Die Bibel, Die Heilige Schrift mit dem Deuterokanon, Elberfelder Ausgabe 1905, Lord Henfield Edition 2025, Internet Archive 2025.)

TRANSLATION INTO ENGLISH

At first, Darby did not feel such a need for a new translation in English, because he considered the King James Version to be adequate for most purposes, and he encouraged his followers to continue to use it. But, he decided to produce a highly literal English version of the New Testament for study purposes. This New Testament was first issued in parts, beginning with the Gospel according to Matthew in 1865. The New Testament was completed in 1867. The version is exceedingly literal, based upon modern critical editions of the Greek text, and abundantly supplied with text-critical and philological annotations. The annotations are by far the most comprehensive and detailed to be found in an English version. It was consulted by the translators of the English Revised Version of 1881 (see F.F. Bruce, History of the Bible in English, 3rd ed., 1978, p. 132).

After Darby's death in 1882, certain of his followers in England produced an English version of the Old Testament based upon Darby's French and German translations. In 1890 this was published as the Old Testament portion of The Holy Scriptures. A New Translation from the Original Languages by J. N. Darby (G. Morrish, 1890). A later edition with abridged annotations (omitting the references to Hebrew and Greek manuscripts) was published by Stow Hill Bible and Tract Depot in 1939, and reprinted by Bible Truth Publishers in 1961. The Morrish edition of 1890 (with unabridged annotations) was reprinted by Bible Truth Publishers (Addison, Illinois) in 1983.

Lord Henfield, 2025.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

REVISED PREFACE TO SECOND EDITION OF THE NEW TESTAMENT, 1871

The Gospels, Acts, Epistles, and Book of Revelation.
A New Translation from a Revised Text of the Greek Original
by John Nelson Darby, London: G. Morrish, 1867.
Second edition 1872.

The original edition, in which each of the several books was published by itself (or two epistles together if there were two to the same assembly), and the reprints of several, which seem to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more convenient form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the Textus Receptus, with a collection of the various readings adopted by all or any of the editors of most repute, Griesbach, Lachmann, Scholz, Tischendorf, and some others. But the Textus Receptus was itself often changed in the text of the work, and I found that several of these changes had escaped my notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct translation: only there was no use in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the Textus Receptus had no real authority, nor was indeed the English Version taken from it, -- it was an earlier work by some years. With some variations, which critics have more or less carefully counted, the Textus Receptus was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: there were besides this Erasmus and Beza. Erasmus was the first published; the Complutensian Polyglott the first printed: then Stephanus; and then Beza. The Elzevirs were not till the next century; and the expression in their preface of textus ab omnibus receptus led to the expression of 'textus receptus', or received text. The Authorised Version was mainly taken from Stephanus, or Beza. The reader who is curious as to these things may see a full account in Scrivener's Introduction or other similar Introductions. After this came, beginning with Fell at Oxford, various critical editions: Mill, Bengel, Wetstein (who greatly enlarged the field of criticism), then Griesbach, Matthei (the last giving the Russian Codices, which are Constantinopolitan so called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Griesbach, Lachmann, Scholz, and Tischendorf: the first of soberer judgment and critical acumen and discernment; the next with a narrower system of taking only the very earliest MSS., so that sometimes he might have only one or two; the third excessively carelessly printed, but taking the mass of Constantinopolitan MSS. as a rule; the last of first-rate competency and diligence of research, at first somewhat rash in changing, but in subsequent editions returning more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying. Scholz, in a lecture in England, gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since: Tregelles laying it down strictly as a fixed rule.

Meanwhile, since my first edition, founded on the concurrent judgment of the four great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS. has been discovered; the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic Epistles and the Apocalypse, and others, in the Monumenta Sacra Inedita of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and De Wette, furnished a mass of new materials. Tregelles' too was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed., Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Beza, Codex Ephraemi, St. Gall, Claromontanus, Hearne's Laud in the Acts, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Bianchini. The Syriac I had from others; it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The Zacynthius of Luke I have consulted; with occasional reference to the fathers; Stephanus, Beza, Erasmus. The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight -- it gave me the word and mind of God more accurately: in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MSS., I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter as questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researches have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings; partly wilful, partly innocently: the attempt to assimilate the Gospels, which was wilful; and then, more innocently, arising from the passages read in ecclesiastical services, such changes as 'Jesus' put for 'He' where it was needed, as in these services 'He' at the beginning referred to nothing; and 'Jesus' was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out 'first-born' in the Sinaitic and Vatican and some others, (which I note because it affects the oldest MSS.,) because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS. and versions (which are earlier than all MSS.), with a little care, make the real state of the case plain; but no MSS. are early enough to escape these handlings. So that the system which takes merely the oldest MSS. as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

The three greatest questions are 1 Timothy iii. 16, the beginning of John viii, and the last verses of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John viii, I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS. because it was thought injurious to morality: and not only so, but in my examination of the text I found that in one of the best MSS. of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct closes to the Lord's life in the Gospels: his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews owned, and sending the message out on earth to Gentiles, the other from heaven to all the world, beginning with Jerusalem itself; one Messianic, so to speak, the other heavenly. Now Mark, up to the end of verse eight, gives the Matthew close; from verse nine a summary of the Bethany and ascension scene, and facts related in Luke and John. It is a distinct part, a kind of appendix, so to speak.

I have always stated the Textus Receptus in the margin where it is departed from, except in the Revelation, Erasmus having translated that from one poor and imperfect MS., which being accompanied by a commentary had to be separated by a transcriber; and even so Erasmus corrected what he had from the Vulgate, or guessed what he had not. There was not much use in quoting this.

But it does not seem to me that any critics have really accounted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved to be there. After all research, it cannot be denied, I think, that there are two great schools of readings. The same MS. may vary as to the school it follows in different parts. Thus Griesbach says A was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So Porphyrius (marked P), which I found in six or eight chapters of Acts so uniformly to go with the Textus Receptus, that I consulted it scarcely at all afterwards, does not do so in Paul's Epistles. Still there are the two schools. Of the one, Sinaitic, Vatican, and Dublin ({aleph} B Z) are the most perfect examples. For that in the main they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy: I remarked but one blunder in copying. The Vatican, as a copy, is far superior to Sinaiticus, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have none until after the empire was Christian, and that Diocletian had destroyed all the copies he could get at. This Alexandrian text, so called, is the oldest we have in existing Greek MSS. The Alexandrian MS. (marked A) is not uniformly Alexandrian in text. But, if Scrivener is to be trusted, the Peschito Syriac agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS. we have, made at the end of the first or the beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon: one ancient MS. of it, Brixianus, is uniformly the Textus Receptus. I think I only found one exception. Where did this come from? The Vulgate is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them: {aleph}, B, Z, L, which last follows B very constantly; then we have A and a long list of uncials going with it, not so ancient or much thought of; so that in Alford you will find 'A, &c.' There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and P which in the epistles chiefly follows the Alexandrian but not unfrequently tends to T. R. and A. In the Acts it is, as far as I have examined it, T. R. {delta}, or St. Gall, is often T. R., though in many respects an independent witness. If in the Gospels A and B go together, we may be tolerably confident of the reading, of course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing uncertain at all, though in very few instances questions may be raised, the history of it is not really ascertained. I avow my arriving at no conclusion, and I think I can say no one can give that history: the phenomena are unsolved.

I have said thus much on the criticism of the text, and the MSS., that persons not versed in the matter may not hazard themselves in forming conclusions without any real knowledge of the questions. Such a book as Tischendorf's English Testament I think mischievous. You have the English Version questioned continually, and {aleph}, B, A, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and that is all. Thus, to say no more, the readings of A in the Epistles have a totally different degree of importance from that of its readings in the Gospels. And all becomes uncertain. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all. I have followed a collation of the best authorities, but where, though for trifling differences, you have {aleph}, B, L, or B, L, on one side, and A, &c., on the other, I confess I have no entire certainty that B, L, are right.

In the next place the reader has not a revision of the Authorised Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that numbers of phrases of the Authorised Version will be found in the translation. Filled as the mind is with it from constant use, it suggested itself naturally to the mind. I had no wish to reject it. But a revision of the Authorised Version, if desirable for ecclesiastical use, is not (I think) in itself a wise attempt. I rather doubt the justness of the taste which attempts to revise the Authorised Version. The new bit does not suit the old, and is the more distasteful from its juxtaposition. Imitation is seldom good taste, seldom undetected; it wants nature, and in these things nature is good taste, and attracts.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books, and known; but I have used Meyer, whose continuators are very inferior, and from whom a large part of Alford is taken; but I have consulted Alford too, and De Wette. Ellicott is excellent in what he has done; Kypke most useful in what he affords. I have used them for the exegesis of the text as Greek, not for any doctrine in any case. Fritzsche, who is grammatically very full; Bleek, who very much exhausts learning in his book on the Hebrews. Delitzsch and others I have occasionally referred to; there is Kuinoel on the historical books; but I did not find many of them of very great value, Calvin of less than I should have supposed. There are Bengel, Hammond, Elsley; Wolff and other German writers; and Stanley, Jowett, Eadie, &c. But I confess reference to the latter did not lead me to

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

repeat it much. What I sought was the thorough study of the text; opinions were of little moment. Poole's Synopsis and Bloomfield have been at hand for older commentators.

Of translations, Diodati's Italian is the best of the old ones, then the Dutch, then the English. Bengel's German is a very good one, and there is, though tainted by their doctrine occasionally, a very literal one called Berleburger. Other translations are Kistemaker, Gossner, Van Ess, which are Roman Catholic; a corrected one of Luther by Meyer; the Swiss one by Piscator, far better than Luther's. These, though I referred to them in a translation made into German, I used comparatively little now or not at all. Of the French, Diodati's is literal, but hardly French; Martin and Ostervald, little to be trusted; and Arnaud's, I may say, not at all. Luther's is the most inaccurate I know. Besides this, there are in Latin the Vulgate and Beza. De Wette's German is elegant, but from excessive leaving out the auxiliary verbs, which is allowed in German, affected; and in the Old Testament, though a good Hebraist, not to be trusted, from rationalistic principles. His Isaiah is Gesenius's.

I have used all helps I could, but the translation is borrowed in no way from any; it is my own translation, but I have used every check I could to secure exactness. I believe the scriptures to be the inspired word of God, received by the Holy Ghost and communicated by His power, though, thank God, through mortal men: what is divine made withal thoroughly human, as the blessed Lord Himself whom it reveals, though never ceasing to be divine. And this is its unspeakable value: thoroughly and entirely divine, 'words which the Holy Ghost teacheth', yet perfectly and divinely adapted to man as being by man. My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible.

There are some remarks I would desire to make on the English Authorised Version, which would debar me from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked which make it desirable that the English reader should have something more exact. -- There is one principle which the translators avow themselves, which is a very great and serious mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very serious; in all the connection is lost. Thus in John v we have 'judgment' committed to the Son; shall not come into 'condemnation;' the resurrection of 'damnation.' The word is the same in Greek, and every one can see that 'not coming into judgment' is a very different thing from 'not coming into condemnation.' The whole force of the passage depends on this word, and its contrast with life. Here the sense is wholly changed. In another the connexion is lost -- Romans XV. I2, I3: 'In him shall the Gentiles trust;' 'now the God of hope.' 'Trust' is the same word as 'hope,' only a verb. 'The Gentiles hope;' 'the God of hope.' I only mention these as examples.

In some cases, as 'elders,' 'the Lord's coming,' 'the law,' theological views have biassed the translators. Thus in Acts i we have 'ordained' put in where there is no word at all. All there is in Greek is 'must one be a witness.' So in Acts xiv. 23, 'They ordained them elders :' it is simply 'they chose elders for them,' cheirotoneo. I am well aware that in ecclesiastical Greek, borrowed from this passage doubtless, and their new ideas attached to it, the word came to mean this ecclesiastically. But it is not its own meaning. It is 'to choose,' as 2 Corinthians viii. 19; Acts x. 41. -- As to the Lord's coming, Acts iii. 19, there is no excuse for translating hopos an 'when.' It is an attempt to give it a sense. Again, in 2 Thessalonians ii. 2, 'as that the day of Christ is at hand:' the word translated 'is at hand' is 'present' or 'come.' It is twice used (once in Romans viii. 38 and once in 1 Corinthians iii. 22) for 'present' in contrast with 'to come.' It alters evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being wrought on by these false teachers, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be rest to them and trouble to their persecutors.

But a more serious mistake is in the words in 1 John iii. 4, 'Sin is the transgression of the law.' A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii for 'sinning without law,' and is so translated in contrast with 'sinning under law.' If sin were the transgression of the law, it could not be said 'until the law sin was in the world;' it could not be said 'sin by the commandment became exceeding sinful,' for there would have been no sin till the commandment came. But it is not so. It is 'sin is lawlessness.' It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the reasoning of the apostle: 'Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression.' This is a quotation from Hosea vi. 7: 'They, like Adam, have transgressed the covenant.' Adam had a law, Israel had one; they transgressed alike: but death reigned over those from Adam to Moses, over those who had not: sin was there, for death was there. I have enlarged a little more on this because the definition of sin is a serious thing, and theology will not hear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii but in 1 Timothy i. 9 -- 'lawless and disobedient.' It is never translated 'transgression of the law' but here, generally 'iniquity:' anomos is twice translated 'transgressor;' but it is never said, in any form of the word, to be 'transgression of the law' but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no care will make the shades and colourings of thought in one language answer to another. It is oftener more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In our own tongue few remark these shades of meaning, though they exist, as 'indeed,' 'truly,' 'surely,' 'forsooth.' Custom and individual habit form the mind in such cases. See the use of eutheos in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it can hardly be considered such. I had marked each instance in the first edition, but it arrested the eye inconveniently for the general sense. The same character of style is seen in his constant use of ekeinos. Another peculiarity is to be noticed in John, the constant use of hina for hoti. In Luke we have kai for hoti.

I have further to remark on the aorist, as to which a great fuss has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of tenses in the two languages. The past participle with a present auxiliary is not a simple Greek perfect,

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

not actual continuance in effect of a past action; a past action morally estimated as present, or in force at present, is just as often its force. The real practical question in English is: is it an historical statement or a fact viewed as such morally, i.e. without reference to time? 'Christ died for us:' That is historical. 'Christ has died for us:' that is a moral fact always true. The question which to use is often a very nice one, and we have to notice the difference of our point of view and that of the time of the passage. The only simple tenses in English are both aorist; one signifying accomplishing an act, the other an accomplished act. [2] And as the latter becomes historic, the use of it in many cases for the Greek aorist falsifies the sense. Thus -- a case in which no one, I believe, denies it -- egrapsa. If I say 'I wrote', it is in another letter (unless specified otherwise); 'I have written to you' is a past act made present by 'have,' and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek in no way meets the case. 'I wrote to you not to do it' is a past letter supposed to be received. 'I have written to you:' he has done it, but it is supposed to be not yet received. 'I have written to you in the letter' is the present one. Now what is true of egrapsa is true of many others. When I want to give the present, not an accomplishing aorist, I say, not 'I write,' but 'am writing;' because 'writing' is the act, 'am,' absolutely present; but on the other hand I say, 'I write five letters every day in the year.' 'I wrote a long letter to him' is an historical fact; 'I have written a long letter to him' is a moral assertion to which I attach present value. 'Have,' with the past participle, is used however for the perfect. But to aorize in English all the Greek aorists is, I judge, simply a blunder. When the aorist is historic, the simple preterite tense may well answer to it in English. I cannot say I have always succeeded in rightly distinguishing the cases: there are cases as to which I have myself doubted.

I have occasionally left old forms where they are more reverential, as 'saith' for 'says,' 'unto' for 'to,' &c. I have left 'ye' for the nominative of 'you.' It is the Dutch gij and u, which last in familiar spoken Dutch is used for gij, and is now become usual in English. Both languages have the PlattDeutsch for their origin. To these things I attach no great importance; to reverence I do.

And this leads me to the use of the words 'do homage' instead of 'worship,' which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justness of the change, and just because in modern English 'worship' is used for what is rendered to God only: when the English translation was made it was not, and the use of it now falsifies the sense in three-quarters of the passages it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they had not the least idea of owning Him as God. And it falsifies the sense in a material point to use the word now. That we worship Christ who do know He is God is another matter. In the English Bible it is, or at least was, all right, because worship did not mean what it does now. The man when he is married says, 'With my body I thee worship.' It is said in 1 Chronicles xxix. 20, They 'worshipped Jehovah and the king,' which is simple blasphemy, if it be used in the modern sense. If the reader is curious, he may look at Wetstein, Matthew ii. 2; Minucius Felix, end of chapter ii; and compare Job xxxi. 27; and Herodotus i. 134 for the customs of Persia. It would not have been worth mentioning but for simple souls.

The use of a large or small 's' is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Romans viii. 27.

All the instances in which the article is wanting before Kurios are not marked by brackets; but I give here all the passages in which Kurios, which the LXX employ for Jehovah, thence transferred to the New Testament, is used as a proper name; that is, has the sense of 'Jehovah.' It is also used in the New Testament for a title of Christ, who as man has the place of Lordship over all things. 'God,' says Peter, 'hath made him, whom ye have crucified, both Lord and Christ.' I have put a mark of interrogation after those that are doubtful.

Matt. i. 20, 22, 24; ii. 13, 15, 19; iii. 3; iv. 7, 10; v. 33; xxi. 3 (?), 9, 42; xxii. 37, 44; xxiii. 39; xxvii. 1O; xxviii. 2.
Mark i. 3; xi. 3 (?), 9; xii. 11, 29 bis, 30, 36; xiii. 20; xvi. 20 (?).
Luke i. 6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; ii. 9 bis, 15, 22, 23 bis, 24, 26, 38, 39; iii. 4; iv. 8, 12, 18, 19; v. 17; x. 27; xiii. 35; xix. 31 (?), 38; xx. 37, 42.
John i. 23; xii. 13, 38 bis.
Acts i. 24 (?); ii. 20, 21, 25, 34, 39, 47 (?); iii. 19, 22; iv. 26, 29 (?); v. 9, 19; vii. 31, 33, 37, 49; viii. 25 (?), 26, 39 (?); ix. 3I (?); x. 4 (?), 14 (?); xi. 8 (?); xii. 7, 11 (?), 17 (?), 23; xv. 17 bis.
Rom. iv. 8; ix. 28, 29; x. 9, 12, 13, 16; xi. 3, 34; xii. 19; xiv. 11; xv. 11.
1 Cor. i. 31; ii. 16; iii. 20; x. 26; xiv. 21.
2 Cor. iii. 17, 18 (peculiar character); vi. 17, 18; x. 17.
Heb. i. 10; vii. 21; viii. 2, 8, 9, 10, 11; x. 16, 30 bis; xii. 5, 6; xiii. 6.
James iv. 10; v. 4, 10, 11 bis.
1 Peter i. 25; iii. 12 bis, 15.
2 Peter ii. 9 (?), 11; iii. 8, 9, 10.
Jude 5, 9.
Rev. iv. 8; xi. 15, 17; xv. 3, 4; xvi. 7; xviii. 8; xix. 6; xxi. 22; xxii. 5, 6.

In the Acts the word is used in an absolute and general way, and applied to Christ. It is usually the same in the Epistles; see 1 Cor. viii. 5, 6.

It may perhaps be useful to some of my readers to give the chronological order of the Epistles: and first those that are certain: 1 and 2 Thessalonians; 1 and 2 Corinthians; Romans, Ephesians, Colossians, Philippians, and Philemon; the last four Paul wrote when a prisoner. Galatians was written from fourteen to twenty years after the apostle was first called, and after he had laboured for some time in Asia Minor, perhaps while he was at Ephesus, as it was not a very long time after their conversion: 1 Timothy, on occasion of the apostle's leaving Ephesus, -- when exactly is not clear. 2 Timothy was written at the close of his life when about to be martyred. It is questioned if Paul ever got out of prison: if he did, 2 Timothy was written when he was seized the second time. Titus refers to a journey of Paul's to Crete; it is not said when; perhaps, it has been thought, when he resided so long at Ephesus. It is morally synchronous with 1 Timothy. It has not been the purpose of God to give us chronological dates for them, and in divine wisdom. The moral order is clear. The way in which 2 Timothy refers to the ruin of what 1 Timothy builds the order of, is plain enough. Hebrews was written late, in view of the

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

approaching judgment of Jerusalem, and calls on Christian Jews to separate themselves from what God was about to judge. The Epistle of James was written when this separation had in no way taken place. Jewish Christians are still seen as forming part of the Israel not yet finally cast out, only owning Jesus to be the Lord of glory. But, as all the Catholic Epistles, it was written toward the close of the apostolic history, when Christianity had been widely received by the tribes of Israel, and the Jewish history was now closing in judgment. In 1 Peter we see that the gospel had widely spread among the Jews: it was written to the christian Jews of the dispersion. The second of course is later, at the close when he was about to put off his tabernacle and would leave them in writing the warnings apostolic care would soon no longer furnish. Hence, like Jude, it contemplates grievous departure from the path of godliness on the part of those who had received the faith, and a mocking of the testimony that the Lord was coming. 1 John insists on its being 'the last time.' Apostates were already manifested, apostates from the truth of Christianity denying the Father and the Son, as well as with Jewish unbelief denying that Jesus was the Christ. Jude comes morally before John. These false brethren had crept in unawares, but the evil is pursued to the final rebellion and judgment. It differs from 2 Peter in viewing the evil not simply as wickedness, but departure from first estate. Revelation completes this picture by shewing Christ judging in the midst of the candlesticks; the first having left its first love, and threatened, if it did not repent and return to its original estate, to have the candlestick removed: the final judgment being in Thyatira, and in Laodicea; and then it shews the judgment of the world and the return of the Lord, the kingdom and heavenly city and eternal state. This general character of departure and failure, stamped on all the last books from Hebrews to Revelation, is very striking: Paul's epistles, save 2 Timothy, which gives individual direction in the midst of ruin, though prophesying of this state of things, express the labour and the care of the wise master-builder. The interest of their date is in connection with his history in the Acts; but Hebrews, and the Catholic Epistles, and Revelation, all shew predicted departure already set in (for even 1 Peter, which is least so, tells us the time was come for judgment to begin at the house of God), and so the judgment of the professing church, and then prophetically of the world risen up against God. This closing character of the Catholic Epistles is very striking and instructive.

The contents of the books of the New Testament must be sought elsewhere: I can only give here some very general thoughts upon them. It will be remarked at once that the character of the first three Gospels is different from that of John. The principle of this difference is this: the first three present Christ, though in different characters, to man to be received, and shew His rejection by man. John begins with this as the starting-point of his Gospel, being the display of the divine nature, and what man and the Jew was in presence of. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. Hence we have sovereign grace, election; man must be born again, wholly anew; and the Jews are all through treated as reprobate; the divine and incarnate Person of the Lord as the foundation of all blessing, and a work of atonement which is the basis even of the sinless condition of the new heavens and the new earth wherein dwelleth righteousness, together with, at the close, the gift of the Comforter, form the subject of the Gospel, in contrast with Judaism. Instead of tracing the Lord to the Abrahams and Davids, the roots of promise, or to Adam, to bring in as Son of man blessing to man, or giving the account of His service in ministry as the great Prophet that was to come, it brings a divine Person, the Word made flesh, into the world. What I have just said stamps their character on the four Gospels. Matthew is the fulfilment of promise and prophecy, Emmanuel among the Jews, rejected by them, stumbling thus on the stone of stumbling, and shewn to be really a sower; fruit-seeking was in vain; and then the Church and the Kingdom substituted for Israel blessed by promises, which they refused in His Person; but after judgment, when they owned Him, to be owned under mercy. The ascension is not found in Matthew, I believe, for this very reason: Galilee in Matthew, not Jerusalem, is the scene of His interview with the disciples after His resurrection. He is with the poor of the flock, who owned the word of the Lord, where the light had sprung up to the people sitting in darkness. The commission to baptise goes forth hence and applies to Gentiles. Mark gives the servant-prophet, Son of God: Luke, the Son of man, the first two chapters affording a lovely picture of the remnant in Israel: John, a divine Person come into the world, the foundation (redemption being accomplished) of the new creation; the object and pattern of faith, revealing the Father; with the promise of the Comforter while away. Paul and John reveal our being in a wholly new place in Christ. But John is mainly occupied with revealing the Father in the Son to us, and thus life by the Son in us: Paul with presenting us to God, and His counsels in grace. If we confine ourselves to the Epistles, the latter only speaks of the Church, save 1 Peter ii, the building of living stones, but Paul only speaks of the Body. The Acts shew the founding of the Church by the Holy Ghost come down from heaven, and then the Jerusalem or Palestinian labours of the apostles, and other free labourers, especially the work of Peter, and then that of Paul. With the history of the rejection of his Gospel by the Jews of the dispersion the history of scripture closes.

J. N. DARBY, 1871

EXTRACTS FROM INTRODUCTORY NOTICE TO THE 1884 EDITION OF THE NEW TESTAMENT

The Gospels, Acts, Epistles, and Book of Revelation:
A New Translation from a Revised Text of the Greek Original
by John Nelson Darby, London: G. Morrish, 1867.
Second edition 1872. Third edition 1884.

The edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while going through the press, as carefully as circumstances would permit, from his own notes.

The text varies but little from that of the last edition; a few needed corrections have been made, and certain modifications and various readings, indicated formerly in the notes, have been occasionally introduced into the text, and a few fresh notes added.

The chief feature of novelty in the present edition is the indication in the notes of many of the sources from which the text and the various readings, as found in modern critical editions, are drawn -- as has been already explained in the preface to the second edition, to which the reader is referred for the translator's opinion of the comparative value of the Uncial MSS.

A few additional explanatory remarks are here offered in order to warn the reader against being unduly influenced by what is called diplomatic evidence, whether the concurrent testimony of the mass of the authorities, or the preponderating importance of a few very ancient witnesses. The modern editors of the text often furnish proof that conscientious adherence to their systems of comparative criticism may lead to singular mistakes. The latest editions are by

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

no means the most trustworthy; and the reader should be at least cautious against too readily accepting their decisions. Cf. Revised Version of the first three Gospels considered, by Cook, and in particular Burgon's Revision Revised. Though of course in many respects an older MS is entitled to greater weight, yet too many sources of corruption and error had already crept in to render admissible the principles laid down by Lachmann and Tregelles, and practically acquiesced in by Tischendorf, without at least a very serious and patient examination being accorded to the many later witnesses, which have often of recent years been too lightly set aside. A few examples, taken from many given by Burgon and others, will serve for illustration. Scrivener says in his Introduction (3rd ed. p.511): 'It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Ireneus and the African Fathers and the whole Western, with a portion of the Syrian Church, had far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens, thirteen centuries later, when moulding the Textus Receptus.'

Admitting the general soundness of this conclusion, we are no longer surprised to find that {aleph} and B, as well as C L U {gamma}, all interpolate in Matthew xxvii. 49 some words which are in part borrowed, though changed, from John xix. 34, but which have been shewn by Burgon in his Last Twelve Verses to be really derived from the heretical Tatian's Diatessaron or Harmony of the Gospels, composed in the second century. What is surprising is to find that Westcott & Hort have introduced it in brackets into their text and the Revisers into their margin. Tischendorf and Tregelles have rejected it. Nevertheless it was in the copies used by Chrysostom and Cyril of Alexandria.

In Luke ii. 14, however, all these editors follow the corrupt testimony of {aleph} B D, besides quoting A for it, though in another part of A, in the hymn at the end of the Psalms, the correct reading is given; and {aleph} and B have both been corrected by later hands. This reading, which originated probably in a mere clerical error, is found in some old versions also: 'in the men of good pleasure.' The Fathers all reject this, as Burgon has proved; and every spiritual mind instructed in Scripture must resent such an expression, which, as being very anomalous Greek, has given rise to explanations that condemn themselves. Yet the Revisers have introduced it into their text, forcing the translation in an unjustifiable way, and have placed the better text in the margin.

Tischendorf in his 8th edition, influenced no doubt by his favourite {aleph}, supported also by B, 124, and some versions, has in Matthew xi. 19 substituted 'works' for 'children', against all other authority and the evident teaching of scripture. The same corrupted reading has been adopted by Tregelles and the Revisers.

All these follow {aleph} B C D and others in admitting 'holy' into the text before 'spirit' in Luke x. 21, an interpolation which may be ascribed to over-zealous piety, or, as it has been suggested, to the misplaced desire to distinguish the word from 'spirits' used in another sense in the previous verse.

The extraordinary text given in Matthew xxi. 31 by Lach., Treg. and W. & H. on the authority, and that only partially, of B, with which they make the priests and elders answer 'The last', instead of 'The first', has been commented on by Scrivener and Burgon. Tregelles attempts an explanation in his Account of the Printed Text, p.107.

In Luke vi. 1 the Revisers leave out the important word 'second-first', misled perhaps by Treg. and W. & H. on the precarious authority of {aleph} B L 1 33 69 and some versions. The word was evidently omitted by scribes who did not understand it. Tischendorf rightly inserts it. For another instance of this kind of modification of the text, see 1 John ii. 13 and the note, and Rev. xxii. 14.

The omission in 1 Cor. ix. 20 of 'not being myself under law' in K and a few cursive MSS and versions, probably arose from the same cause. But here the Editors and the Revisers insert the words, following the great mass of MS authority.

In John i. 18, {aleph} B C L, almost unsupported except by a few versions, and, as to be expected, by many ecclesiastical writers, have the astonishing reading of 'God' for 'Son' after 'only begotten'. It is scarcely conceivable that Treg. and W. & H. should have followed so manifest a corruption, and the Revisers have given it a place in their margin. Tisch. rejects it. But he has not been equally firm in John ix. 35; for he has introduced into his 8th edition 'Son of man,' instead of 'Son of God,' on the testimony of {aleph} B D. So have W. & H. and the Revisers in their margin.

The addition of 'yet' in John vii. 8, found in B and many others, is evidently an intentional change of ouk into oupw, from the desire to explain a text not understood.

Treg. and W. & H. agree with Tisch. in putting the imperative in I Cor. xv. 49; though the latter had it right in his 7th edition, he now reads 'let us bear'. See the note at this passage. The Revisers have it right in text, but have given the false reading a place in their margin.

But the list might be almost indefinitely prolonged; so numerous and often extraordinary are the corruptions found in these venerable documents: witness the substitution of 'found' or 'discovered' (cf. 1 Sam. xx. 15 (16) in the LXX, Cod. Vatic.), for 'burned up' in 2 Pet. iii. 10, by {aleph} B K P, acquiesced in by Treg. and by W. & H.

The omissions in these old MSS are constant, often doubtless mere errors of the scribe, whose eye unconsciously passed from one line to the second or third below it, especially if he was betrayed by similarity of ending or beginning in two or more consecutive lines, a constant source of error called homoeoteleuton. It was no easy matter to avoid it in copying MSS that have no division of words: it requires considerable practice even to read them, and the eye gets no rest in its fatiguing task.

The two oldest MSS, {aleph} and B, omit the end of Mark xvi., against all other authority whatsoever, as Burgon has shewn with great pains; but in B, the fact that the scribe has here left a column blank -- the only one in the whole New Testament -- is strong presumptive evidence that if he did not find the passage in the MS he was copying from, he was aware of an omission. Such defects as these tend to throw discredit on these ancient MSS, as witnesses to the primitive integrity of the text. On the other hand, they are free from the bold interpolations of D (Codex Beza), and are constantly additional and valuable evidence against these. But none of the oldest MSS, not even several together, can be of themselves conclusive testimony as to the absolute correctness of a reading, although many facts tend to shew that, as a general rule, the so-called Alexandrian readings come nearest to the primitive text. They need to be controlled however by other evidence, as that of the Cursive MSS, versions, and, in many cases, by patristic citations. Every passage has to be examined apart on its own merits, in presence of the whole array of witnesses, and in dependence upon God's gracious guidance, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption impaired.

J. N. DARBY, 1882.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

EXTRACT FROM INTRODUCTORY NOTICE TO THE 1890 EDITION OF THE OLD TESTAMENT

The Holy Scriptures:
A New Translation from the Original Languages
by J. N. Darby, 1890.

This translation of the Old Testament has been derived from a study of the common Hebrew text, and represents at the same time a collation of the late J. N. Darby's German and French Versions, he having himself revised the first few books within a short time of his decease.

The completion by Mr. Darby of the French translation, which gives his matured views of the meaning of the Hebrew, was felt by many to be a legacy to the Church of Christ through the labours of His servant that could not be allowed to remain only in the language in which it was written. Those who use this English translation may accordingly expect to find incorporated with it whatever is of special value in the above-mentioned Versions, particularly the French, where the common English Bible is defective.

Much of Mr. Darby's Preface to his German version applies equally to the present Work, as where it is said: 'In the issue of this translation, the purpose is not to offer to the man of letters a learned work, but rather to provide the simple and unlearned reader with as exact a translation as possible. To this end however all available helps have been used, different versions and commentaries having been laid under contribution. All who have laboured in this field know that in many passages even the most learned men are embarrassed; since a language so ancient, quite different in construction and in form of thought from any modern one, must of course present difficulties in translation. But in these cases, as indeed altogether, we can conscientiously say we have worked carefully and prayerfully. In such passages, especially where able Hebraists have erred, and respecting which differences of opinion always continue to assert themselves, we do not pretend to have rendered the original text without fault; but we hope we can present the whole to the simple reader in a form both exact and intelligible. That is our object. Our work is not a revision of the Bible in common use' -- although the reader of the English translation will constantly meet with familiar words and phrases -- 'because, as we think, the object sought would not so be attained.' The reader may also be referred to Mr. Darby's remarks upon this subject in the Preface to the second edition of his English New Testament. (This is printed hereafter in this edition -- Ed.). The style of our own excellent so-called Authorised Version, happily familiar, is here preserved, as far as seems consistent with the exactness sought to be attained; the purpose being ever kept in view of putting the English reader in possession of labours of Mr. Darby which were undertaken in the interest of Christians abroad. The older forms of words are kept for the higher style, suited to the immediate utterances of God and strictly poetical parts.

Our English idiom has been studied, but the difficulty of presenting all in suitable English dress has often been felt, though our resource has been the vocabulary of the Authorised Version, which, from its remarkable richness, almost exhausts the phraseology of the language applicable to sacred subjects. When the common Bible afforded no help in this respect, aid has occasionally been sought from other English Bibles of repute, both ancient and modern. But a certain roughness, derived from close adherence to either the German or the French, will doubtless sometimes be apparent.

Poetical parts are distinguished from the rest by a metrical arrangement to which those are accustomed who use Paragraph Bibles. In some of the books however which have almost wholly this character, especially the Prophets, where the poetical form is often complicated, it has been thought wise to abandon the metrical arrangement, in order to render the paragraphs more easily discoverable and in this way facilitate the study of the text. So too in Proverbs, for the introductory chapters; whilst the rest of the book, like Job and the Psalms, is arranged in verses, as in ordinary Bibles. In these cases, the paragraphs are indicated by a star at the beginning.

Another star * marks the grouping of the chapters which form a whole, more or less complete in itself. Attention is called to these especially in the Book of Psalms.

In the Song of Songs, the paragraphs are arranged, as far as possible, to indicate the successive speakers. In this Book, the stars *, rather than the chapters, mark the main divisions of the subject.

The notes are taken partly from the German, often from the French, while several are added from unpublished comments of Mr. Darby, which he supplied for the purpose, and others are occasionally introduced with the view of securing either greater uniformity or greater clearness. The names of God have been preserved as far as possible according to the original, either in the text or by help of the notes, and are distinguished as follows: --

Elohim is 'God.'
Eloah is '+God.'
El is '•God.'

In the Authorised Version of the English Bible 'GOD' is used as well as 'LORD' for Jehovah, and the form 'LORD' represents both Jehovah and Jah. This inconvenience is obviated by the use of the Hebrew words anglicised, that is 'Jehovah,' and 'Jah,' where they respectively occur, and by rendering Adonai regularly 'Lord.' In the later Psalms the form Hallelujah, 'Praise ye Jah,' has been maintained wherever the sense allowed it. It is a sort of heading to many Psalms. An exception may be noted in Psalm 147.1. For 'Jehovah Elohim,' see the note at Genesis 1.1. It will be noticed how characteristic is Adonai Jehovah, 'the Lord Jehovah,' of the Books of Ezekiel and Amos. [The English reader may compare the forms, 'the Lord GOD' and 'the LORD thy God,' in Isaiah 7.7,11.]

In the Prophets, brackets have been preserved at 'am' in the expression 'I [am] Jehovah,' &c., so often occurring, especially in Ezekiel, as they will help the reader the more readily to distinguish the character and use of the various names of God, as compared with 'I AM,' Exod. 3.14. In 'I,' Heb. ani (the pronoun without the verb), may be expressed the conscious will of existence which in a divine Being is associated with the existence in itself. Compare also 'I [am] HE,' Isa. 41.4, &c.

Considerable difficulty has been experienced as to brackets, in which even the Authorised Version with its corresponding italics is often inconsistent. Such words as 'it' have not been bracketed when merely abstract, or when felt to be logically necessary; and so when a pronoun replaces a noun governed in Hebrew by two verbs: this cannot be considered a word added to the text. An exception has been made in the case of there being a legitimate doubt as to the propriety of the word supplied, in order to allow the reader the opportunity of replacing it by one he might consider more appropriate.

The Publisher, 1890.

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

Copyright © 2025 by Lord Henfield, Guildford Scientific Press

GUILDFORD SCIENTIFIC PRESS INTERNET ARCHIVE

LORD HENFIELD'S GRAND BIBLE PROJECT

EST. 2020

IN-HOUSE ADVERTISING

THE HENFIELD BIBLE - THE BIBLE OF OUR TIME!

Most people think that holy texts are about spirituality, beliefs or God. Are you aware that most of them are texts of law and ideology? Do you know that many of them are still valid in one form or another? The Books of Moses contain over 600 laws. Every Christian Bible traces its origins back to the 50 Bibles published by Emperor Constantine 1,700 years ago. The Bible is a valuable source for learning, whether you are a believer or not. However, modern, internet-linked people do not just want fables and dogma, they want facts and the truth! Precisely this is what the Lord Henfield Edition is all about.

Lord Henfield's Bible Edition is the only modern type of Bible with factual guidance: Each book of our Bibles is introduced with its name and alternative names, followed by authorship, source, provenance, publisher, translator, range of dating and an introduction. Name and number headline each chapter for quick brousing. Annotations in the text (in parentheses) are provided only to clarify significant facts on geography, language, names and history. The Appendices show brilliant images of manuscripts, coins, maps, lists and charts. All these facts shed light on context that you have never noticed or even heard of before.

Lord Henfield's Bibles are available in many versions and for free from the Internet Archive!

GUILDFORD SCIENTIFIC PRESS & INTERNET ARCHIVE PRESENT:

BIBLES IN THE ENGLISH LANGUAGE

- **The Grand Bible** - An Encyclopaedic Compilation of the Original and Complete Contents of Religious and Affiliated Texts from East and West in English. Lord Henfield 2016, 6th Edition 2024; with illustrations, maps & charts, 8,120 pages
- **The Holy Bible**, King James Version 1611, with Deuterocanon / Apocrypha, Lord Henfield Edition 2024; with illustrations, maps & charts, 1,854 pages
- **The Holy Bible**, Douay-Rheims Version 1609, Richard Challoner's Edition 1752 with Deuterocanon / Apocrypha, Lord Henfield Edition 2024; with illustrations, maps & charts, 1,890 pages
- **The Holy Bible**, In Basic English, tr. by S. H. Hooke, 1949, with Deuterocanon / Apocrypha, Lord Henfield Edition 2024; with illustrations, maps & charts, 1,866 pages
- **The Holy Bible**, World English Bible 2000, with Deuterocanon / Apocrypha, Lord Henfield Edition 2024; with illustrations, maps & charts, 1,854 pages
- **The Holy Bible**, Robert Young's Literal Translation 1862, with Deuterocanon / Apocrypha, Lord Henfield Edition 2024; with illustrations, maps & charts, 1,876 pages
- **The Holy Bible**, American Standard Version 1900, with Deuterocanon / Apocrypha, Lord Henfield Edition 2024; with illustrations, maps & charts, 1,854 pages
- **The Holy Bible**, John Nelson Darby's Translation 1890, with Deuterocanon / Apocrypha, Lord Henfield Edition 2025; with illustrations, maps & charts, 1,866 pages
- **The Holy Bible**, John Wycliffe's Translation 1384, with Deuterocanon / Apocrypha, Lord Henfield Edition 2025; with illustrations, maps & charts, 1,882 pages
- **The Holy Bible**, Noah Webster's Common Version 1833, with Deuterocanon / Apocrypha, Lord Henfield Edition 2025; with illustrations, maps & charts, 1,854 pages
- **The Holy Bible**, The Constantine Bible (the Greek Septuagint & the Greek New Testament in English) 325 AD, with Deuterocanon / Apocrypha, Lord Henfield Edition 2025; with illustrations, maps & charts, 1,894 pages;
  ANNIVERSARY EDITION - A.D. 325-2025: 1700 Years Of The First Complete Christian Bible

BIBLES IN THE GERMAN LANGUAGE

- **Die Bibel**, Die Heilige Schrift mit den Apokryphen, Martin Luther Ausgabe 1912, Lord Henfield Edition 2025, mit Illustrationen, Karten & und Listen, 1.878 Seiten
- **Die Bibel**, Die Heilige Schrift mit den Apokryphen, John Nelson Darby's Elberfelder Ausgabe 1905, Lord Henfield Edition 2025, mit Illustrationen, Karten & und Listen, 1.878 Seiten
- **Die Bibel**, Die Heilige Schrift mit den Apokryphen, Plattdeutsche Ausgabe 2025, Lord Henfield Edition 2025, mit Illustrationen, Karten & und Listen, 1.862 Seiten
- **Die Bibel**, Die Heilige Schrift mit den Apokryphen, Katholische Ausgabe 1949 (Pattloch-Bibel), Lord Henfield Edition 2025, mit Illustrationen, Karten & und Listen, 1.878 Seiten
- **Die Bibel**, Die Heilige Schrift mit den Apokryphen, Joseph Franz von Allioli & (detaillierte Erläuterungen von) Augustin Arndt 1914, Lord Henfield Edition 2025, mit Illustrationen, Karten & und Listen, 3.040 Seiten
- **Die Bibel**, Die Heilige Schrift mit den Apokryphen, Riessler-Storr Ausgabe 1934, arrangiert als Konstantin-Bibel, Lord Henfield Edition 2025, mit Illustrationen, Karten & und Listen, 1.938 Seiten
  JUBILÄUMS-EDITION - A.D. 325-2025: Die erste vollständige Christliche Bibel vor 1700 Jahren

OTHER SACRED TEXTS

- **The Complete Works of Titus Flavius Josephus**, The Jewish War, The Antiquities of the Jews, Life of Flavius Josephus, etc. with illustrations, maps & charts, 868 pages
- **The Chronological Koran**, that is the entire Islamic Trilogy (Koran, Sira, Hadith) & The Manual to Sharia Law (including modern documents that are based on Islamic Law: Constitutions of Saudi-Arabia, and the Islamic Republic of Iran & Constitutions of Hamas, Hesbollah, Muslim Brotherhood, etc. Lord Henfield Edition 2018, 870 pp.
- **The Mahabharata** with Bhagavad Gita & Harivamsa, Complete Prose Version, Kisari Mohan Ganguli, 1896, Lord Henfield Edition 2024, 2110 pages

New downloads for free are coming up! - Internet Archive - Vist us, Thank You!

IN-HOUSE ADVERTISING

THE GRAND BIBLE

An Encyclopaedic Compilation Of The Original And Complete Contents Of Religious And Affiliated Texts From East And West In English

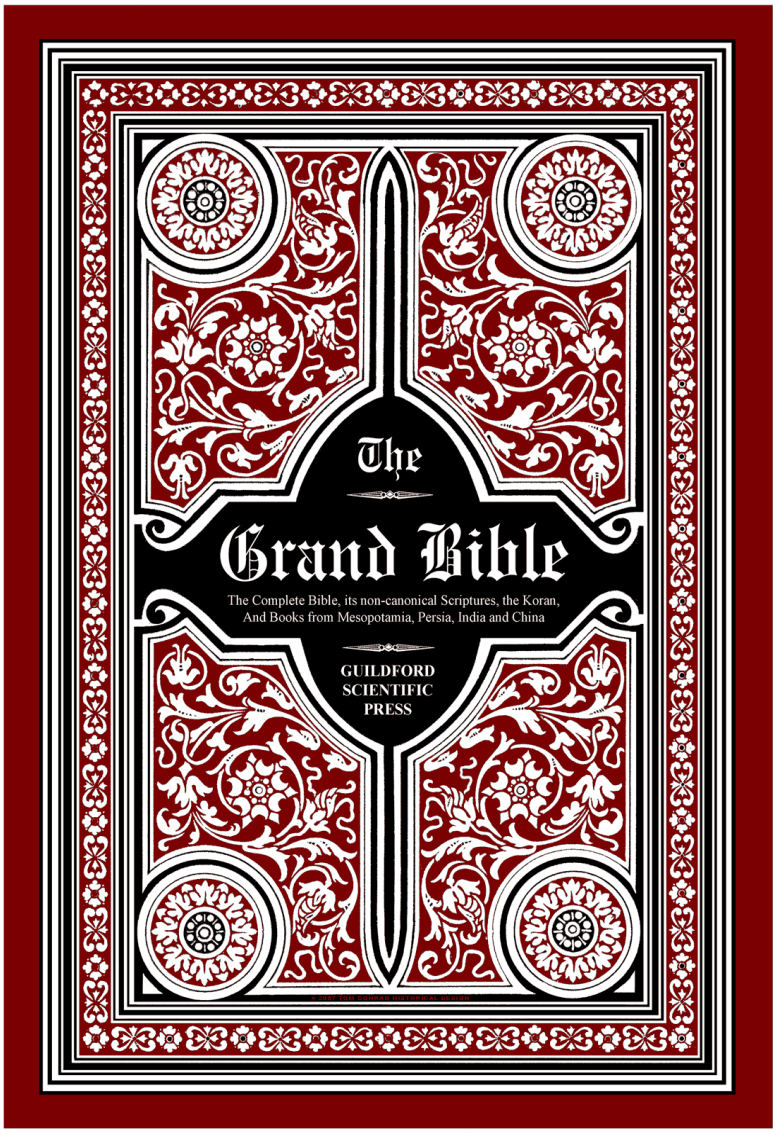
Most people think that holy texts are about spirituality, beliefs, or gods. Are you aware that most of them are texts of law and ideology? Do you know that most of those laws and ideologies are still in place, in one form or another? All modern laws have their origin here. There is a very good reason to publish the Grand Bible in only one volume. Many texts are available online but it is hard to find all of them. The Grand Bible is one of the most unique books in history. It is a compilation of the most important canonical and non-canonical documents of Hinduism, Zoroastrianism, Judaism, Jainism, Buddhism, Daoism, Confucianism, Stoicism, Christianity, Islam, Yazidi Faith, Sikhism, Baha'i Faith, Mormon Faith. The Grand Bible contains also texts from ancient Mesopotamia, Egypt, and China; discoveries from Qumran and Nag Hammadi, and many other documents that explain the past. A simple invention—known as PDF—made it possible that you can examine almost any holy text of significance for the very first time, even those texts you probably have never heard of before. It has taken us more than eight years to find all these texts, as some documents and authors have several different names. The Grand Bible has become an encyclopaedic compilation that gives you quick access to hundreds of texts just by looking into its massive Table of Contents or by using the search field of your pdf-reader. — Lord Henfield, Chief Editor, 2024.

The Grand Bible contains:
12 engraved frontispieces,
circa 1,000 documents with
more than 21,858,000 words
and 121,350,000 characters
in circa 338,000 paragraphs
and over 2.253,000 lines on
8,120 pages. Size c.240 MB.

Each single document is introduced by:
Name and alternative names,
Source and Author if known,
Version of the translation,
Estimated Range of dating.
A concise introduction on history, discovery, author, or other facts.

Right after the Grand Bible's detailed 10-page Table of Contents, you will find 60 Illustration Plates with:
4 photos of excavation sites,
38 Photos of the original texts,
2 language charts,
4 script identification charts,
36 historic portraits,
160 coins with description,
2 family trees, 4 maps.

Towards the conclusion of the Grand Bible, there are 4 large Appendices:
Appendix A: 26 maps, 2 family trees, 1 timeline
Appendix B: 34 images
Appendix C: 30 translations
Appendix D: 34 Bibliographies
This collection of documents is updated regularly.
Latest Update: 6th edition, 2024-08-08



GUILDFORD SCIENTIFIC PRESS

INTERNET ARCHIVE

IN-HOUSE ADVERTISING

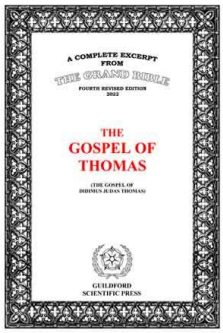
GRIMM'S FAIRY TALES

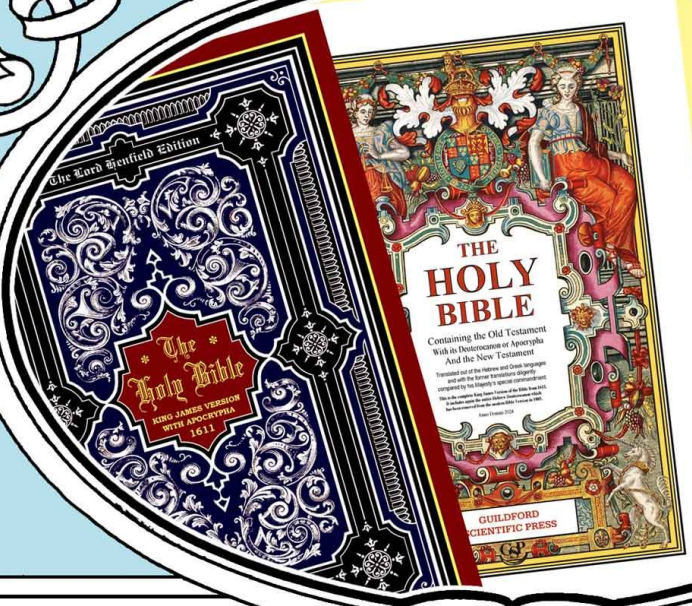
Lord Henfield added all 40 tales that had formerly been removed over time from Grimm's authorised versions.

This is the largest and, with now over 250 stories, the most complete edition of the "Children's and Household Tales collected by the Brothers Grimm" that has ever been produced in one single volume in English. Free download.

In 1945, archaeologists found a complete copy of THE GOSPEL OF THOMAS in Nag Hammadi, Egypt.

In 2017, Lord Henfield made a sensational discovery: The 114th paragraph of that book contains a quote from the Buddhist Lotus Sutra, one of the most sacred books of Buddhism. Free Download.



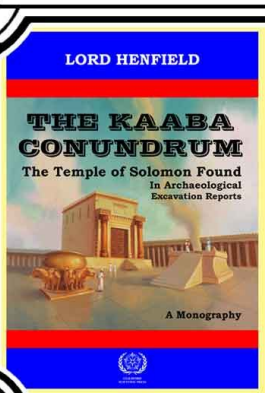


THE HOLY BIBLE

The complete King James Version with all the Apocrypha, as it used to be, before they were furtively removed in 1885.

With an Exploration on History, ca. 230 maps and other beautiful illustrations on 1845 pages.

Download for free!

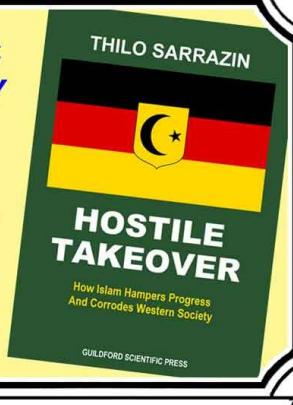


DID YOU KNOW . . . that the Temple of Solomon still exists today? — The cube-shaped Temple of Jerusalem was copied over 20 times — and the Kaaba of Mecca is one of those copies!

Free Download

ISLAMIC NAZI-THUGS TRY TO SUBJUGATE EUROPE.

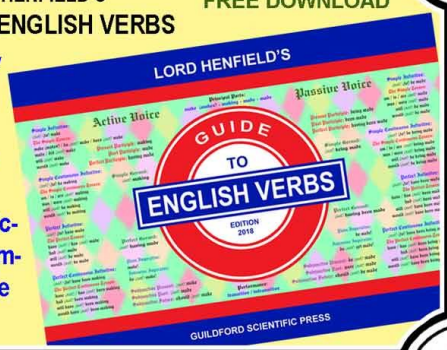
Ex-social democrat Thilo Sarrazin meticulously analyses how it could come so far. A shocking report. Free Download



LORD HENFIELD'S
GUIDE TO ENGLISH VERBS

FREE DOWNLOAD

The mainly dualistic structure of English grammar forms depicted in a comprehensible way !



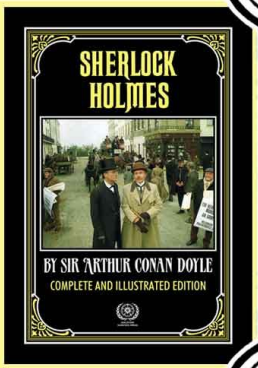
SHERLOCK HOLMES

BY SIR ARTHUR CONAN DOYLE
Complete and Illustrated Edition

All the 60 short and long stories with contemporary illustrations and photos from the Granada Sherlock Holmes television series

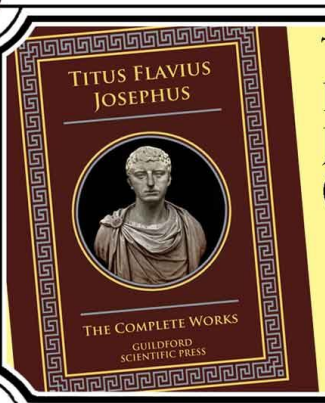
An Homage to Arthur Conan Doyle and Jeremy Brett

1459 pages FREE DOWNLOAD



Download from Internet Archive !

IN-HOUSE ADVERTISING



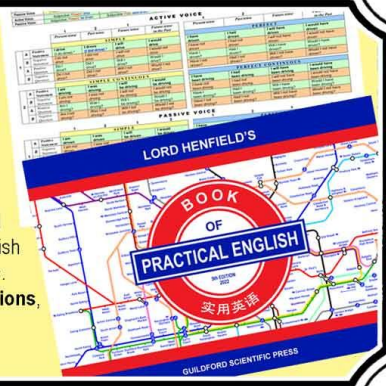
TITUS FLAVIUS JOSEPHUS (JOSIPPON) THE COMPLETE WORKS

Free Download

Lord Henfield's
HANDBOOK OF PRACTICAL ENGLISH

Download now for free!

A Powerful Manual And Compendium For English Teachers And Students. With Over **800 Illustrations**, Diagrams, Tables And Lists, On **874 Pages**.

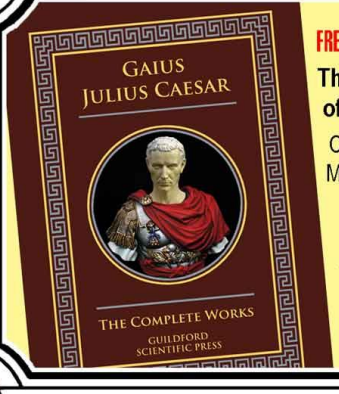


THE HOLY BIBLE

The complete Douay-Rheims Version with the Apocrypha of the Old Testament

With an Exploration on History, 230 maps and other beautiful illustrations on 1850 pages. The whole document is searchable and printable !

FREE DOWNLOAD



FREE DOWNLOAD !

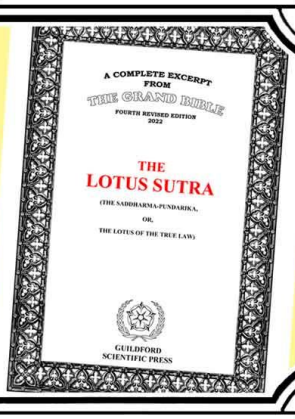
The COMPLETE WORKS of Gaius Julius CAESAR

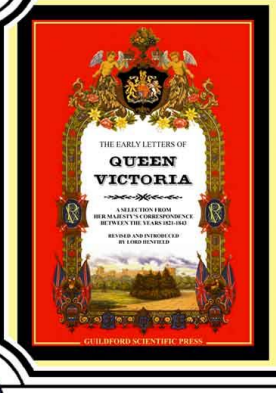
Caesar's Law On Agrarian Matters, Calendar Reform, Law on Municipalities, Gallic War, Civil Wars, Alexandrian War, African War, Spanish Wars, and an Introduction by Lord Henfield.

THE LOTUS SUTRA

A Buddhist Book that seem to have connexions to the Gospel of Thomas

Free Download !





QUEEN VICTORIA'S Early Letters

447 pages, 14 illustrations

Free Download !

FREE DOWNLOAD

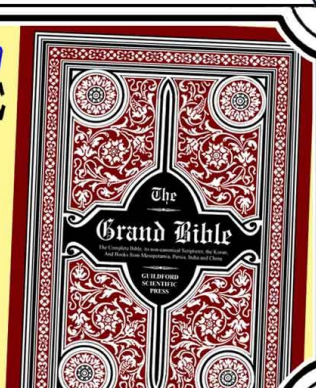
THE GRAND BIBLE

THE MOST COMPREHENSIVE

Compilation of Sacred Texts & Related Documents in History

1,000 documents and over **350** images on more than **8,000** pages

With complete Texts of almost all major religions — even their secret texts are openly displayed here!



Download from Internet Archive !

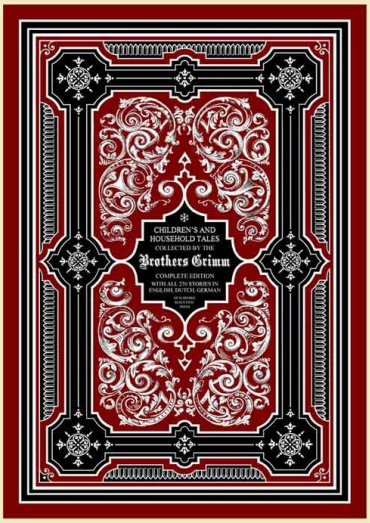
GRIMM

KINDER- EN HUISVERHALEN

CHILDREN'S AND HOUSEHOLD TALES

GRIMM'S FAIRY TALES

are the epitome of the folk tale as a genre, and there is a good reason for it. In order to save folk tradition from extinction by the Industrial Revolution, the Brothers Grimm launched a collecting project for fairy tales that lasted for half a century. For the first time, we have published all their 250 collected fairy tales together here on Internet Archive to give you swift and easy access to a bygone age that deserves attention. Lord Henfield, 2022.



IN-HOUSE ADVERTISING

This trilingual document contains: circa 1,248,000 words with over 6,800,000 characters, in circa 13,400 paragraphs in over 120,000 lines, on 1,026 pages.

All introductions and notes in German, Dutch, English
All in Standard German
All in Dutch
All in English
16 stories in Low German
16 stories in Afrikaans
16 stories in Frisian
7 stories in Upper German
1 story as grammar experiment

48 large scale chromolithographs and monochrome engravings by Ludwig Emil Grimm, Robert Anning Bell, Carl Offterdinger, Walter Crane, Alexander Zick, Henry Justice Ford, Elenore Plaisted Abbott, and the book covers by Lord Henfield.

****

GRIMMS MÄRCHEN
Originaltitel: “Kinder- und Hausmärchen gesammelt durch die Brüder Grimm”, 250 Märchen, 48 Bilder, 384 Seiten in Deutsch.
Gratis downloaden vom
INTERNET ARCHIVE

GRIMMS SPROOKJES
Originele titel: “Kinder- en Huisverhalen verzameld door de gebroeders Grimm”, 250 verhalen, 48 beelden, 378 pagina's in Nederlands.
Gratis downloaden van
INTERNET ARCHIVE

GRIMM'S FAIRY TALES
Original title: “Children's and Household Tales collected by the Brothers Grimm,” 250 stories, 48 images, 376 pages in English.
Free download from
INTERNET ARCHIVE

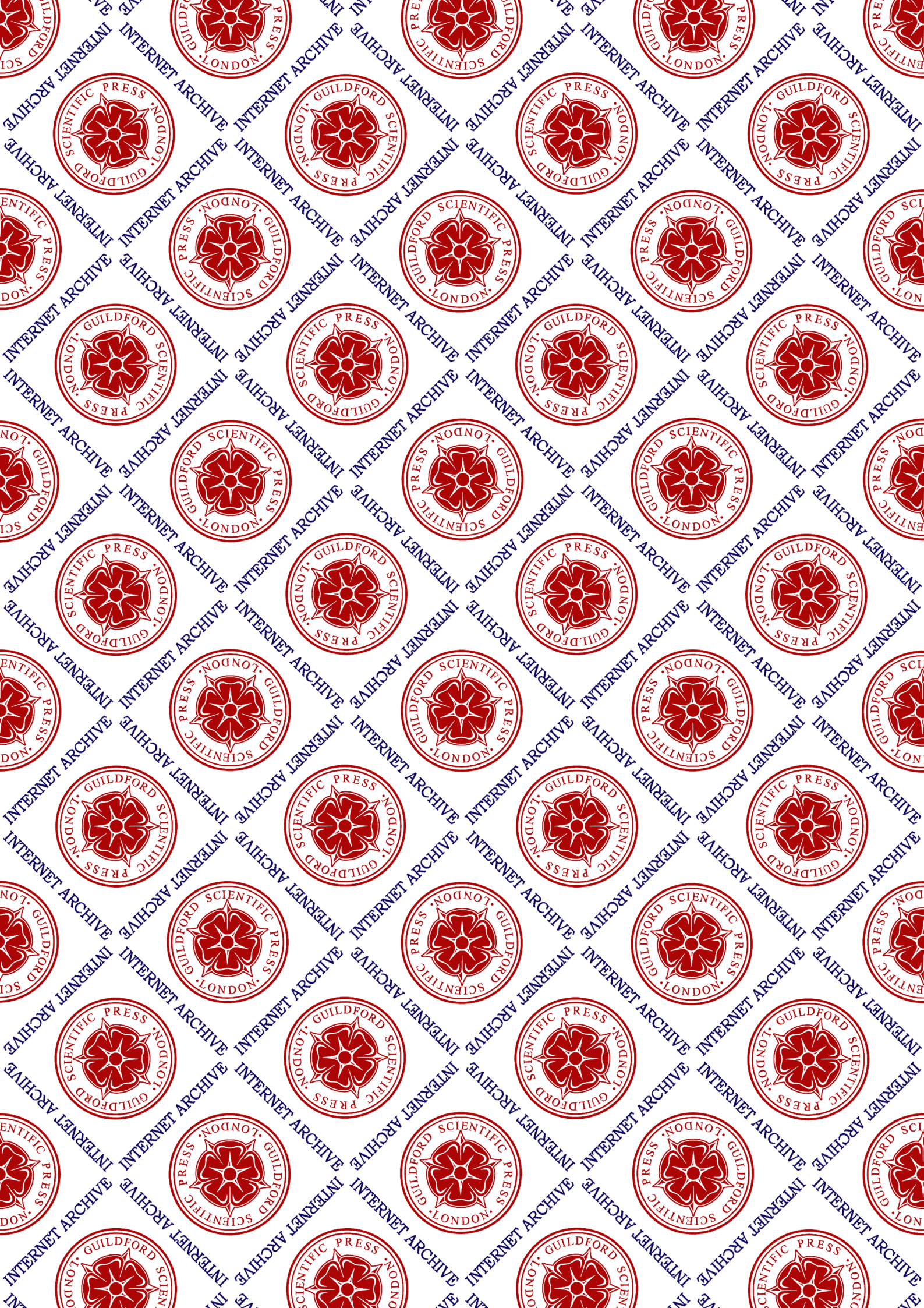
KINDER- UND HAUSMÄRCHEN

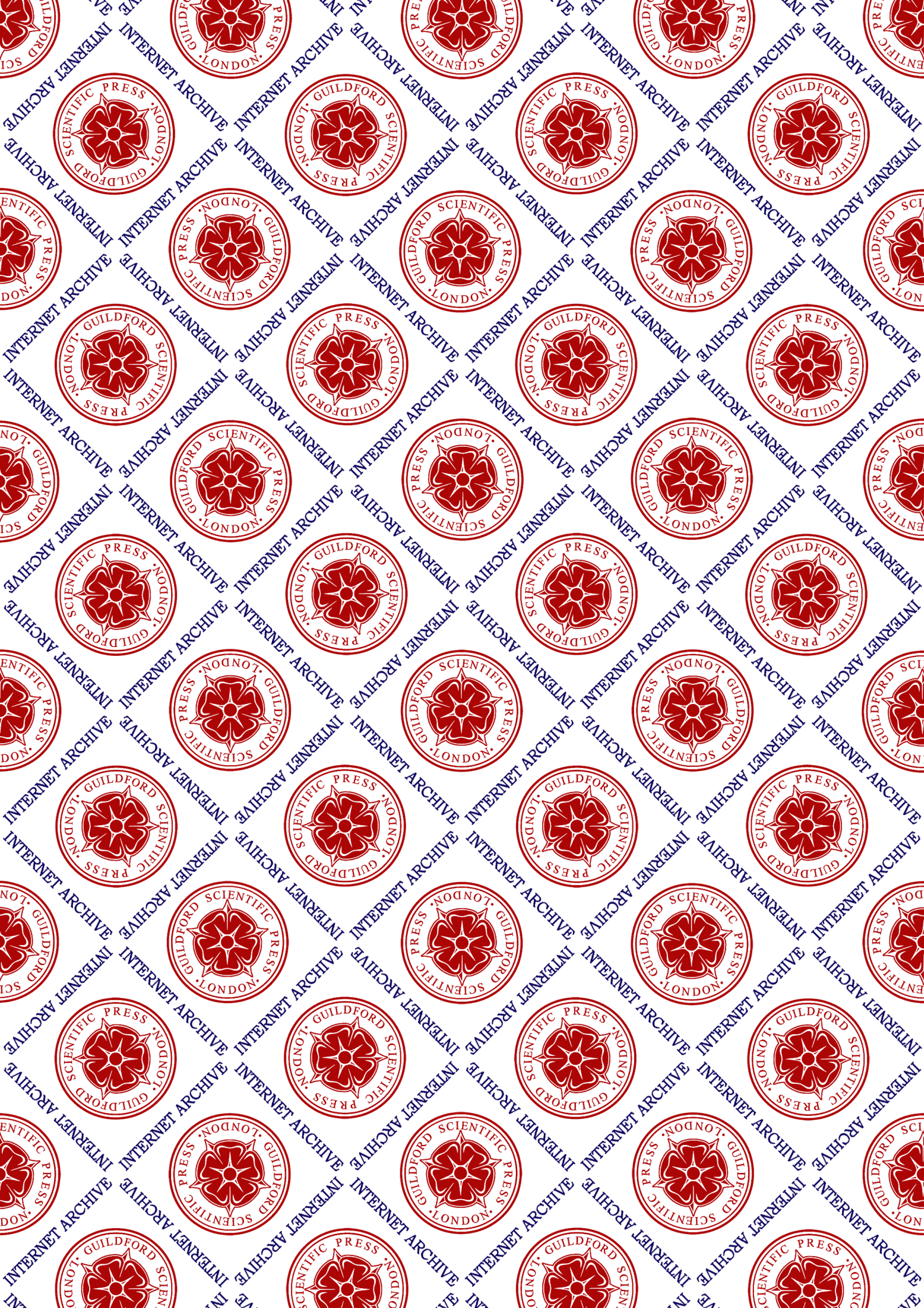
THE EDITOR

Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield focuses on interdisciplinary research.
Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

https://archive.org/details/@guildford_scientific_press

Thank you!


GUILDFORD SCIENTIFIC PRESS LONDON
INTERNET ARCHIVE


GUILDFORD SCIENTIFIC PRESS LONDON
INTERNET ARCHIVE